

**Article****The Experiential Basis of Maya:  
How God Uses Experience to Both Conceal and Reveal Itself  
(Part II)**

Steven E. Kaufman\*

**ABSTRACT**

Maya, as the phenomenon that conceals from the Individual both its own Nature as well as the Nature of the universe as being composed of Consciousness-Existence, is a result of the unavoidable and inviolable functioning of two experiential limitations. One experiential limitation is negatively restrictive while the other is positively restrictive, making impossible the creation of some experiences while making only possible the creation of other experiences, with the experiences that an Individual both cannot and can only create in any one moment limited by the relations in which the Individual must already be involved in order to create what they are already, in that moment, from their Individual perspective, apprehending as experience. As part of the functioning of maya, owing to the positively restrictive experiential limitation, experiential inversions can occur, wherein a thing is perceived or conceived in a way that is the exact opposite of its actual nature owing to a previously established misperception or misconception.

It is one of the great experiential inversions produced as a result of the functioning of maya that God is so often conceived as some sort of controlling entity, when the Nature of any Individuality that corresponds to what we conceive as God is the exact opposite, since God, being God, understands the Nature of its own Being, understands the Nature of Existence as well as the nature of experience, and so understands the complete and utter futility and counterproductivity of trying to control either any already created experience or any other Individual's exercise of free will, i.e., what any other Individual is choosing as their mode of being. To an Individual that is under the spell of maya it seems that it should be possible to control already created experience as well as other Individuals, but God, being God, is not under the spell of maya and so knows that it is not actually possible to control either, and so does not try. And by not trying to control that which cannot be controlled, the Individuality we call God is able to fully control the only thing that it can control, which is its own mode of being, thereby fully controlling what it is, in that moment, creating and apprehending as experience.

Part II of this two-part article contains: 5. Quantum Phenomena, Maya, and the Limitations of Experience; 6. Experience as an Accurate or Inaccurate Reflection of Existence; 7. How Maya Functions to Conceal the Nature of Reality from Reality; and 8. Free Will, Emotion, and the Individual's Creation of Experience.

**Key Words:** Consciousness, Existence, experiential basis, Maya, experiential reality, physical reality, experiential limitation, negatively restrictive, positively restrictive, wave-particle duality, quantum uncertainty, quantum entanglement, quantum non-locality.

---

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

E-mail: [skaufman@unifiedreality.com](mailto:skaufman@unifiedreality.com)

## 5. Quantum Phenomena, Maya, and the Limitations of Experience

It is conceiving of experience as being Experiencer independent that has made it impossible so far for scientists, as Individuals, and so for science in general, to understand what the phenomena of wave-particle duality, quantum uncertainty, and quantum non-locality reveal about the nature of experience, which is, as stated previously, that it is always the product of a relation in which the Individual that is apprehending the experience must himself be involved, and so is always Experiencer dependent. The reason that scientists, as Individuals, are not able to apprehend what these phenomena reveal about the nature of experience, and by extension the nature of reality, is that what these phenomena reveal about reality is that there really is no such thing as an objective reality, no such thing as a reality that can be experienced or said to exist as an object, or as any sort of experience, independent of an Individual's experience of it as such. Put another way, what the phenomena of wave-particle duality, quantum uncertainty, and quantum non-locality reveal about the nature of experiential reality is that *the notion that there is any objective experiential reality of any sort, at any level, is an illusion*, because there is no such thing that actually exists as described by the definition of the word "objective," as that word is used by science to indicate what it is that science, through its analysis, comes to know.

Objective: of or pertaining to something that can be known, or to something that is an object or a part of an object; existing *independent* of thought or an observer as part of reality.<sup>1</sup>

Anything that is known is an experience, and every object of every sort is an experiential reality. And as there is actually no experience that exists independent of thought or an Observer as part of reality, i.e., as part of experiential reality, since all experience is created as the product of a relation in which the Individual that is apprehending the experience must be involved, the word "objective," as defined above, speaks to a situation that does not actually exist, but which only seems to exist. And that situation only seems to exist, i.e., reality only appears to be objective, only seems to be something that can exist as its experienced to exist apart from an Experiencer of it, as long as one believes and conceives that what they experience as reality is Experiencer independent, which is to say, existent as they experience it to exist independent of their experience of it as such.

The difference between what scientists think they are doing and what is actually happening is as follows: With the partial exception of quantum physics, in which field scientists cannot completely avoid the non-objective nature of what they study, scientists think that what they study is already there as that, as they observe it or experience it to exist, independent of their observation of it as such. However, in actuality what they observe is not there as that, as they experience it to exist, unless and until they themselves, as Individuals, create it as an experience, as a result of some relation in which they are involved with some Underlying Actuality. This is as true with regard to the creation of experience at the macroscopic physical level as it is with regard to the creation of experience at the quantum level, and it is also true with regard to the creation of any experience at any level. It is just that, for reasons that were described in the previous section, at the macroscopic physical level, i.e., at the level of gross physical experience, experience does seem to be Experiencer independent.

Nonetheless, as the saying goes, things are not always as they seem, and the negative experiential limitation is such that as long as an Individual knows what only seems to be, then they cannot know what actually is. And no matter how it seems, the actuality is that experience is created as the product of a relation in which the Individual that is apprehending the experience must be involved, which means that all experience is Experiencer dependent, no matter how much it may seem or appear to be Experiencer independent. However, as long as an Individual is involved in the relation that creates their idea of experience as Experiencer independent, that Individual cannot become involved in the mutually exclusive relation that would create for them the knowledge of experience as Experiencer dependent, because that knowledge, like all experience, is not truly objective and so does not just sit out there waiting to be found. Rather, that knowledge, like all experience, has to be created by the Individual that apprehends it according to a relation in which that Individual is themselves involved. Therefore, if an Individual cannot become involved in a specific relation owing to their continuing and ongoing involvement in the mutually exclusive relation, as occurs when one holds fast to any concept or idea, then that Individual simply cannot create and apprehend and know as a reality the specific knowledge or experience that would be created by their involvement in that specific relation, because that knowledge cannot exist for them as a reality, as an experiential reality, unless and until they themselves create and apprehend it as such, i.e., as an experience. And again, owing to the negative experiential limitation, they cannot do that, cannot create an experience, as long as they remain involved in the mutually exclusive relation by which means they are creating and apprehending the opposite experience.

Thus, for any Individual scientist to understand what the phenomena of wave-particle duality, quantum uncertainty, and quantum non-locality actually reveal about the nature of experience, i.e., that it is all Experiencer dependent, they would first have to let go of, at least temporarily, their notion of physical reality as having any sort of objective or Experiencer independent existence. This does not mean that they have to automatically accept the opposite notion as truth, it only means that unless and until they cease to cling, for at least a moment, to the idea that there is some objective reality, some Experiencer independent experience, something they can know as a mental or physical reality that exists as that independent of their experience of it as such, they cannot even conceive of the opposite notion, they cannot even conceive of experience as being Experiencer dependent, any more than one can see what lies north while continuing to face south, owing to the negative experiential limitation.

And so how can scientists, as Individuals, conceive and accept what the phenomena of wave-particle duality, quantum uncertainty, and quantum non-locality so clearly reveal about the nature of experience when doing so would require them to let go of the very notion of experiential objectivity that is the cornerstone of their profession? In general they can not and so they do not. And the reason they can not is because the notion of physical reality as being objectively existent, as being Experiencer independent, as existing as it is experienced to exist whether it is being experienced or not, is for them, as it is for the vast majority of humanity, such a fundamental concept that it is interwoven into and therefore integral to most of what they are creating as their conception of reality.

The difficulty in unraveling deeply held assumptions and beliefs is that concepts, like the rest of experiential reality, being reflective of the progressive Relational Structure of Reality that

underlies what we apprehend as experiential reality, are built progressively, like the progressive knotting of a string or rope. And like a progressively knotted rope, in order to untie the first knot, you have to untie quite a few, if not all, of the knots that proceed from that knot. So even if scientists, as Individuals, want to understand what these phenomena actually reveal about the nature of experience, which they undoubtedly do, other less fundamental concepts that they harbor and cling to, which are derived from and so rest upon the foundational concept of experience as being Experiencer independent or objectively existent, unknowingly keep them tethered to that foundational concept, owing to the positive experiential limitation, i.e., owing to experiential entanglement, which dictates what one must know according to what they already know.

That is, as a result of the functioning of the positive experiential limitation, which limits an Individual to involvement in Existential relations that are mutually inclusive of the relations in which they are already involved, adherence to a less fundamental notion that extends from the more fundamental concept of experience as being Experiencer independent obligates that Individual to remain involved in the relation that creates the concept of experience as being Experiencer independent, which then, according to the negative experiential limitation, makes it impossible for that Individual to become involved in the mutually exclusive relation necessary to create and so apprehend the opposite concept, i.e., that experience is always Experiencer dependent, that there is no truly objective reality, in which opposite conceptual context the phenomena of wave-particle duality, quantum uncertainty, and quantum non-locality would cease to present themselves as in any way paradoxical and instead become what is expected, in the same way we do not find it paradoxical or unexpected that we cannot see what lies north while looking south, because in that situation we understand that while involved in the relation that allows us to see what lies in one direction we cannot be involved in the mutually exclusive relation that would allow us to see what lies in the opposite direction, and so understand the negatively restrictive limitation inherent in our creation of that particular experience.

However, what is not understood is that the same negatively restrictive limitation is inherent in the creation of every experience, because every experience requires the involvement of the Individual that is creating and appending the experience in a relation that makes impossible that Individual's simultaneous involvement in the mutually exclusive relation necessary for that Individual to create and apprehend the opposite experience. And the reason it is not understood that the same negatively restrictive limitation is inherent in the creation of every experience is because experience is considered to be Experiencer independent, as opposed to being considered Experiencer dependent, i.e., experience is considered to exist as it is experienced to exist in the absence of the Individual's experience of it as such, as opposed to being considered something that has to be created by the Individual that is apprehending the experience according to a relation in which that Individual is involved. Because if it is understood that experience is always Experiencer dependent, if it is understood that experience requires the Individual's involvement in a relation in order to exist as an experience, then it is easy to understand that what an Individual can create and apprehend as experience in any one moment is going to be unavoidably limited by the impossibility of an Individual's simultaneous involvement in mutually exclusive relations, such as those required to create the complementary experiences of wave and particle, or of position and momentum, or of what lies north and what lies south.

And so it is that what the phenomena of wave-particle duality, quantum uncertainty, and quantum non-locality reveal about the nature of experiential reality, i.e., that it is always Experiencer dependent, lies squarely in scientist's experiential blind spot, in a place they simply can not conceive, owing to the functioning of the negative experiential limitation, as they remain involved in the relation that is creating for them the opposite conception of experiential reality, i.e., the conception of physical reality as being in some way Experiencer independent. And while the negative experiential limitation prevents scientists, as Individuals, from apprehending what these phenomena reveal about the nature of experiential reality, the positive experiential limitation causes these phenomena to appear as if they must be the product of some as yet unknown physical, material, or objective mechanism, and so limits scientists, as Individuals, in their attempts to explain these phenomena, as they can only do so within the conceptual framework allowed by their ongoing conception of experiential reality as being Experiencer independent, i.e., in a way that involves concepts created by their involvement in relations that are mutually inclusive of the relation in which they must be involved in order to create their concept of experience as Experiencer independent.

Put another way, owing to the negative experiential limitation, scientists, as Individuals, cannot explain these phenomena within the conceptual framework allowed by the conception of experiential reality as Experiencer dependent, in which case they then, owing to the positive experiential limitation, have no choice but to try and explain these phenomena within the conceptual framework allowed by their conception of experiential reality as Experiencer independent. But those explanations will always be found wanting, because the phenomena of wave-particle duality, quantum uncertainty, and quantum non-locality can have no ultimately valid explanation within that conceptual framework, because that conceptual framework is an illusion, since at the very foundation of that conceptual framework lies the illusion of physical reality, or of any experiential reality, as having some sort of objective existence, some sort of existence as an experience apart from and independent of the Experiencer of it.

Thus, in trying to explain to explain these phenomena within a materialistic framework scientists are, in essence, looking for the proverbial pot of gold that lies at the end of the rainbow. However, the real treasure that these phenomena hold is with regard to what they reveal about the rainbow-like nature of physical reality as only appearing to be what is actually there, thereby shattering the illusion required for the functioning of maya. But that real treasure can not be found as long as one is off searching for some illusory treasure that only seems as if it should be there because one believes and conceives that the rainbow, i.e., physical reality, has some sort of objective or Experiencer independent existence and so is what is actually there. Rainbows actually have no end, because they are not actual structures, as they only appear to be structures. Likewise, physical phenomena do not actually have a physical basis, as those phenomena are not what is actually there, but only appear to be what is actually there. The actual basis of a rainbow is in the relation that creates it as an experience and the actual basis of physical phenomena is in the relation of Existence to Itself that creates those phenomena as experiences. We understand rainbows to be a sort of illusion, to only appear to be what is there, and so we do not go chasing after their seeming or apparent ends. But we do not understand that physical reality as a whole presents us with the same sort of illusion, only appearing to be what is actually there, and so we do go chasing after its end, trying to explain physical phenomena in terms of physical reality, trying to explain physical phenomena in terms of the illusion physical reality presents as being

what is actually there, when the actual explanation of those physical phenomena lies in how physical reality is created as an experiential reality, as the product of a relation occurring between What Is Actually There underlying the rainbow that is physical experiential reality.

At this point I would like to make very clear that none of this, in anything that I have written or will write regarding this subject, is meant as a criticism of Individual scientists or of science in general. Rather, all of this is, from my perspective, nothing more than a recognition and description of a very ironic example of how the nature of experience, which includes the limitations inherent in the Individuals' creation of experience, makes unavoidable the presence of an experiential blind spot for each and every Individual, regardless of scale, and also regardless of profession, consisting of whatever experiences are the opposite of those they are presently and actively creating and apprehending. The inability of scientists, as Individuals, to comprehend what the phenomena of wave-particle duality, quantum uncertainty, and quantum non-locality so clearly reveal about the nature of experience, i.e., that it is Experiencer dependent, is ironic because the very limitations of experience revealed by wave-particle duality, quantum uncertainty, and quantum non-locality, are the same limitations that keep Individual scientists from understanding what these phenomena reveal about the nature of experience, owing to their very strong belief in an objective and so Experiencer independent experiential reality. In other words, with respect to the phenomena of wave-particle duality, quantum uncertainty, and quantum non-locality, *the revealed experiential limitations are themselves concealed by the unavoidable functioning of the experiential limitations that are being revealed.*

It is a very sticky wicket indeed, and this sticky wicket, as will be described, is exactly the same sticky wicket, the same set of experiential limitations operating in concert, that is responsible for the phenomenon of maya, which functions to conceal from Existence, at the level of the Individual, its own Nature. Thus, the reason so much time was just spent explaining why the phenomena of wave-particle duality, quantum uncertainty, and quantum non-locality have not yet been understood, why scientists remain oblivious to what these phenomena reveal, even though it is figuratively staring them in the face, is because the same experiential limitations that hide from science what its own experiments reveal about the nature of experience, and so about the nature of all experiential reality, are the same experiential limitations that hide from us both the Nature of the universe as well as our own Nature. Put another way, at a much more fundamental level of Existential Self-Relation and so experiential creation, the same experiential limitations that continue to pull the wool over the eyes of science, i.e., literally the I's of science, meaning Individual scientists, are the same experiential limitations that make it possible for the Absolute to pull the wool over its own I's, i.e., over Itself operating at the level of the Individual, thereby concealing from the Individual its Nature.

No one, no Individual, regardless of scale, is immune to the functioning of the negatively and positively restrictive experiential limitations as they create, for each Individual, an experiential blind spot consisting of those experiences that are the opposite of those they are presently creating and apprehending, as well as experiential entanglement, limiting the Individual to the creation of experiences that are mutually inclusive of, and so consistent with, those they are presently creating and apprehending. However, awareness that these limitations exist can allow one to mitigate their effects somewhat. On the other hand, unawareness that they exist allows one to go on believing what they know never knowing that there is an opposite, possibly more

valid knowing that their present knowing is making it impossible for them to know. People think that if they are wrong about something that the truth will eventually reveal itself, but that is not how experience works, because experience is not just revealed, rather, it is created, but in order to create an experience one has to not already be creating, or continue to create, the opposite experience.

Specifically, as long as we conceive of physical reality as being what is actually there, we can not conceive of the Reality that is What Is Actually There, and so can not conceive of our own Nature. And even though it is right in front of us we do not go looking for it there, where it is, because we think we are already seeing what is there. And so we find ourselves in the situation where science tell us that there is nothing beyond the physical realities of matter and energy with which they deal, so do not bother to look, while religion, with a few exceptions, tells us that there is a Reality beyond those realities, but that it is somewhere other than where we are, and something other than what we are, when in actuality that Reality is right here, directly where we are, as the Individual Consciousness that is, through the relations in which it becomes involved with the rest of Reality, creating and apprehending experience.

Having described experience as always Experiencer dependent, always the product of a relation in which the Individual that is apprehending the experience must themselves be involved, it is now time to explain how an Individual either creates experience that accurately reflects their Nature, in which case experience then reveals to the Individual their Nature, or creates experience that inaccurately reflects their Nature, in which case experience then conceals from the Individual their Nature.

## **6. Experience as an Accurate or Inaccurate Reflection of Existence**

In order to understand how maya operates it is necessary to understand four things: 1) You are, as an Individual Consciousness, What Is Actually There and everything you apprehend as experience is created according to a particular relation in which you, as What Is Actually There, are involved with some other aspect of What Is Actually There, 2) Because everything that you experience requires your involvement in a relation, and because opposite experiences are created as the product of opposite and so mutually exclusive relations, and because it is not possible for you to be simultaneously involved in mutually exclusive relations, there is both a negatively as well as a positively restrictive experiential limitation, the former making it impossible for you to create experiences that would require your involvement in relations that are mutually exclusive of any relations in which you are presently involved as you create what you are already apprehending as experience, and the latter making it only possible for you to create experiences that are produced through relations that are mutually inclusive of the relations in which you are already involved as you create what you are already apprehending as experience, 3) Absolutely everything other than What Is Actually There is experiential in nature, and 4) Experience can be either an accurate or inaccurate reflection of What Is Actually There.

Already covered in some detail are the first two things listed that it is necessary to understand in order to understand how maya operates. That is, how experience is created as the product of a relation of an Individual point of Existence to some other aspect of Existence has already been

discussed. Also discussed previously is why the necessary involvement of the Individual in a particular relation in order to create whatever they apprehend as a particular experience creates both negatively and positively restrictive experiential limitations. The next thing then that needs to be discussed in order to move toward a specific description of how maya functions to hide from the Individual their Nature is the third thing on the list of what it is necessary to understand in order to understand how maya operates, which is that everything other than What Is Actually There is experiential in nature.

There is no avoiding or getting around experience. If Existence wants to feel something, to know something, to see something, it has to use the vehicle of experience, and in using that vehicle there are, as has been pointed out, some limitations. Most importantly, with regard to the functioning of maya, in order for Existence to conceive of Itself, it has to use experience, it has to create an experience that is its conception of Itself.

Everything other than What Is Actually There is experiential in nature. The previous sentence is experiential. The phrase "What Is Actually There " is experiential. The word Existence is experiential, the word experience is experiential, the word God is experiential, the word Tao is experiential, and on and on. Everything is experiential, except What Is Actually There at every point in the universe and beyond, which is the same as That Which Apprehends Experience, which is the same as That Which Through Relation to Itself Creates Experience. However, the only way to speak of That Which Is Non-Experiential is through the vehicle of experience, through the use of something that is of a different nature than That to which is being referred. It is for this reason that Lao Tzu began the Tao Te Ching by stating that "the Tao that can be spoken is not the eternal Tao,"<sup>2</sup> because he recognized that the nature of experience is different than the Nature of the Tao, different than the Nature of the Absolute, different than the Nature of Existence, different than the Nature of That which underlies experience and which is being pointed toward or meant to be indicated by these different word-concept-experiences.

However, after stating that "the Tao that can be spoken is not the eternal Tao," Lao Tzu then went on to speak at length about the nature of the Tao, describing it in terms of different experiences, implying how it was like some experiences and unlike others, for example, describing the Tao as flexible and yielding, rather than as inflexible and unyielding. And this brings us to the fourth thing listed that it is necessary to understand in order to understand how maya operates, which is that, although the nature of experience is different than the Nature of What Is Actually There, experience is always either an accurate or inaccurate reflection of that Nature, in the same way the reflection of an object is always, depending on the quality of the reflective surface, either accurate or inaccurate.

In order to see your face you must use a mirror, and in order for Existence to know Itself, to conceive of Itself, it must use experience. And just as the necessity of using a mirror to see one's faces introduces the possibility of creating an accurate or inaccurate reflection of one's face, the necessity of using experience to know Itself introduces for Existence the possibility of knowing Itself as it is or as it is not, through an experience that either accurately or inaccurately reflects its Nature, because for every relation that creates any experience there must also be a mutually exclusive relation possible that creates the opposite experience. Thus, in order for Existence to be able to create an accurate reflection of Itself, through which reflection it can accurately



experience Itself, accurately know Itself, there must be introduced the possibility for Existence to be able to create an inaccurate reflection of Itself, through which reflection it can inaccurately experience Itself, inaccurately know Itself. And as will be described, the functioning of maya is ultimately nothing more than an Individual's conception of Itself using an inaccurate reflection of Itself which, as a result of the unavoidable functioning of the negative experiential limitation, precludes that Individual from becoming involved in the mutually exclusive relation necessary to conceive of Itself using an accurate reflection of Itself, thereby hiding from that Individual their Nature, while also, as a result of the unavoidable functioning of the positive experiential limitation, dictating that Individual's involvement in mutually inclusive relations that must always then create an inaccurate reflection of Itself, thereby disguising the Individual's Nature.

Thus, understanding how maya functions to both hide and disguise the Individual's Nature ultimately rests upon understanding that experience either accurately or inaccurately reflects, or is accurately or inaccurately reflective of, What Is Actually There, along with an understanding of the unavoidable and inviolable functioning of the negatively and positively restrictive experiential limitations. Again, having already explained the basis and functioning of the experiential limitations, precisely why experience either accurately or inaccurately reflects What Is Actually There will now be explained, after which it will be possible to describe with some precision and specificity the functioning of maya, i.e., the experiential mechanism by which Existence, at the level of the Individual, both hides from and disguises Itself.

### **6.1 The Individual and the More Fundamental Individuality**

Maya cannot be explained purely in terms of experiential reality. It is maya that makes it seem as if all there is is experiential reality. Therefore, in order to explain maya it is necessary to go beyond what only appears to be there, because how maya functions is itself a function of how What Is Actually There beyond the reflection of experiential reality, though relation to Itself, creates experience. Thus, to explain maya it is necessary to speak about What Is Actually There and its relations to Itself in order to fully explain how What Is Actually There uses experience to both hide and disguise Itself.

There are an infinity of Existential relations and an infinity of created experiences. Yet every single Existential relation, and so every created experience, rests upon and derives from one foundational Existential relation, and that is the unavoidable relation of the Individual to their More Fundamental Individuality, the relation of the Atman to Brahman, the relation of the Individual to God, the relation of the Individual to their Inner Self. The unavoidable relation of the Individual to their More Fundamental Individuality, however one wants to phrase it, is like the relation between the direction of flow of a smaller stream and the direction of flow of a larger stream from which that smaller stream is branching off or being projected.

As explained in my previous work,<sup>3</sup> a relation of Existential flow between the Individual and their More Fundamental Individuality is unavoidable, and it is the unavoidable relation between the Individual and their More Fundamental Individuality that is responsible for the creation of all experiential wantedness and unwantedness, be it an experience of the emotional, mental or physical variety. However, it is also the relation between the Individual and their More Fundamental Individuality that is responsible for created experience being either accurately or

inaccurately reflective of the Nature of the Individual, which is also the Nature of the More Fundamental Individuality, since they are, as will be explained below, not two different things, but rather are two aspects of the same Non-Experiential Thing.

Owing to the functioning of maya, we are generally oblivious of this other aspect of our Being, i.e., our More Fundamental Individuality, and so are generally oblivious of our relation to this other aspect of our Being, in which case then we are oblivious with regard to our involvement in the foundational Existential relation that is central to every other relation in which we are involved, and so central to everything that we create and apprehend as experience. Therefore, in order to explain why experience either accurately or inaccurately reflects What Is Actually There, so that it will be possible to explain how maya functions, it will first be necessary to explain something that has been hidden from us as a result of the functioning of maya, and that is the Nature of our Individuality.

The Nature of the Individual is that the Individual, any Individual, is one pole of an Indivisible Duality of Existence, with the other pole of that Indivisible Duality being the Individual Existence that is projecting Itself, as that Individuality, from more fundamental levels of Existential Self-Relation, i.e., from the level where emotional experience is created, into more highly iterated levels of Existential Self-Relation i.e., into the levels where mental and physical experience are created. Thus, all Individuals are really two Individuals simultaneously; the Individuality we know as our self and a More Fundamental Individuality that we either, owing to the functioning of maya, are completely unaware of, or that we think of as other than our self, as somehow separate from our self, as being of a different nature than our self, as being better than or superior to our self, when in actuality these two poles of Individuality are indivisible aspects of the same Existence, indivisible aspects of the same Reality. Put another way, all Individuals are really two Individuals, and those two Individuals are not two separate things, rather they are two poles or aspects of a single indivisible Reality.

It is this other aspect of our Being that is the basis of most if not all religions, especially those that have at their foundation some Individual's relatively clear and accurate view of this other aspect of their own Individuality, and it is our awareness at some level of this other aspect of our Being that is responsible for religion being so ubiquitous throughout human history, regardless of culture. That is, contrary to what atheists like to imagine, the ubiquitous nature of religion is not because people are desperately seeking meaning where there is none, not because people are desperately seeking meaning in a mechanistic materialistic universe devoid of meaning, but rather it is because people are, by their Nature, seeking the meaning that they innately sense must be there, but which meaning they cannot find because the aspect of their Being that gives meaning to what they know as their human Individuality has been hidden from them through the functioning of maya. That is, people may not know their Nature, owing to the functioning of maya, but that does not stop them from being of that Nature and so acting in accord with that Nature to rediscover their Nature in whatever way they can, which usually means within the confines of the cultural and conceptual framework in which they are raised.

As mentioned previously, these two poles of Existence, i.e., the Individual and the More Fundamental Individuality, correspond to the Atman and Brahman, respectively, and the indivisibility and identity of these two poles of Existence is recognized in the Vedantist

philosophy of non-duality, which holds that what appears to be these two different things are ultimately both the same thing. The relationship of ultimate singularity and identity between these two poles of Existence is not even possible to grasp conceptually, because everything we know or conceive is experiential in nature, and so must appear as either this or that, e.g., as wave or particle, as opposed to being this and that simultaneously. However, What Is Actually There as these two poles of Individuality is not an experience, not an experiential reality. Rather, experience is our apprehension of something created as a result of a relation occurring between What Is Actually Here and What Is Actually There, and in all cases What Is Actually Here and There is the same indivisible Existence functioning as different poles of Individuality. Thus, although What Is Actually Here and There is indivisible, when conceiving of Itself, What Is Actually Here and There must appear to Itself, from the perspective of the Individual, as either this or that, i.e., as either the Individual or the More Fundamental Individuality, i.e., as one pole or the other of this experientially created duality, when in actuality it is both simultaneously. Put another way, Existence is simultaneously both Indivisible and Individual, and although experience, owing to the negative experiential limitation, tells us it has to be one or the other, because Existence is non-experiential it is not bound in the manner of its Being by the limitations inherent in that which it, through relation to Itself, creates.

Again, as explained in my previous work,<sup>4</sup> underlying what we apprehend as experiential reality is Existence that is being iteratively and progressively in relation to Itself, sort of like a rubber band that continues to be twisted upon itself, resulting in Existence becoming configured into an indivisible Relational Structure that has three different and progressive levels of Existential Self-Relation. Each different level of Existential Self-Relation involves Existence being in relation to Itself in a new and different way, with each new or progressive level of Existential Self-Relation made possible by the ongoing Existence of the relations that make up the prior levels of Existential Self-Relation. Thus, the more distal levels of Existential Self-Relation require the ongoing Existence of the more proximal levels of Existential Self-Relation, as the third floor of a building requires the ongoing existence of all the floors below upon which it rests. And as the relations of Existence to Itself produce what Existence apprehends as experience, at each different level of Existential Self-Relation a different type of experience is produced. The first and most fundamental level of Existential Self-Relation produces what we apprehend as emotional experience. The second level of Existential Self-Relation produces what we apprehend as mental experience. And the third level of Existential Self-Relation produces what we apprehend as physical experience.

The importance of understanding the progressive nature of the Relational Structure of Reality briefly outlined in the last paragraph is that it allows one to understand that, as Individuals involved in the third level Existential relations that create physical experience, we did just not pop into being out of nowhere. Rather, the Existence that is our Individuality is being projected into this more distal level of Existential Self-Relation by an Individual Existence operating at, as well as maintaining, more proximal and so more fundamental levels of Existential Self-Relation. And although our Individuality is being projected into this more distal level of Existential Self-Relation by an Individual operating at a more fundamental level of Existential Self-Relation, because we too are Existence, once we are here we get to project or flow ourselves as we choose, in the direction of our choosing, regardless of how the More Fundamental Individuality that is projecting Itself into this level as our Individuality is choosing to project or flow Itself.

What we apprehend as physical reality is but a reflection and what lies beneath that reflection is Consciousness-Existence flowing in relation to Itself. Every Individual, regardless of scale, creates their own set of reflections, their own reality, their own set of experiences, according to the way they are, in any moment, as an Individual point of Existence, choosing to flow in relation to their More Fundamental Individuality. Period. There are no exceptions because all Individuals are ultimately the same indivisible Existence, and so all have the same inherent ability to choose, in each moment, their own direction of flow relative to their More Fundamental Individuality, their own *mode of being*, regardless of what any other Individual is choosing as their direction of flow, as their mode of being. In other words, each and every Individual, regardless of scale, is *autonomous* with regard to what it is choosing as its mode of being, and so is autonomous with regard to how it is flowing in relation to what is ultimately Itself.

This intrinsic and inherent ability possessed by every point of Existence to choose its own direction of flow relative to Itself, regardless of what any other point of Existence is choosing as its direction of flow, is the essence of what we call *free will*. That is, what we call free will is the intrinsic and inherent ability possessed by each point of Existence to choose freely in each moment, i.e., without restriction or limitation, how it will be or flow in relation to Itself, in relation to its More Fundamental Individuality, and so *to* choose for Itself its involvement in the relation that is both directly responsible for the creation of what it, as an Individual, apprehends as emotional experience, as well as foundational with respect to the creation of every other experience that it, as an Individual, will ever apprehend. And this unavoidable relation of flow between the Individual and their More Fundamental Individuality is foundational with respect to the creation of every other experience the Individual will ever apprehend because every higher order Existential relation in which an Individual is involved in order to create what that Individual apprehends as mental or physical experience has this unavoidable and foundational relation of Existential flow between the Individual and their More Fundamental Individuality as its basis, meaning that every other relation in which the Individual can be involved is limited both negatively and positively according to how the Individual is choosing, according to their exercise of free will, to be in relation to their More Fundamental Individuality. And we are each, as Individuals, making this choice in every moment, whether we know it or not, and most do not, owing to the functioning of maya.

That we, as Individuals, get to choose our direction of flow relative to the direction of flow of our More Fundamental Individuality as we become involved in the relations with Existence that create what we, from our level of Existential Self-Relation, apprehend as experience, makes it possible that we, in any moment, as Individuals, can be choosing to flow our Existence in a direction that is either *the same as* or *different than* the direction of flow being chosen by our More Fundamental Individuality as it becomes involved in the relations with Existence that create what it, from its level of Existential Self-Relation, apprehends as experience. Thus, we can, in any moment, within the confines imposed by the positive and negative experiential limitations, be creating emotional, mental, and physical experience as the result of our having chosen to flow our Individuality in a direction that is either *aligned* with the direction in which our More Fundamental Individuality is in that moment choosing to flow, or as the result of our having chosen to flow our Individuality in a direction that is in *opposition* to the direction in which our More Fundamental Individuality is in that moment choosing to flow. That is, we are,

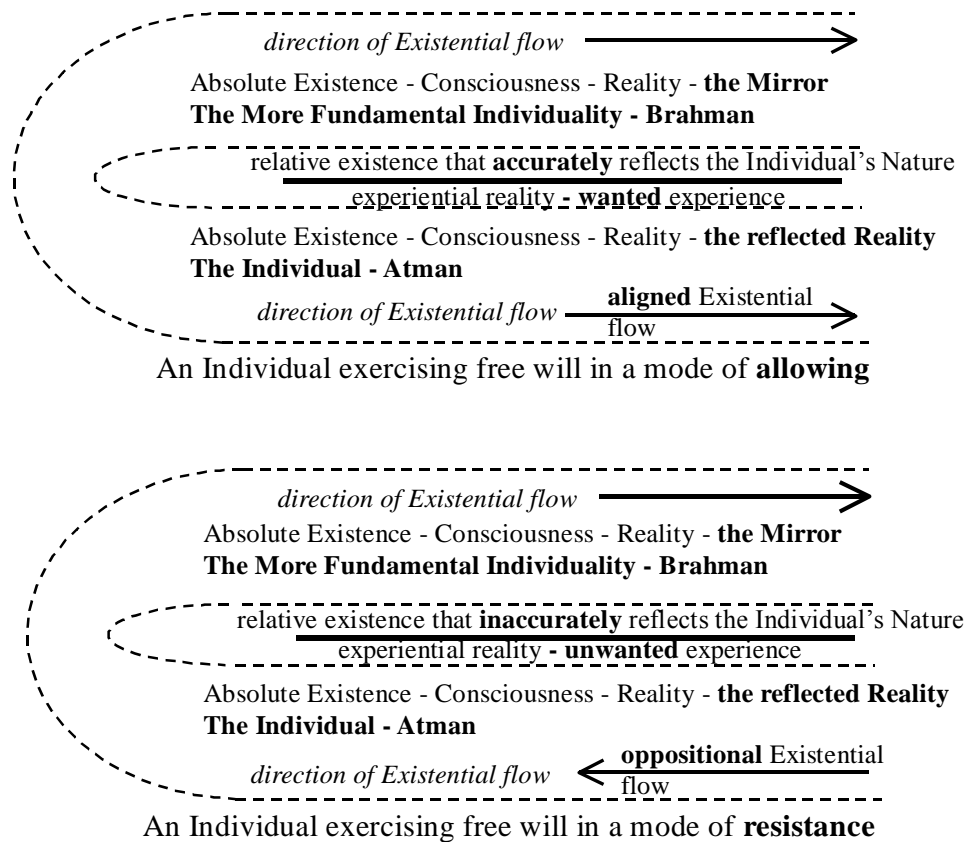
in any moment, creating experience within a framework of either *aligned* or *oppositional* Existential flow, as the product of relations in which we are either flowing with or against what is ultimately our Self, albeit our Self operating at a more fundamental level of Existential Self-Relation.

As already mentioned, the direction in which we are choosing to flow our Individual Existence relative to our More Fundamental Individuality as we are involved in any relation that creates any experience determines whether the created experience has the quality of wantedness or unwantedness. Specifically, relations of aligned Existential flow create what we, as Individuals, apprehend as wanted experiences, whereas relations of oppositional Existential flow create what we, as Individuals, apprehend as unwanted experiences. Emotional experiences, because they are products of the first level of Existential Self-Relation, possess only the quality of wantedness or unwantedness. Mental experiences, on the other hand, as products of a new and second level of Existential Self-Relation that extends from and so rests upon the first level of Existential Self-Relation, possess both the quality of wantedness or unwantedness as well as the new and additional quality of form. Similarly, physical experiences, as products of a new and third level of Existential Self-Relation that extends from and so rests upon both the first and second levels of Existential Self-Relation, possess the quality of wantedness or unwantedness, the quality of form, as well as the new and additional quality of tangibility.

However, this work is not about the creation of wanted and unwanted experiences, rather it is about the functioning of maya, it is about how an Individual can, through the creation of experience, lose sight of Itself, lose sight of its Nature. Thus, the functioning of maya is ultimately about how the Individual is creating experience, and in the creation of experience all roads eventually lead back to the unavoidable relation of aligned or oppositional Existential flow between the Individual and their More Fundamental Individuality that lies at the foundation of every experience ever created by any Individual, regardless of scale. Thus, the road that leads to a specific description of how maya operates through the functioning of the experiential process, i.e. the process by which an Individual point of Existence creates experience, leads back to the foundational and unavoidable relation between the Individual and their More Fundamental Individuality, because the same foundational and unavoidable relation that, in its two possible variations, is responsible for the creation of experiential wantedness and unwantedness is the same relation, in the same two possible variations, that is responsible for experience being either accurately or inaccurately reflective of What Is Actually There, i.e., accurately or inaccurately reflective of the Nature of the Individual.

Specifically, in relations of aligned Existential flow the More Fundamental Individuality functions as a smooth reflective surface, allowing for the creation of an experience-reflection that accurately reflects the Nature of the Individual, and so accurately reflects the Nature of Reality, regardless of whether the created experience is of the emotional, mental, or physical variety. Conversely, in relations of oppositional Existential flow the More Fundamental Individuality does not function as a smooth reflective surface, allowing for the creation of an experience-reflection that inaccurately reflects the Nature of the Individual, and so inaccurately reflects the Nature of Reality, regardless of whether the created experience is of the emotional, mental, or physical variety. These relations between the relation of Existential flow as aligned or oppositional, and the nature of the created experience that is apprehended by the Individual as a

result, as being either accurately or inaccurately reflective of the Nature of the Individual, and so accurately or inaccurately reflective of What Is Actually There, are depicted in figure 4.



**Figure 4.** These two drawings each depict an Individual flowing in relation to their More Fundamental Individuality. Because both the More Fundamental Individuality and the Individual always have a direction of flow, there is an ongoing and unavoidable relation of flow between the Individual and their More Fundamental Individuality. This unavoidable relation is also the most fundamental Existential relation, serving as the foundational relation from which all other Existential relations in which an Individual can become involved derive, and therefore serving also as the most proximal basis for all the experiences that an Individual creates and apprehends. And although the Individual's involvement in this relation is unavoidable, the specific way in which the Individual is involved in this relation varies according to the Individual's in the moment exercise of free will as either allowing or resistant, thereby producing, from the Individual's perspective, a relation of aligned or oppositional Existential flow, respectively. The two drawings above depict either a single Individual in two different moments, or two different Individuals in a single moment, exercising free will in a way that (top drawing) produces a relation of Existential alignment between the flow of the Individual and their More Fundamental Individuality, and in a way that (bottom drawing) produces a relation of Existential opposition between the flow of the Individual and their More Fundamental Individuality. As shown in the top drawing, relations of aligned Existential flow produce both wanted experiences and experiences that are accurately reflective of the Nature of the Individual, whereas relations of oppositional Existential flow produce both unwanted experiences and experiences that are inaccurately reflective of the Nature of the Individual.

In the creation of experience Existence functions as both the Mirror and as That Which Is Reflected, and Existence is also that which apprehends, from the perspective of the Individual, the reflection that is created, which created reflection is what the Individual apprehends as experience. And while the Nature of both the Mirror and That Which Is Reflected does not change, the nature of the reflection as accurately or inaccurately reflective of that Nature changes according to changes in the relation of Existential flow between the Mirror and That Which Is Reflected. And that relation changes according to changes in what the Individual in each moment, through their exercise of free will, chooses as their mode of being.

The reason that it is the Individual's exercise of free will that determines the nature of the relation between the Individual and their More Fundamental Individuality is because the direction of flow of the More Fundamental Individuality is constant, as the More Fundamental Individuality, unlike our own Individuality, is always choosing to be in a mode of allowing, and so is always creating for Itself the most wanted as well as most accurately reflective experience of Itself possible. This is because the More Fundamental Individuality, unlike our Individuality, is not operating under the influence of maya and so is not confused with regard to either its Nature or the part it plays in the creation of what it apprehends as experience. Therefore, as the flow of the More Fundamental Individuality is constant, it is the choice that we as Individuals make with regard to our in the moment mode of being as allowing or resistant that determines the nature of our involvement in this fundamental and unavoidable relation, which involvement determines whether the experiences we create and apprehend will be wanted or unwanted as well as accurately or inaccurately reflective of our Nature.

We think that what we experience is what is actually there, but all experience can do is reflect back to us our own mode of being, as allowing or resistant, through wanted experiences that accurately reflect our Nature, or through unwanted experiences that inaccurately reflect our Nature, respectively. The form of the experience varies according to the form of the Mirror, i.e., according to the particular Relational Structure we are being in relation to in order to create what we apprehend as experience. But regardless of the form which the Mirror takes, the surface of that Mirror is either smooth or rough, as a result of either aligned or oppositional Existential flow, respectively, and so either accurately or inaccurately reflects back to the Individual, as an experience, their Nature. In the same way, when there is little resistance to the flow of water, the surface of the water is smooth and produces accurate reflections, whereas when there is significant resistance to the flow of water, the surface of the water becomes disturbed and rough and produces inaccurate reflections. It may seem that some experiential reality is what is actually there, but What Is Actually There, underlying the reflections that we apprehend as experiential reality, is Existence flowing and being in relation to Itself, Individuals flowing and being in relation to their More Fundamental Individuality, and that flow is always, from the perspective of the Individual, either smooth or rough, aligned or oppositional, and so always produces reflection-experiences that are, from the perspective of the Individual, either wanted or unwanted, as well as always accurately or inaccurately reflective of Itself, i.e., accurately or inaccurately reflective of the Nature of Existence.

Having explained the Existential basis of experience as being either accurately or inaccurately reflective of the Nature of the Individual, and so either accurately or inaccurately reflective of the Nature of Existence, accurately or inaccurately reflective of What Is Actually There, it is now

possible to describe with some precision the way in which maya functions, at the level of the Individual, to both hide and disguise Existence from Itself. That is, it is now possible to describe how an Individual, in conceiving of material-experiential reality as being what is actually there, becomes blind to both its own Nature as well the Nature of the universe, owing to the unavoidable and inviolate functioning of the negative and positive experiential limitations.

## **7. How Maya Functions to Conceal the Nature of Reality from Reality**

The functioning of maya is nothing more than the functioning of the negative and positive experiential limitations in a concerted way that conceals from the Individual both the Nature of the universe as well as their own Nature as a result of a misconception held to by the Individual regarding the nature of reality. First, the negative experiential limitation functions to make it impossible for the Individual to apprehend What Is Actually There, thereby hiding from that Individual the Nature of What Is Actually There, as long as the Individual continues to create and apprehend the misconception regarding the nature of reality. Second, as a result of that same misconception, the positive experiential limitation functions to disguise What Is Actually There so that when it is apprehended it appears as something other than What Is Actually There. Thus, maya functions to conceal from the Individual both the Nature of the universe as well as one's own Nature through a combination of hiding and disguising What Is Actually There.

In order to understand how the experiential limitations function in concert to first hide and then disguise What Is Actually There, thereby giving rise to the phenomenon called maya, it is necessary to understand that the concepts of experience and Consciousness are opposites, and that the concept of experience is an inaccurate reflection of What Is Actually There, whereas the concept of Consciousness is an accurate reflection of What Is Actually There. Likewise, the term "relative existence" is a concept that does not accurately reflect the nature of What Is Actually There, whereas the term "Absolute Existence" or just "Existence" is a concept that does accurately reflect the Nature of What Is Actually There.

The concept of experience does not accurately reflect What Is Actually There because What Is Actually There is non-experiential, not the nature of experience. Experience is created as a the product of a relation, whereas What Is Actually There is not created, although it can and does become involved in relations with Itself, and in so doing creates the relative existences it then, from a perspective within those relations, apprehends as experiences, or as experiential realities. Consciousness, on the other hand, is a concept that does accurately reflect What Is Actually There because Consciousness, as a concept, reflects that which is Itself non-experiential, as it reflects That Which Apprehends Experience, and That Which Apprehends Experience is also What Is Actually There where experience seems to be.

Thus, although experiences in general either accurately or inaccurately reflect What Is Actually There, the specific experience that is the concept of experience itself is an experience that inaccurately reflects What Is Actually There. Similarly, Consciousness, as a concept, as an experience, is not of the same nature as What Is Actually There, but Consciousness is an experience that accurately reflects What Is Actually There. As previously stated, for every experience there is an opposite experience, because for every relation that creates a relative



existence apprehended from a perspective within that relation as a specific experience there is an opposite perspective upon that relative existence which, if it were apprehended from that opposite perspective, would be apprehended as the opposite experience. Again, this is why all experiences come in pairs of opposites or complements, and the concepts of experience and Consciousness are such an experiential pair. That is, there is up/down, good/bad, black/white, wave/particle, positive/negative etc., etc., and there is also experience/Consciousness, or relative existence/Absolute Existence, or just experience/Existence.

The importance of recognizing that the concepts of experience and Consciousness are experiential opposites is because it is in the creation and apprehension of experiential opposites that the experiential limitations function to both limit what it is possible for an Individual to create and apprehend as experience in a given moment, as well as dictate what an Individual must create and apprehend as experience in a given moment, according to the relations in which that Individual is already involved as they create what they are already, in that moment, apprehending as experience. Therefore, as the concepts of experience and Consciousness are opposites, they are experiences that are created through what must be mutually exclusive relations, and so they are experiences that are limited and constrained in their ability to be created by a single Individual in a given moment according to the unavoidable and inviolable functioning of the negative and positive experiential limitations.

With all of this in mind, it is now possible, at long last, to explain how the negative and positive experiential limitations, working in concert, function to create the experiential slight of hand that is, taken as a whole, the functioning of maya, i.e., the means by which What Is Actually There, the Absolute, at the level of the Individual, becomes oblivious of its own Nature, as well as oblivious of the universe as being composed of that Nature.

The keystone, the linchpin, in the functioning of maya is the Individual's conception, which is really a misconception, of experiential reality, usually physical reality, as being what is actually there. And here it should also be noted that conceiving of quantum reality as being what is actually there is simply a more subtle and abstract way of conceiving of experiential reality as being what is actually there, and therefore has the same effect with regard to the functioning of maya. Once that concept has been created, i.e., the concept of experiential reality as being what is actually there, and as long as that concept is held to, meaning that as long as the Individual remains involved in the relation necessary to create what is, unbeknownst to them, a misconception, maya then functions for that Individual as a consequence of the unavoidable and inviolable functioning of the experiential limitations, limiting in both a negative and positive way other relations in which that Individual can become involved, thereby limiting in both a negative and positive way other experiences that Individual can create and apprehend, making impossible the creation of some experiences while making other experiences only possible to be created in a certain way.

Thus, the functioning of maya does not itself create the idea of physical reality as being what is actually there. Rather, it is the idea of physical reality as being what is actually there, which idea must be created according to a relation in which the Individual is involved, that causes maya to function, that sets maya into motion, as it were. However, as will be explained below, once maya has been set into motion, the functioning of maya serves to perpetuate the idea of physical reality as being what is actually there, meaning that part of the functioning of maya is the perpetuation

of the idea that causes maya to function, in which case then part of the functioning of maya is the perpetuation of the functioning of maya, hence its effectiveness in keeping Individuals in ignorance of their Nature.

Physical reality is an experiential reality, i.e., physical reality is an experience. Therefore, when an Individual conceives of physical reality as being what is actually there, that Individual is conceiving of experience as being what is actually there, and in order to conceive of experience as being what is actually there that Individual must be involved in a relation that is mutually exclusive of the relation necessary to create their apprehension of Consciousness, or of any non-experiential Reality, as being what is actually there. Thus, owing to the functioning of the negative experiential limitation, conceiving of physical reality as what is actually there makes it impossible for the Individual to conceive of Consciousness, or of any non-experiential Reality, as what is actually there, effectively hiding from the Individual its own Nature.

This would not be an issue if the concept of experience or experiential reality was an accurate reflection of What Is Actually There and the concept of Consciousness or non-experiential Reality was an inaccurate reflection of What Is Actually There. But as Consciousness is the accurate reflection of What Is Actually There, whereas experience is the inaccurate reflection of What Is Actually There, conceiving of physical reality as what is actually there places the accurate reflection of What Is Actually There in that Individual's experiential blind spot, owing to the functioning of the negative experiential limitation, in which case then it is not possible for that Individual to create an experience that is their apprehension of an accurate reflection of What Is Actually There as what is actually there, thereby hiding from the Individual its own Nature.

This is how What Is Actually There becomes hidden from Itself, hidden from the Individual. This part of the functioning of maya is like mistaking a reflection that lies on the surface of a pond for what is actually there, in which case what is actually there in the physical sense, i.e., the pond, becomes hidden. That is, in taking experience for what is actually there, the Individual becomes unable to accurately apprehend What Is Actually There, which is another way of saying that What Is Actually There has, for that Individual, become hidden from view. This part of the functioning of maya is purely a function of the negative experiential limitation, which limitation makes it impossible for an Individual to be simultaneously involved in the mutually exclusive relations necessary to create opposite experiences, i.e., experiences that are the products of what must be mutually exclusive relations.

However, the hiding of What Is Actually There from Itself, the inability of the Individual to conceive of non-experiential Reality as being what is actually there, is not enough for the illusion to be complete. Because even though an Individual can not conceive of Consciousness, or any non-experiential reality, as being what is actually there as long as that Individual is conceiving of experience as being what is actually there, that Individual is still able to conceive of Consciousness, and so is still able to create an experience that, by its nature, accurately reflects What Is Actually There. In terms of the reflection and pond analogy, even if one takes the reflection on the surface for what is actually there, one still becomes wet if one steps into the reflection. Likewise, even if one takes experience for what is actually there, the phenomenon of Consciousness as the means by which experience is apprehended remains evident. Thus, to

complete the illusion requires the functioning of the positive experiential limitation, which functions to disguise Consciousness as described below.

If one sees a desert reflected in a pool of water and takes what is there for a desert, and then falls into the pool and gets wet, the illusion is broken. Likewise, if one sees experience as what is actually there but also sees Consciousness as the means by which experience is apprehended, then the illusion of experience as what is actually there should be broken, as surely as if one fell into a pool of water they mistook for a desert. The reason that the illusion of experience as what is actually there should be broken by the apprehension of Consciousness as the means by which experience is apprehended is because conceiving of experience or any experiential reality as being more fundamental than the means of its own apprehension, more fundamental than that upon which its very existence, such as it is, rests, is no less absurd than conceiving of a wooden board as being more fundamental than a tree. However, the illusion of experience as what is actually there is not broken even by the conception of Consciousness as the means by which experience is apprehended. And the reason the illusion is not broken by that conception is a function of the positive experiential limitation, which only makes it possible for the Individual to apprehend Consciousness in a context that is mutually inclusive of, and so consistent with, their ongoing conception of experience as what is actually there.

Thus, an Individual, when they conceive of physical reality as being what is actually there, can still conceive of Consciousness, can still create the experience that is the conception of Consciousness, as one can still conceive of a round earth while believing the earth to be flat. But such an Individual can only conceive of Consciousness within the parameters allowed by the positive experiential limitation, i.e., through their involvement in relations that are mutually inclusive of the relation in which they are conceiving of experience as what is actually there, as one can, owing to the positive experiential limitation, only conceive of a round earth as being false while believing the earth to be flat. So it is that an Individual, when they conceive of physical reality as being what is actually there, can still conceive of Consciousness, can still create the experience that is their conception of Consciousness, but they can not, owing to the negative experiential limitation, conceive of Consciousness as being what is actually there, although they can, owing to the positive experiential limitation, conceive of Consciousness as not being what is actually there.

In other words, the positive experiential limitation functions to complete the illusion by disguising Consciousness so that even when it is apprehended it appears as something else, as something other than an accurate reflection of What Is Actually There, and so appears as an experience that is consistent with the conception of experience or physical reality as what is actually there. And so it is that Consciousness must appear as an effect of physical reality, as an effect produced by a physical cause, to any Individual that is conceiving of physical reality as what is actually there, not because it is that, but only because that is how Consciousness must be created and apprehended as a concept by that Individual, owing to the functioning of the positive experiential limitation, which dictates that any experience of Consciousness must be created as the product of a relation that is mutually inclusive of the relation in which that Individual must be involved in order to create their conception of experience as what is actually there, and so must produce an experience that is consistent with and so does not contradict the conception of experience as what is actually there.

And since in the conception of experience or physical reality as what is actually there experience is seen as primary or causal, Consciousness, which accurately reflects That Which Is Actually Primary or Casual, cannot be seen as That, cannot be seen as primary or casual, but must instead be seen as secondary, as an effect of physical-experiential reality, as an effect produced by the machinations of physical reality. Thus, the positive experiential limitation functions to keep all the related experiences that an Individual creates consistent within a given experiential framework by dictating that those experiences all be created through relations that are mutually inclusive of each other. This is why when what is up is seen as down, what is down must be seen as up, and when what is false is seen as true, what is true must be seen as false, and when what is effect is seen as cause, what is cause must be seen as effect.

Owing to the functioning of the positive experiential limitation, when a foundational experience is created that is an inversion or reversal of the Underlying Actuality, as is the case when experience or physical reality is apprehended as being what is actually there, all related experiences, if they are to be created and apprehended at all, must themselves be created as experiential inversions, i.e., as experiences that inaccurately reflect the Underlying Actuality, because those related experiences can only be created through relations that are mutually inclusive of the relation that creates the foundational inverted experience. And so, when physical experience is inverted in its conception, as is the case when it is conceived of as being what is actually there, and so is conceived of as being primary or causal, then the opposite experience, i.e., Consciousness, owing to the positive experiential limitation, must also be inverted in its conception, and so must appear as secondary, or as an effect of that which is being conceived as cause.

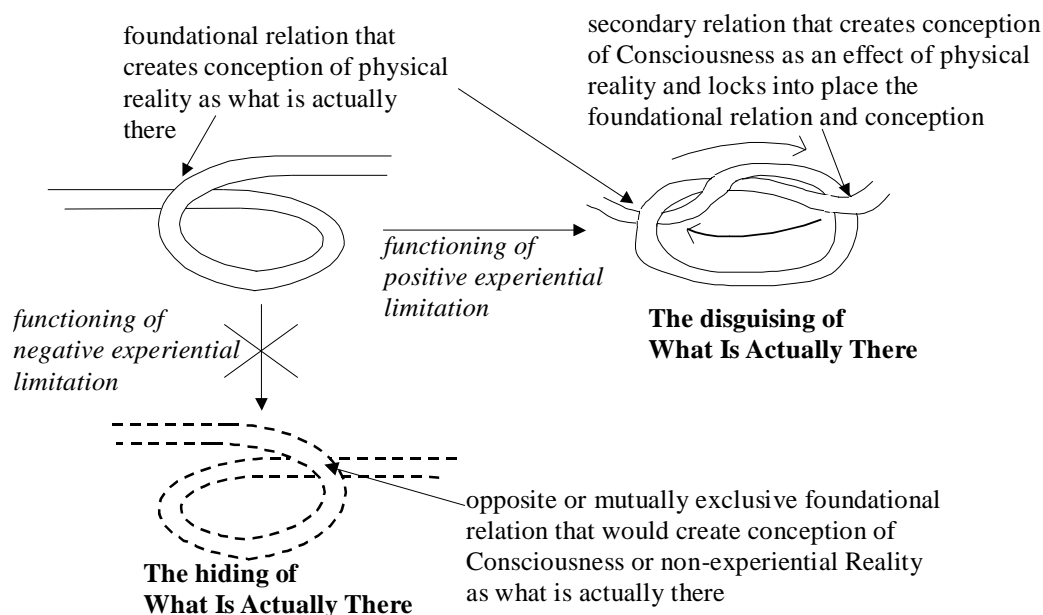
No two experiences can be simultaneously created through a single Individual's simultaneous involvement in mutually exclusive relations, because an Individual cannot be simultaneously involved in mutually exclusive relations. But the only experiences that are created through the Individual's involvement in mutually exclusive relations are opposite experiences. Therefore, it is only opposite experiences that are limited in their creation by the negative experiential limitation, and modified in their creation by the positive experiential limitation, according to the relations in which the Individual is already involved as they create what they are already apprehending as experience. Therefore, since the negative experiential limitation dictates that the opposite experiences of experience and Consciousness cannot be conceived simultaneously by a single Individual as the result of that Individual's involvement in mutually exclusive relations, the positive experiential limitation then dictates that the only way they can be conceived simultaneously by a single Individual is as the result of that Individual's involvement in what must be mutually inclusive relations, which effectively then dictates how the opposite or complementary experience, i.e., Consciousness, must be created, if it is to be created at all, according to how the other experience, i.e., physical reality conceived as what is actually there, is already being created. Thus, as stated earlier in this work, the same experiential limitation responsible for the phenomenon of quantum non-locality, wherein the way a subsequent experience is created and apprehended is dictated by the way a prior experience was created and apprehended, is also partly responsible for the functioning of maya, and specifically is responsible for that aspect of maya that involves the disguising of What Is Actually There so that it cannot be recognized by What Is Actually There, i.e., the Individual Consciousness, as That.

In terms of the analogy of mistaking the reflection of a desert on the surface of a pond for what is actually there, if the positive experiential limitation were to function in such a scenario, it would be as if one, while under that illusion, fell into the pond and got wet, but instead of realizing that what is there is a pond, one would instead be forced to apprehend their wetness in the context and framework of the already present illusion, in which case they could apprehend their wetness as the result of their sweating in the desert, and so would incorporate the experience of wetness into the illusion as an experience that is both consistent with and seemingly produced by the illusion. Likewise, we are able to conceive of Consciousness as the means by which experience is apprehended, which is like falling into a pond one thinks is a desert and getting wet, and yet we still manage to work that conception of Consciousness into the illusion of experience as being what is actually there by conceiving of Consciousness as some sort of effect produced by experiential reality, as something produced by the functioning of the physical reality we call brain, as we are forced, by the positive experiential limitation, to apprehend Consciousness in the context and framework of the already present illusion, i.e., in the context and framework of the conception of physical reality or experience as what is actually there.

In this way, owing to the functioning of the positive experiential limitation, as long as an Individual continues to conceive of physical reality or experiential reality as being what is actually there, the only way that Individual can create and conceive of the opposite experience, i.e., Consciousness, is through relations that are mutually inclusive of the relation through which they are already creating the conception of physical reality as what is actually there, which relations, because they are mutually inclusive, produce experiences that are mutually inclusive, which is to say, non-contradictory to and consistent with that Individual's overall experiential framework wherein physical reality is conceived as being what is actually there. Thus, Consciousness must appear as secondary, as an effect of physical reality, regardless of its actual relation to the Underlying Actuality as accurately or inaccurately reflective of that Underlying Actuality, as long as one holds to the idea of physical reality as being what is actually there.

The reason the functioning of maya is so effective in keeping us oblivious of our Nature, as well as the Nature of the universe, is because the functioning of maya involves two related experiential limitations functioning in concert to first hide our Nature from us and then disguise our Nature so that it can not be recognized as That, as long as we hold to just a single foundational misconception concerning the nature of reality, i.e., as long as we continue to be involved in the relation that creates that foundational misconception. Thus, in the functioning of maya we have two related experiential limitations functioning in concert to maintain two illusions that support and sustain each other like a knot in a rope, as shown in figure 5.

### The Functioning and Self-Perpetuation of Maya



**Figure 5.** In this drawing the functioning of maya is depicted as the formation of a knot in a rope, where a first relation allows for a second relation that locks into place the first relation. In the functioning of maya, the first relation is the relation in which the Individual is involved that creates that Individual's conception of physical reality or experiential reality as what is actually there. The second relation in the functioning of maya, made possible by the first relation, and dictated in its orientation by the first relation owing to the positive experiential limitation, is the mutually inclusive relation in which the Individual is involved that creates that Individual's conception of Consciousness as an effect of physical reality, as an effect of what they are misapprehending as what is actually there. The dashed lines represent the relation in which the Individual cannot become involved, owing to the negative experiential limitation, and so the experience the Individual cannot create, as long as they remain involved in the mutually exclusive relation.

As shown in figure 5, the negative experiential limitation first functions to hide What Is Actually There from view, followed by the positive experiential limitation functioning to disguise What Is Actually There as an effect of what is being misconceived and misperceived as being what is actually there. The beauty of this arrangement, which is what makes maya so effective in keeping the Nature of Reality hidden from the Individual once they have become involved in the relation that creates the foundational misconception of physical reality as what is actually there, is that the first relation dictates the orientation of the second relation, owing to the positive experiential limitation, and the second relation then locks into place the relation that is its basis, i.e., the first relation, which then continues to dictate the orientation of the second relation, thereby locking into place the first relation, and on and on and on, resulting in the situation in which the Individual becomes literally bound, as a result of their own exercise of free will, as a result of how they are choosing to perceive reality, to a set of relations that together hide and disguise from that Individual their own Nature as well as the Nature of the universe, since the conceptions the Individual is creating and apprehending as a result of their ongoing involvement in those relations inaccurately reflect the Nature of What Is Actually There.

Put another way, owing to the functioning of maya, the Individual, in choosing to conceive of physical reality as what is actually there, becomes bound to a relation which, owing to the negative experiential limitation, makes it impossible for that Individual to become involved in the mutually exclusive relation that would cause them to conceive of their Nature as well as the Nature of the universe as being composed of non-experiential Reality, as being composed of the Reality that apprehends experience, which conception accurately, rather than inaccurately, reflects the Nature of What Is Actually There.

Another related reason that maya is so effective at keeping us oblivious of our Nature as well as the Nature of the universe is because, once we harbor a misconception at a deep or conceptually foundational level, as we do when we conceive of physical reality as being what is actually there, no experience can be introduced into our experience that contradicts or is not consistent with that foundational misconception, because experience is not introduced, is not found, is not stumbled across, but rather must be created, and moreover, owing to the positive experiential limitation, must be created by the Individual as the product of relations that are mutually inclusive of the relation in which that Individual must remain involved as long as they continue to create the foundational misconception. Thus, any more distal experience created that has a foundational misconception at its basis will be consistent with and so supportive of the foundational misconception, since the relation that creates the more distal misconception must, owing to the positive experiential limitation, be mutually inclusive of the relation that creates the foundational misconception and so result in the creation and apprehension of an experience that is consistent with and non-contradictory to the foundational misconception.

It is the relations that serve to propagate and perpetuate each other, but as it is the relations in which an Individual is involved that create what that Individual apprehends as experience, the experiences that are the products of those relations are also propagated and perpetuated by the Individual's ongoing involvement in those relations. Thus, it is only if we choose to let go of and stop creating, only for just a moment, a given experience, that we are then, in that moment, free to become involved in the mutually exclusive relation that creates the opposite experience. No one ever came to believe that the earth was round while continuing to believe that it was flat. No one who continues to believe in the biblical version of creation as occurring in a span of six days can believe in evolution. It is not that they will not see, it is that they literally cannot see, because their involvement in the relation that creates their foundational conception of the earth as flat, or of the earth as being created in six days, makes impossible their involvement in the mutually exclusive relations necessary to create the experiences that are the opposite conceptions.

And so, when maya functions we see a snake where there is only a rope. We see physical reality or experiential reality as being what is actually there when What Is Actually There is Consciousness or That Which Apprehends Experience. However, neither the snake nor the rope is itself What Is Actually There, i.e., neither experience nor Consciousness is What Is Actually There, since What Is Actually There can never Itself be an experience, although it can be reflected accurately or inaccurately as an experience. That is, both the snake and the rope are experiential in nature, as are the concepts of experience and Consciousness, and as such both are reflections of What Is Actually There. In the snake and rope analogy the snake represents the inaccurate reflection of What Is Actually There and so represents experience or experiential reality in general, whereas the rope must then represent the accurate reflection of What Is

Actually There and so represents non-experiential Reality which, as a concept, is an accurate reflection of What Is Actually There.

All of this may seem very complex, but what it all boils down to is an experiential slight of hand involving What Is Actually There first being hidden by the negative experiential limitation followed by its being disguised by the positive experiential limitation so that it cannot be recognized for what it is, i.e., an accurate reflection of What Is Actually There. This slight of hand is as if a woman steps out disguised as your mother so that you mistake her for your mother while your mother simultaneously steps into a curtained box. Then your mother steps back out of the box disguised so that she appears as the other woman's daughter, in which case you no longer recognize her even when looking right at her. That is maya. Physical reality is mistaken for what is actually there which, owing to the negative experiential limitation, places the experience of non-experiential Reality as what is actually there out of view. Then the experience that accurately reflects What Is Actually There comes into view, conceptually speaking, but owing to the positive experiential limitation, that experience is disguised to appear as an effect of physical reality, and so cannot be recognized for what it is, i.e., as accurately reflective of our Nature, even when we are looking right at it.

Thus, the two unavoidable and inviolable experiential limitations work in concert to produce what Shankara called maya, the hitherto inexpressible phenomenon whereby the Absolute, at the level of the Individual, mistakes the phenomenal universe for what is actually there and as a result provides the impetus for the functioning of an experiential mechanism that keeps that Individual in ignorance of both its own Nature as well as the Nature of the universe. However, the functioning of maya is not inevitable. Rather, the functioning of maya requires our active participation, since maya can not function in the absence of our participation in the creation of a fundamental misconception regarding the nature of reality. While the performance of a magic act often calls for a member of the audience to participate in the creation of the illusion, the performance of the magic act that is maya always requires our participation, as Individuals, in the creation of the illusion, because the functioning of maya requires that we ourselves create an initial illusion, which the negative and positive experiential limitations then, functioning in concert as maya, simply serve to propagate and perpetuate. That is, the initial illusion is propagated through the creation of other experiences that reinforce the initial illusion, and it is perpetuated by our being locked into the relation that creates our experience of the initial illusion as long as we continue to become involved in other relations and create other experiences that have that initial illusion as their basis.

Thus, the functioning of the experiential limitations is unavoidable, but they only function as maya, only function to hide from us our Nature as well as the Nature of the universe, as long as we continue to create, for whatever reason, a fundamental misconception regarding the nature of What Is Actually There. In the absence of that fundamental misconception all the other related misconceptions that have that fundamental misconception as their basis begin to unravel, and as they begin to unravel we become free to create conceptions of reality that, owing to the negative experiential limitation, we simply could not previously create, conceptions of reality that, although they may not perfectly reflect What Is Actually There, nonetheless are more accurately reflective of What Is Actually There than the conception of physical reality or experiential reality as being what is actually there.



## 8. Free Will, Emotion, and the Individual's Creation of Experience

How can one tell whether they are, in any moment, creating an experience that is accurately or inaccurately reflective of What Is Actually There, and so accurately or inaccurately reflective of their own Nature? According to how one feels, according to the emotional experience one is, in that moment, creating and apprehending, owing to the fact that the same Existential relation that creates either experiential wantedness or unwantedness also creates experiences that are either accurately or inaccurately reflective of What Is Actually There, respectively. And because emotional experience is purely the product of the fundamental and unavoidable relation of Existential flow occurring between the Individual and their More Fundamental Individuality, it is the experience that is most directly and immediately reflective of the nature of that relation, and so is the experience that most clearly indicates how one is choosing in any moment, according to their exercise of free will as allowing or resistant, to flow or be in relation to their More Fundamental Individuality, to flow or be in relation to this other more or less hidden aspect of their own Being.

Why does the idea of continuing to exist feel better than the idea of ceasing to exist? Because the concept of continued existence is accurately reflective of our Nature, whereas the concept of ceasing to exist is inaccurately reflective of our Nature, since What We Are cannot cease to Exist. Why does perceiving beauty feel better than perceiving ugliness? Because beauty is accurately reflective of our Nature, whereas ugliness is inaccurately reflective of our Nature. When one looks out at the world and perceives its beauty and feels good, this is because one is, in that moment, flowing in alignment with their More Fundamental Individuality, in which case one is creating experiences at all levels that are, owing to the positive experiential limitation, both wanted as well as accurately reflective of one's own Nature. Conversely, when one looks out at the world and perceives its ugliness and feels bad, this is because one is, in that moment, flowing in opposition to their More Fundamental Individuality, in which case one is creating experiences at all levels that are, owing to the positive experiential limitation, both unwanted as well as inaccurately reflective of one's own Nature. Like the song says, everything is beautiful in its own way,<sup>5</sup> but in order to perceive that ubiquitous and pervasive beauty, in order to create that experience, one needs to be involved in a relation of aligned Existential flow.

One can, in any moment, create either type of emotional experience, wanted or unwanted. The ability to make that choice rests within each Individual. And which of these two types of emotional experience one chooses to create in any moment need have nothing to do with the type one created previously, need have nothing to do with what one chose in a previous moment as their mode of being. What one creates as emotional experience in this moment only has to do with what one is choosing as their mode of being in this moment, in the Now. That is the power of Now. However, there is this one caveat; one can only make this choice consciously if one is not already making it unconsciously and reflexively, which is to say, as a reaction to an experience created in a previous moment as the result of whatever choice one made regarding their mode of being in that previous moment, or if one is not already making it unconsciously and reflexively in an attempt to control some other Individual's behavior, i.e., what another Individual is choosing as their mode of being. Because as long as one is choosing their mode of being unconsciously and reflexively, as a reaction to previously created experience, or in an attempt to control what another Individual is choosing as their mode of being, although one is

ultimately free to choose in this moment either allowing or resistance, aligned or oppositional Existential flow, one has, without knowing it, bound themselves to choosing their present moment mode of being either according to their prior moment's choice regarding their mode of being or in a way intended to control what another Individual is choosing as their mode of being.

And so, although one is choosing their mode of being in this moment, as one must do in every moment, if one is doing so unconsciously and reflexively, one is not choosing freely, but is instead choosing in a state of Existential or Spiritual bondage, as one is either bound to a choice made in a prior moment as one unconsciously and reflexively chooses their mode of being in this moment, in the Now, based not upon what they want to create and apprehend as experience in this moment, which is always more wantedness, but rather as an unconscious and reflexive reaction to what they created as experience in a previous moment, or bound to a choice that is an unconscious and reflexive reaction to some other Individual's behavior in an attempt to control that other Individual's behavior, which attempt is always futile, because it is not possible for any Individual to actually control the behavior of another, because an Individual's behavior always flows from what the Individual is themselves choosing as their mode of being.

For example, let us say that one is cleaning their house and they accidentally break something they really liked. There are few who would not, under such circumstances feel bad. The question is, how long is one going to feel bad and how bad is one going to feel, and does one even need or have to feel bad at all? Once the object breaks that is an experience that has been created in a previous moment. How long one is going to feel bad depends on how long one reflexively pushes against the unwantedness of that previously created experience, and in so doing unconsciously chooses to be in a mode of resistance, and so unconsciously chooses to be in a relation of oppositional Existential flow with respect to their More Fundamental Individuality, in which case one creates, for as long as they so choose, the unwanted emotional experience they apprehend as feeling bad. And although it seems that the unwanted emotion is caused by the broken object, the unwanted emotion is actually caused by what one is unconsciously and reflexively choosing as their in the moment mode of being, which choice places one in a relation of oppositional Existential flow with respect to their More Fundamental Individuality, and which relation always creates as a result what the Individual that is making that choice apprehends as an unwanted emotional experience. How bad one is going to feel simply depends on how hard one reflexively pushes against the unwantedness of that previously created experience, i.e., the force with which one projects their Individual Existence in opposition to the flow of their More Fundamental Individuality.

And with regard to the question of whether or not one even needs or has to feel bad at all, the answer is no, one does not, because one has free will and so can always choose in this moment, in this Now, to be in either mode of being, i.e., allowing or resistant. Again though, the only restriction that can be imposed upon this choice is a restriction imposed from within, by the Individual, either through unconscious and reflexive reaction to a previously created physical, mental, or emotional experience, or by attempting to control what another Individual is choosing as their mode of being. And in both of these cases the choice is still being made in each moment, it is just not being made freely. But is one really caged who is their own jailor and who themselves holds the key to their release? Is one really bound who is only bound by devices of their own making and maintenance? The answer to this question has to be no, and so Spiritual bondage is

another illusion produced by the functioning of maya, creating for the Individual the appearance of some external restriction in their ability to choose the quality of experience they create and apprehend, which appearance of external restriction must be an illusion, since no such external restriction actually exists.

No such external restriction actually exists because there is nothing in this universe or beyond, no God or force in this universe or beyond, that can impose a mode of being upon an Individual from without, as an Individual's mode of being always arises from within the Individual point of Existence according to that Individual's exercise of free will. And because what an Individual apprehends as experience is created, in its general quality of wantedness or unwantedness, as a result of the relation of aligned or oppositional Existential flow in which the Individual becomes involved as a result of what the Individual is themselves choosing as their mode of being, there is no God or force in this universe or beyond that can assert into any Individual's experience any wanted or unwanted experience that has not been created by the Individual, either consciously or unconsciously, through that Individual's either conscious or reflexive exercise of free will. Thus, one is always actually free, it is only a matter of whether one is exercising that freedom from within the framework of the illusion created by maya, so that one does not see themselves as being completely free, or whether one is exercising that freedom from outside the framework of the illusion created by maya, in which case one is able to recognize that they are always completely free. Likewise, one is always actually Consciousness, and it is only a matter of whether one is creating experience from within the framework of the illusion created by maya, so that one does not see themselves as being Consciousness, or whether one is creating experience from outside the framework of the illusion created by maya, in which case one is able to recognize that they are Consciousness. Maya does not change What Is, it only changes what appears to be, i.e., it only changes how Existence appears to Itself.

It is one of the great experiential inversions produced as a result of the functioning of maya that God is so often conceived as some sort of controlling entity, when the Nature of any Individuality that corresponds to what we conceive as God is the exact opposite, since God, being God, understands the Nature of its own Being, understands the Nature of Existence as well as the nature of experience, and so understands the complete and utter futility and counterproductivity of trying to control either any already created experience or any other Individual's exercise of free will, i.e., what any other Individual is choosing as their mode of being. To an Individual that is under the spell of maya it seems that it should be possible to control already created experience as well as other Individuals, but God, being God, is not under the spell of maya and so knows that it is not actually possible to control either, and so does not try. And by not trying to control that which cannot be controlled, the Individuality we call God is able to fully control the only thing that it can control, which is its own mode of being, thereby fully controlling what it is, in that moment, creating and apprehending as experience.

Thus, what makes God God is not the ability to control already created experience, not the ability to control other Individuals, rather, what makes God God is the complete lack of effort expended trying to control either already created experience or other Individuals, thereby giving any Individuality that is being accurately referred to as God complete control and un-self-restricted freedom in choosing its own mode of being, and therefore complete control in choosing what it creates and apprehends as experience. Put another way, what makes God God is not the ability to

control already created experience, nor is it the ability to control what other Individuals create as experience, rather, what makes God God is the ability to control completely what it, as an Individual, creates and apprehends as experience. There is no God that can send another Individual to heaven or hell owing to the choices that other Individual has made. Rather, it is the choice that an Individual makes in each moment with regard to their mode of being that creates for that Individual in that moment either experiential wantedness or unwantedness, and so creates either an experiential environment in which one wants to be, i.e., heaven, or an experiential environment in which one does not want to be, i.e., hell. And so there truly is no heaven or hell other than that which one creates for themselves, because there is no way for an Individual to apprehend any experiential wantedness or unwantedness other than that which they themselves create according to what they are choosing in any moment as their mode of being, i.e., according to how they are choosing to be in relation to what is ultimately their Self, albeit their Self operating at a more fundamental level of Existential Self-Relation and experiential creation, where the dominant experiences are emotional and mental, rather than physical.

That the Individual is considered as ultimately identical to God seems, from a materialist perspective, to be a position that is somewhat megalomaniacal. However, the apparent absurdity of the Individual as identical to God only remains so as long as one conceives of God as some sort of all-controlling entity, as an entity whose main purpose or activity is controlling the arrangement and happenings of material reality. There is however no such God. That God is an illusion the same way it is an illusion to think that what is actually there is physical reality. What is actually there is Consciousness-Existence and what Consciousness-Existence does is choose its direction of flow relative to Itself, and what That which we conceive of as God does is always choose to flow in alignment with That which is Itself.

What then is the difference between an Individual and God? Both are composed of the same Existential Substance, both are composed of Consciousness-Existence. Therefore, an Individual that is choosing to flow in alignment with Itself is not in any way able to be differentiated from God, as they are then completely identical, both in terms of their Nature as well as in terms of the quality of experience each is creating and apprehending. However, an Individual that is choosing to flow in opposition to Itself remains Consciousness-Existence, but is making in that moment a different choice than God is making. Therefore, such an Individual may seem to be different or other than God, but that too must be illusion, because in the next moment that Individual can choose to flow in alignment with Itself and so become identical to and so indistinguishable from God.

What makes that which we conceive of as God God is that Individual's mastery of the creation of experience, that Individual's mastery of the creation of its own experience, which is all any Individual, regardless of scale, can do, since it is not possible for one Individual to create what another Individual apprehends as experience, since whatever an Individual apprehends as experience must be created as the result of a relation in which that Individual must be involved, and the Individual's involvement in any relation is a function of how that Individual is exercising its free will. Thus, God does not have the ability to make anyone happy or sad or to bring good things or bad things into anyone's life. God only has the ability to make Itself happy or sad, or to bring good things or bad things into its Life, and what makes God God is that it uses its ability to bring only good things into its Life, it uses that ability only to make Itself happy. And each and

every Individual, each and every point of Consciousness-Existence, has that same ability, and so each and every point of Existence is in that way God, or at least a potential God. But each and every point of Consciousness-Existence does not make the same choice God makes, and those that do not do not know themselves as God, do not know themselves as identical to That of which the universe is composed, but instead know themselves as more or less seemingly isolated and separate individuals. However, those that do make the same choice God makes know themselves as inseparable from All That Is.

That having been said, the realization of one's inseparability from the rest of Existence and identity with the rest of Existence does not result in the annihilation of the Individual nor in the enslavement of the Individual within some sort of borg-like hive mind state. This again is only how it must appear from a materialist perspective, which perspective is an illusion, having as its basis the idea that physical reality is what is actually there. The Individual does not cease to be an Individual upon realizing the actual Nature of its Individuality.

God is an Individual that knows that the universe is composed of that which is identical to Itself in Substance, identical to Itself in Nature, regardless of whether What Is Actually There is making an identical choice. That is, God does not see an Individual that is choosing to flow in opposition to Itself as separate from Itself, as of a different nature than Itself. God sees from the divine perspective, and from that perspective things are seen as they are, as composed of That which it Itself is composed, and so as not different or separate from each other simply owing to differences in how What Is Actually There is choosing to flow in relation to Itself.

Consciousness-Existence has the ability to choose to flow with or against Itself, and so why would exercising that ability one way or the other make one more or less That? The choice to flow in opposition to one's Self and create unwanted experience demonstrates one's Nature just as surely as does one's choice to flow in alignment with their Self and create wanted experience. Therefore, that an Individual makes the mistake, as it were, of choosing to flow against its Self and create unwantedness is not an indication of that Individual's unworthiness, not an indication that that Individual is other than God, but to the contrary, is an indication of that Individual's ultimate but not yet realized God-Nature, as it is an indication of that Individual's Nature as Consciousness-Existence, an indication of that Individual's Nature as That which creates what it experiences as reality according to its own exercise of free will, according to what it is choosing in each moment as its mode of being.

Ultimately then what makes God God is the ability to choose, and not the choice itself. If it was not possible for God to choose differently, then God would not be God, for God would then not possess free will. From our perspective God appears as That which always chooses wisely, which always chooses alignment, but from the divine perspective, from the perspective of one who is choosing wisely, from the perspective of one who is choosing alignment, no real distinction or separation appears between Existence that is flowing in alignment with Itself and Existence that is flowing in opposition to Itself. The only difference is that choosing to flow in opposition to one's Self hides from the Individual their Nature by producing experiences that inaccurately reflect that Nature, whereas choosing to flow in alignment with one's Self reveals to the Individual their Nature by producing experiences that accurately reflect that Nature.

It is easy to stand at the base of a tree and look up and see the relations between the different parts of the tree, as the trunk gives rise to the branches, and as the branches give rise to other branches, which eventually give rise to the leaves, and from that perspective understand the nature of the tree as a whole. But from the opposite perspective, from up in the leaves, the relations between the different parts of the tree are obscured, hiding the connections between the branches, and hiding from view the trunk, and so making the perception of the tree as a whole quite difficult. Our view of reality from the perspective of the third level of Existential Self-Relation, where physical experience is the dominant experience, is like viewing a tree from the top down, from a perspective where most of the tree is obscured by the leaves, thereby making quite difficult the perception of reality as a whole. Thus, our confusion regarding the nature of reality, by which means maya is set into motion, is to some degree an unavoidable by-product of our perspective. And while that confusion is to some degree unavoidable, it is by no means inevitable that it persist, because to see the Tree of Reality as it is one does not have to stand at its base, rather, to see Reality as it is all one need do is create an accurate reflection of it by flowing in alignment with it. And as already stated, it is the wanted or unwanted quality of the emotional experience that an Individual is creating and apprehending in any moment that is the best indicator of whether that Individual is, in any moment, choosing to flow with or against what is ultimately their Self, and so is also the best indicator of whether that Individual is, in any moment, creating an accurate or inaccurate reflection of their Nature, which is also the Nature of Reality.

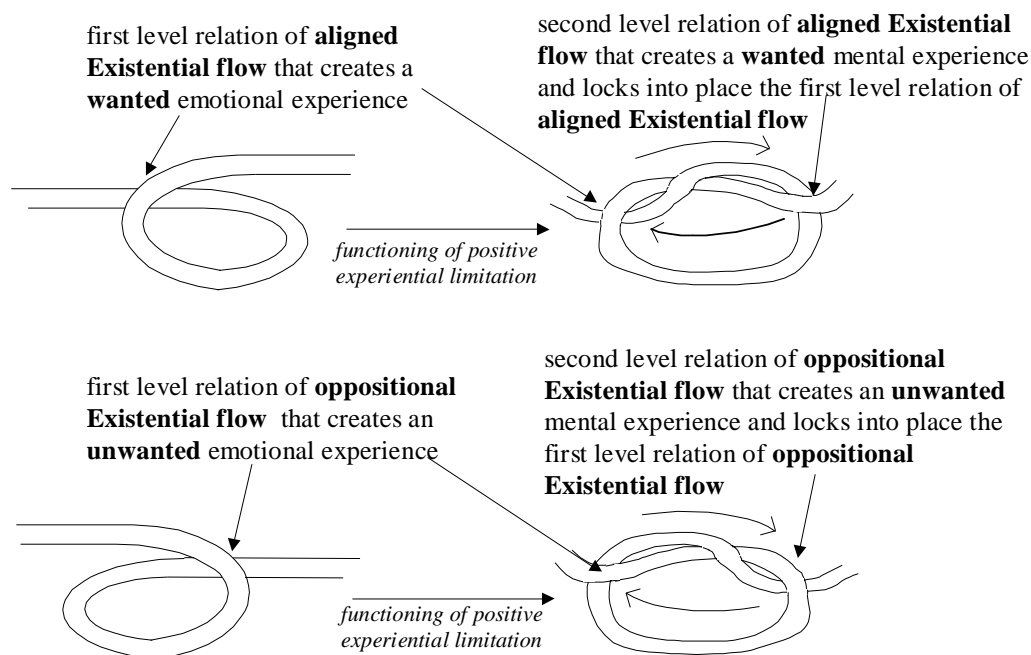
When an Individual pays attention to how they feel and adjusts accordingly what they are choosing as their mode of being, then that Individual is choosing consciously rather than unconsciously, deliberately rather than reflexively, what they, as an Individual, create and apprehend as emotional experience. And when an Individual adjusts their mode of being according to how they feel, not only does that Individual take control of the quality of what they create and apprehend as emotional experience, they also, owing to the positive experiential limitation, take control of the quality of what they create and apprehend as mental and physical experience as well, since the Existential relations in which an Individual becomes involved in any moment in order to create what they apprehend as mental and physical experience must be relations that are mutually inclusive of the fundamental relation of either aligned or oppositional Existential flow in which that Individual must also be involved in that moment. And as the source of all experiential wantedness and unwantedness lies in the relation of Existential flow occurring between the Individual and their More Fundamental Individuality, and because an Individual can in any one moment only be in one or the other relation, aligned or opposed, an Individual can only create in any one moment, at every level of Existential relation, at every level of Reality, either wanted or unwanted experiences.

Thus, the mental and physical experiences created in any moment by an Individual must match, in terms of their quality of wantedness or unwantedness, the quality of the emotional experience that is also being created in that moment by that Individual, because an Existential relation that extends from and so has as its basis a more proximal Existential relation must be a relation that is mutually inclusive of that more proximal relation, because it cannot be a relation that is mutually exclusive of that more proximal relation. That is, an Individual cannot be in a relation of alignment at one level of Reality and simultaneously be in a relation of opposition at another level of Reality, or vice versa, because those relations are mutually exclusive, even between

different levels of Reality, which are also different levels of experiential creation, because the relations that are created at different levels of Reality, i.e., from one level of Reality to the next, are not unrelated, rather they are built progressively, with the third level of Existential relation and experiential creation resting upon and arising from the second, and the second resting upon and arising from the first, and with the aligned or oppositional orientation of the first being determined either directly or indirectly by the Individual's exercise of free will.

For example, a second level relation of aligned Existential flow, which relation always creates what the Individual, from their perspective, apprehends as a wanted mental experience, cannot have as its basis a first level relation of oppositional Existential flow, which relation always creates what the Individual apprehends as an unwanted emotional experience, because the Individual's involvement in an aligned second level relation would be mutually exclusive of their simultaneous involvement in an oppositional first level relation. Therefore, a first level relation of aligned Existential flow, which always creates what the Individual apprehends as a wanted emotion, can only give rise to second level relations of aligned Existential flow that create what the Individual apprehends as wanted mental experiences. Further, a second level relation of aligned Existential flow can only give rise to third level relations of aligned Existential flow that create what the Individual apprehends as wanted physical experiences. This same pattern holds true for relations of oppositional Existential flow, i.e., a first level relation of oppositional Existential flow, which always creates unwanted emotional experience, can only give rise to second level relations of oppositional Existential flow that create unwanted mental experiences, and those second level relations of oppositional Existential flow can only give rise to third level relations of oppositional Existential flow that create unwanted physical experiences.

It should also be noted that in continuing to think a wanted or unwanted thought, or in focusing upon a wanted or unwanted physical experience, the Individual is indirectly choosing, moment to moment, to be in a first level relation of alignment or opposition, respectively, since continuing to be in the higher order relations that creates those higher order experiences, i.e., the second and third level relations that create mental and physical experience, respectively, requires the Individual's ongoing involvement in the first level relation of alignment or opposition that is the basis of those wanted or unwanted higher order experiences. Thus, although the relational orientation of the first level relation and experience dictates, through the positive experiential limitation, the relational orientation of the second and third level relations and experiences that can extend from that first level relation, once those second and third level relations and experiences have been created, the Individual's conscious or unconscious choice to remain involved in the relations necessary to create those higher order experiences represents that Individual indirectly choosing their aligned or oppositional involvement in the first level relation by locking the Individual, in that moment, into that first level relation. This is the same experiential mechanism by which an Individual becomes locked into the relation that creates the conception of reality that allows maya to function, which experiential mechanism was depicted previously in figure 5, and is depicted again in figure 6 below with respect to an Individual becoming locked into an aligned or oppositional mode of being depending upon the wanted or unwanted nature of the mental experience the Individual is choosing to focus upon.



**Figure 6.** These drawings depict how an Individual's mode of being can be chosen indirectly by the Individual as a result of the mental and physical experiences to which that Individual is choosing to pay attention or focus upon. When an Individual chooses to focus upon a thought or physical experience, which are products of second and third level Existential relations, respectively, that Individual is obligated to remain involved not only in the relations necessary to create those second and third level experiences, but that Individual is also obligated to remain involved in the first level relation that is the basis of those second and third level relations. As shown in the drawings at the top, choosing to continue to create and apprehend a wanted thought obligates the Individual to remain involved in the first level relation of aligned Existential flow that is the basis of the relation that creates the wanted mental experience. Likewise, as shown in the drawings at the bottom, choosing to continue to create and apprehend an unwanted thought obligates the Individual to remain involved in the first level relation of oppositional Existential flow that is the basis of the relation that creates the unwanted mental experience. Thus, in choosing to pay attention to a wanted or unwanted thought or physical experience the Individual is indirectly choosing their mode of being, i.e., indirectly choosing how they are being in relation to their More Fundamental Individuality, and so is indirectly choosing the nature of their involvement in the first level relation of Existential flow as aligned or oppositional, i.e., indirectly choosing whether they are flowing with or against what is ultimately their Self.

This consistency with regard to the aligned or oppositional orientation of the relations in which an Individual is, in any one moment, involved at different levels of reality as they create experience at those different levels of reality, extending from the first to the second and then to the third, as an Individual, through their simultaneous involvement in relations at those different levels, creates what they apprehend as emotional, mental, and physical experience, respectively, is a function of the positive experiential limitation and is the basis of what has been popularly and generally described with varying degrees of accuracy by various Individuals as the power of positive thinking as well as the law of attraction, which holds that like attracts like, meaning that



what we think about leads to physical results that match or are "like" our thoughts. The power of positive thinking is a specific aspect of the more general law of attraction, and the law of attraction is really nothing more than the law of experiential creation that is the positive experiential limitation, which limits an Individual to becoming involved in Existential relations that are mutually inclusive of relations in which they are already involved, and so limits an Individual to creating experiences that are "like" those they are already creating, especially in terms of their apprehended quality of wantedness or unwantedness.

As just stated, because the power of positive thinking and the law of attraction both deal with what an Individual is able to create and experience as physical reality according to the mental experiences that Individual is already choosing to create, both are expressions of the law of experiential creation that is the positive experiential limitation. However, the power of positive thinking is really the power of positive feeling, because an Individual cannot create and thereby think a positive or wanted thought unless they are already creating a positive or wanted emotion at the first level of reality through their involvement in a first level relation of aligned Existential flow. Thus, the first level relation of aligned Existential flow, once established, can serve as the basis of a second level relation of aligned Existential flow that creates what the Individual apprehends as a positive or wanted thought, which positive thought then, if sustained long enough, makes it possible for the second level relation that creates that thought to serve as the basis of a third level relation of aligned Existential flow that then creates what the Individual apprehends as a positive or wanted physical experience. And just as there is a power of positive feeling by which means the Individual creates wanted experiences at all levels of Reality and reality, there is also a corresponding power of negative feeling by which means the Individual creates unwanted experiences at all levels of Reality and reality. And although the power in both the power of positive as well as negative feeling derives from the positive experiential limitation limiting an Individual's involvement in Existential relations to those that are mutually inclusive of relations in which that Individual is already involved, it is the Individual that wields that power according to their either deliberate or reflexive exercise of free will as the Individual either consciously or unconsciously chooses in each moment, in the Now, whether they are going to flow in alignment with or in opposition to the Indivisible Aspect of their Individuality that is their More Fundamental Individuality.

As already mentioned, because emotional experience is purely the result of the Individual's aligned or oppositional involvement in the fundamental and unavoidable first level relation of Existential flow, with aligned flow creating what the Individual apprehends as a positive, attractive, or wanted emotional experience, and with oppositional flow creating what the Individual apprehends as a negative, repulsive, or unwanted emotional experience, it is the feeling or emotion apprehended by the Individual in any moment that most directly and immediately indicates the way in which the Individual is choosing, in that moment, either consciously or unconsciously, the nature of their involvement in the fundamental and unavoidable relation of Existential flow, and so indicates the way in which the Individual is, in that moment, owing to the positive experiential limitation, creating experience at all levels of Reality and reality. Therefore, it behooves Individuals to pay attention to both how they feel as well as to what they are thinking, and to adjust those feelings and thoughts accordingly, through their exercise of free will, if they are to create at all levels of experiential reality more of what they want and less of what they do not want.

Contrary to what seems to be the case, experience is not something that one just happens across, but rather is something that one creates in each moment according to the relations with the rest of Existence in which they are in that moment involved. And in the Individual's creation of experience no relation is more important than the fundamental and unavoidable relation of Existential flow between the Individual and their More Fundamental Individuality, as that is the relation that sets the tone with regard to what the Individual creates as experience at every level of reality, both in terms of experiential wantedness and unwantedness, as well as in terms of whether the created experience is accurately or inaccurately reflective of the Nature of Reality. And so, when an Individual takes more control of the wanted or unwanted quality of the experiences they create by paying attention to what they are feeling and thinking and then consciously and deliberately changing their involvement in the relation responsible for that aspect of experience, such an Individual also takes more control of the degree to which the experiences they create either accurately or inaccurately reflect the Nature of Reality.

However, no matter how accurate a reflection of Reality an Individual is able to create, there will never be just one accurate reflection of Reality, one depiction, description, or explanation that will satisfy everyone or perhaps even very many, because each Individual must approach the Tree of Reality from a unique perspective, meaning that there are as many possible accurate reflections of Reality as there are Individual's that can create and apprehend such an experience-reflection. This is why religions and philosophies always end up branching off in countless directions. Further, an Individual's perspective will change over time, meaning that what an Individual at one time feels to be an accurate reflection of Reality may, at a later time, be felt to be a less accurate reflection, and so be replaced by a reflection that is felt to be more accurate. And so, the measure of the accuracy of one's conception of Reality does not lie in how many people one can get to agree with them regarding that conception, for that is out of one's control and need bear little if any relation to the accuracy or not of one's conception of Reality. Rather, the only real measure of the accuracy of one's conception of Reality lies in how good one feels when conceiving of it, for experience is, in its particulars, a kaleidoscopic image that is ever changing, while it is also, in its general nature, more or less illuminated according to the orientation of the Individual with respect to That which is simultaneously both the Source of their Individuality, as well as an Indivisible Aspect of their Individuality.

## References

---

<sup>1</sup> [Dictionary.com](#)

<sup>2</sup> (2006) *Tao Te Ching: Annotated & Explained*, published by SkyLight Paths

<sup>3</sup> Kaufman, S. E. (2011) Existential Mechanics Part I: The Three Progressive Levels of Reality and Experience. *Journal of Consciousness Exploration and Research*, 2(9), pp. 1315-1340

<sup>4</sup> *Ibid.*

<sup>5</sup> [Everything Is Beautiful](#) by Ray Stevens