

Article

Existential Cause & Experiential Effect

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ABSTRACT

The idea that what we experience as physical-material reality is what's actually there is the flat Earth idea of our time. That is, the idea that physical-material reality is what's actually there where we experience it to be is an idea that, based upon appearances, seems to be true, in the same way that while standing in the middle of Illinois the Earth appears to be flat, but from a broader perspective is seen to be but an illusion of limited perspective. That broader perspective is afforded by the limitations of experience revealed by quantum physics in the form of the phenomena of wave-particle duality, quantum uncertainty, and quantum entanglement, which limitations, in revealing the nature of experience to be Experiencer dependent, provide insight into the way in which experience is created as the product of a relation of Consciousness, i.e., What Is Actually There, to Itself. However, the same limitations of experience revealed by these phenomena serve to hide from view what these phenomena reveal about the nature of experiential reality, including how experiential reality is created, when considered within a materialistic framework, i.e., within a framework wherein material reality is conceived of as being what's actually there. Thus, although it may seem that we live in a world of material cause and effect, we actually live in a world of Existential cause and experiential effect. That is, we live in a world where the cause is always some relation of Consciousness-Existence to Itself, and the effect is always the experience that is created and apprehended by the Individual Consciousness involved in that relation.

Key Words: existential cause, experiential effect, Existence, Consciousness, material world.

We do not live in a material world. That we live in a material world is an illusion. The material world is an experiential world, and as such it is a reflection that arises within and rests upon the Mirror of What Actually Exists, and it is in the world of that Mirror that we actually live, whether we know it or not. However, the material world is not itself an illusion, as it exists as a reality, i.e., as an experiential reality, as a reflection exists on the surface of a mirror. The illusion is the thought that material reality is what actually exists where it appears to be, the illusion is the thought that material reality is what's actually there where it appears to be, in the same way that it is an illusion to think that a reflection is what's actually there where it appears to be, since what's actually there is whatever it is upon which the reflection rests and within which it arises.

In the case of the reflection-experience that is material reality, what's actually there upon which that reflection rests and within which it arises is Consciousness-Existence, i.e., that which through relation to Itself both creates and apprehends experiential reality. And so the materialists have it backwards, which is to say, they see the relation between material reality and Consciousness in a way that is the complete opposite of their actual relation. That is, materialists

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see material reality, or some version of material reality, e.g., quantum reality, as producing Consciousness through some sort of material cause and effect, wherein material reality is the cause and Consciousness the effect.

Because materialists take material reality in one form or another for what's actually there, they are unable to recognize Consciousness as what's actually there, just as when one takes a reflection on the surface of a pond for what's actually there the pond becomes hidden. It is in this context, in this experiential framework, that it must seem to the materialist that material reality is the cause and Consciousness the effect, when again, their relation is the exact opposite, i.e., Consciousness is the cause and material reality or experiential reality, is the effect.

Consider that you were raised in a world where you were taught that reflections were the reality, were what's actually there, and then at some point you become cognizant of a mirror. What then are you to make of the mirror and of its place in reality? The position of actuality, of cause, is already occupied, and so the mirror must somehow be crammed into the position of effect. This is what occurs in the materialist view of reality, wherein one attempts to account for Consciousness within a framework where material reality is taken as causal, taken for what's actually there. That is, Consciousness is seen as effect not because it is effect, but because that is how it must be seen within a materialistic framework, within a framework where material reality is seen as causal. It is as if one spent their life thinking that a board was the causal reality, and then they come across a tree and, still holding to the idea of the board as causal, they then go about trying to figure out how the tree comes from the board.

We understand the absurdity and futility of trying to figure out how a tree comes from a board, because we understand their cause and effect relation. Materialists however do not understand the absurdity and futility of trying to figure out how Consciousness comes from material-experiential reality, because what they understand as their cause and effect relation is the exact opposite of their actual cause and effect relation. When an Individual sees what's up as down, that Individual must then see what's down as up. And when an Individual conceives of effect as cause, that Individual must then conceive of cause as effect. This linkage in the way an Individual must apprehend what are opposite or complementary experiences is a function of an experiential limitation I call *experiential entanglement*, which limitation, like all experiential limitations, is a function of the fact that all experience is the product of a relation in which the Individual Consciousness that is apprehending the experience must itself be involved.

That all experience is the product of a relation in which the Individual that is apprehending the experience must itself be involved, along with the fact that opposite or complementary experiences are always the product of opposite and so mutually exclusive relations, imposes some limitations upon what it's possible for an Individual to create and apprehend as experience in any one moment. One of those limitations is that it's not possible for an Individual to be simultaneously involved in the mutually exclusive relations necessary to create opposite experiences. I call this limitation the *principle of the preclusion of an Individual's simultaneous creation and apprehension of experiential opposites* or, more succinctly, the *experiential preclusion*. It is this experiential limitation, this experiential preclusion, that is responsible for the phenomena of wave-particle duality and quantum uncertainty, since this experiential limitation

dictates that for any experience that an Individual creates there is an opposite experience that Individual cannot create in that same moment, because creating that opposite experience would require the Individual's involvement in a relation that is mutually exclusive of the relation in which the Individual must presently be involved in order to create what they are already, in that moment, apprehending as experience. Thus, if an Individual Consciousness is involved in a relation with an Underlying Actuality, which is also Consciousness, that creates what that Individual apprehends as a particle experience, that Individual cannot, in that same moment, be involved in the mutually exclusive relation with that Underlying Actuality necessary to create a wave experience. Opposite or complementary experiences are always the product of opposite and so mutually exclusive relations, and it's not possible for an Individual to be simultaneously involved in mutually exclusive relations, just as it's not possible for an Individual to simultaneously face North and South, since facing one direction means you are not facing the other.

However, this experiential limitation, this experiential preclusion, does not just operate in the creation of quantum experience, rather, it operates in the creation of experience at all levels, emotional, mental, and physical. At the emotional level it is the experiential preclusion that makes it impossible for you to feel good when you feel bad, and vice versa, as positive and negative emotions, wanted and unwanted emotions, being opposite experiences, are the products of opposite and so mutually exclusive relations. At the mental level it is the experiential preclusion that makes it impossible to know the Earth as round as long as you know it to be flat, to believe in evolution while believing in the biblical version of events, or to know Consciousness as what's actually there while knowing material reality to be what's actually there. We are not generally aware of the functioning of this experiential limitation, this experiential preclusion, because what it does is create an experiential blind spot with regard to whatever experiences are the opposite of those you are presently creating and apprehending as reality. And what is a blind spot but a place you don't know that you can't see because it already seems to you that you are seeing what's there.

There is another limitation upon what it's possible for an Individual to create as experience owing to the fact that all experience is the product of a relation in which the Individual that is apprehending the experience must themselves be involved, which limitation is the corollary of the experiential preclusion just described. The experiential limitation that is the experiential preclusion has to do with what it's not possible for an Individual to apprehend as experience owing to the impossibility of that Individual being simultaneously in mutually exclusive relations, e.g., facing North and South simultaneously. The other experiential limitation, which I refer to as experiential entanglement, has to do with the way in which an Individual must create experience through relations that are *mutually inclusive* of the relations in which they are already involved, mutually inclusive of the relations in which they must be involved in order to create what they are presently creating and apprehending as experience.

Thus, one experiential limitation involves what an Individual can't create as experience according to mutually exclusive relations in which they can't be simultaneously involved, while the other experiential limitation involves what an Individual must create as experience according to mutually inclusive relations in which they must be simultaneously involved. And both of these

limitations have as their basis the fact that all experience, rather than being something that just sits there waiting for us to happen across, is the product of a relation in which the Individual that is apprehending the experience must themselves be involved, which necessary involvement of the Individual in some relation in order to create what they apprehend as experience then imposes upon that Individual limitations regarding other relations in which they can become involved as long as they continue to remain involved in a particular relation in which they create and apprehend a particular experience.

Every particular experience that an Individual apprehends is the product of a particular relation in which that Individual must be involved in order for them to create and apprehend that particular experience. Therefore, as long as an Individual continues to have a particular experience they must remain involved in the particular relation that creates for them that particular experience, and the necessity of their being in that particular relation in order to continue to create that particular experience imposes upon that Individual two related limitations with regard to other relations in which they can become involved in order to create other experiences, one of which is a limitation imposed by the impossibility of the Individual being involved simultaneously in mutually exclusive relations, and the other of which is a limitation imposed by the necessity of the Individual's simultaneous involvement in mutually inclusive relations. The experiential limitation involving mutually exclusive relations, i.e., the experiential preclusion, dictates what it's not possible for an Individual to create and apprehend as experience according to what that Individual is presently creating and apprehending as experience, whereas the experiential limitation involving mutually inclusive relations, i.e., experiential entanglement, dictates the way in which an Individual must create and apprehend experience according to what that Individual is presently creating and apprehending as experience.

Both of these limitations, i.e., the experiential preclusion and experiential entanglement, are functioning at all times in the Individual's creation of experience at every level of experience, emotional, mental, and physical, as well as between levels of experience. As already stated, it is the experiential preclusion that makes it impossible to feel good while feeling bad, and vice versa. However, it is experiential entanglement that seems to color all other experience with wantedness or unwantedness when one is feeling good or bad, respectively. How many poems and songs have been written about how when one falls in love all the world is suddenly brighter, or how when love is lost all the world is suddenly dark? Such associations between different experiences are the result of experiential entanglement, i.e., the necessity of the Individual's involvement in what are mutually inclusive relations as they create what they apprehend as experience in any one moment. To feel love, a very positive and wanted emotion, one must be in a relation of Existential alignment, whereas to feel the opposite, a very negative and unwanted emotion, one must be in a relation of Existential opposition. The experiential preclusion dictates that if you are in one relation then you are not in the other, as these relations are mutually exclusive. Experiential entanglement dictates that whichever relation you are in, i.e., Existential alignment or opposition, then all other relations in which you become involved in that same moment as you create mental and physical experience must be mutually inclusive of that relation, meaning they must be relations that have the same aligned or oppositional orientation, and so must be created as experiences that have the same quality of wantedness or unwantedness as that of the emotional experience that is also being created in that moment.

Also as already stated, it is the experiential preclusion that makes it impossible to conceive of the Earth as being round while conceiving of it as being flat, as those are opposite experiences that must then be the product of what are mutually exclusive relations. However, it is experiential entanglement that dictates that as long as one conceives of the Earth as being flat then the idea of a round Earth must be seen as false or unreal, because as long as one is creating and apprehending the mental experience-concept of the Earth as being flat then the only way to simultaneously conceive of the Earth as round is through a relation that is mutually inclusive of the relation in which the Individual is already involved as they create for themselves the idea-experience of the Earth as being flat, which mutually inclusive relation is one that creates the idea-experience of the Earth as not-being round.

The Earth cannot be conceived of as being both flat and round simultaneously by a single Individual, as those are opposite concepts and therefore limited in their creation by the experiential preclusion. But the Earth can be conceived of as being flat and not round simultaneously, because those are not opposite concepts, as they are derived from what are mutually inclusive relations. And owing to experiential entanglement, if the Earth is conceived of as being flat, if that is the idea that is being held to, if that is the idea that the Individual is actively creating, then from that perspective, from within that relational framework, the idea of the Earth's roundness must be conceived of as being false. Thus, one experiential limitation dictates what cannot be created simultaneously as experience by an Individual according to what that Individual is already creating as experience, while the other experiential limitation dictates what an Individual must create as experience according to what that Individual is already creating as experience. Put another way, in terms of relations, one experiential limitation, i.e., the experiential preclusion, dictates the mutually exclusive relations in which an Individual cannot become involved in order to create experience according to the relations in which that Individual must already be involved in order to create what they are presently apprehending as experience, while the other experiential limitation, i.e., experiential entanglement, dictates the mutually inclusive relations in which an Individual must become involved in order to create experience according to the relations in which that Individual must already be involved in order to create what they are presently apprehending as experience.

And this then brings us back to Existential cause and experiential effect, and to the unavoidable reversal of the actual relation between Consciousness and experience, wherein experience must be conceived of as cause and Consciousness as effect, by any Individual that holds to the idea of material reality as being what's actually there, in which context material reality must, according to experiential entanglement, be seen as causal, and in which context, also according to experiential entanglement, the actual cause, i.e., Consciousness, must then be seen as effect. Put another way, materialists can't help but conceive of Consciousness as an effect of material reality owing to the limiting effect of experiential entanglement, which limiting effect dictates that Consciousness, if it is to be apprehended at all, must be apprehended from a relation that is mutually inclusive of the relation that creates the idea of material reality as casual, from which relational framework Consciousness must then be viewed or seen as effect. When up is seen as down, if down is to be seen at all, it must be seen as up, and when effect is conceived as cause, if cause is to be conceived at all, it must be conceived as effect. That is experiential entanglement,

which, like all experiential limitations, is a function of the fact that what we experience as reality is not there as we experience it to exist independent of our experience of it as such, but rather only exists as we experience it to exist according to some relation in which we, as Individuals, are involved with What Is Actually There, understanding that What Is Actually There is not different or other than What Is Actually Here where we are, both of which are non-experiential Consciousness-Existence.

And so, owing to experiential entanglement, as long as we see material reality as being what's actually there it must also seem that we live in a world of material cause and effect, although we really live in a world of Existential cause and experiential effect, a world where Consciousness, through its relations to Itself, is always the cause and experience is always the effect.

The problem for idealists, i.e., those who consider Consciousness to be primary or casual, has been explaining how the somethingness of material and experiential reality can be produced by the non-experiential Reality of Consciousness. The missing link has been with regard to how it is that Consciousness-Existence creates experience, and so creates what we, as Individual points of Consciousness, apprehend as material reality in particular and experiential reality in general. However, that missing link has been found and it is as follows: Consciousness-Existence creates experience by being in relation to Itself, because as a result of any relation of Consciousness-Existence to Itself something is created that is not Consciousness, which created something the Individual Consciousness involved in that relation apprehends, from its perspective within that relation, as experience, as an experiential reality. The actual relations between all these different concepts are shown in the drawings below.

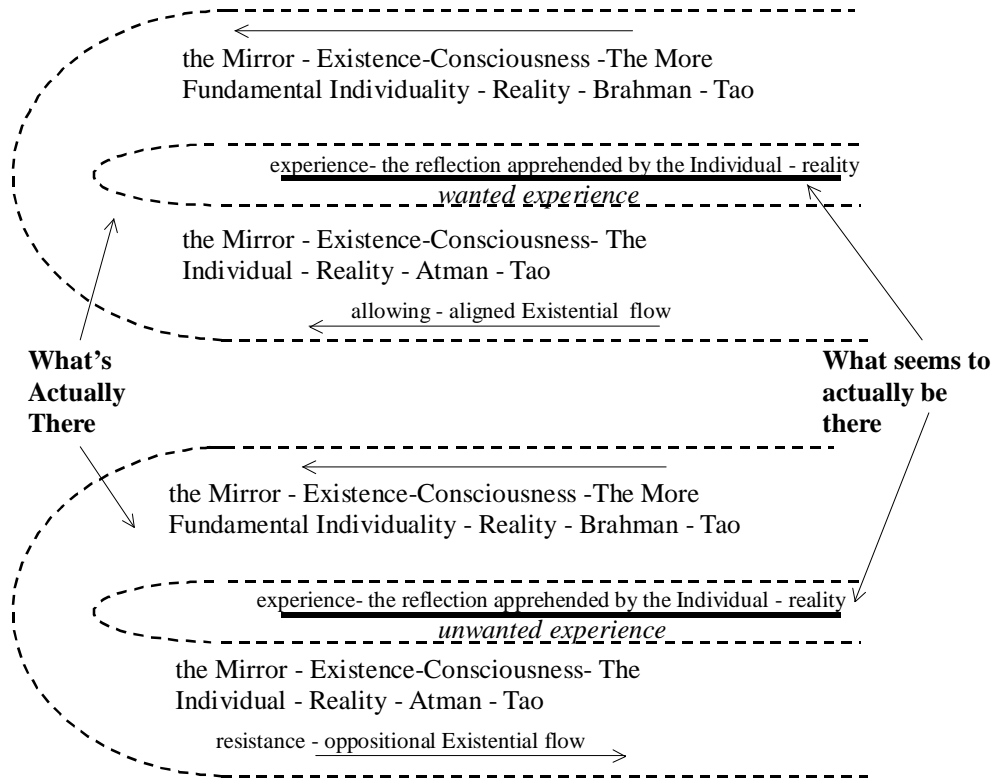


Figure 1 These two drawings each depict a sort of cross section of Consciousness-Existence being in relation to Itself and as a result creating what it then, from the perspective of the Individual, apprehends as experience. The dashed lines represent What Actually Exists, i.e., Existence-Consciousness-Reality, etc., while the solid line represents that which What Actually Exists creates as a result of its relation to Itself, which creation is then apprehended from the perspective of the Individual as an experiential reality, which experiential reality, like a reflection that rests within a mirror, can be taken, i.e., mistaken, for what's actually there, in which case, owing to experiential entanglement, What's Actually There as Cause must then appear to only seem to exist as effect, if it is seen to exist at all. The drawing at the top depicts a relation of aligned Existential flow, i.e., a relation in which the Individual is choosing, via its exercise of free will, to project Itself in alignment with the flow of its More Fundamental Individuality, thereby creating for Itself an experience-reflection that is apprehended as having a wanted quality, while the drawing at the bottom depicts the opposite, mutually exclusive relation of oppositional Existential flow, i.e., a relation in which the Individual is choosing, via its exercise of free will, to project Itself in opposition to the flow of its More Fundamental Individuality, thereby creating for Itself an experience-reflection that is apprehended as having an unwanted quality.

And because anything that an Individual apprehends as experience must be created as a result of some relation with Existence in which the Individual that apprehends the experience is themselves involved, and because an Individual cannot choose to flow simultaneously both in alignment with and opposition to Itself, as those are mutually exclusive relations, an Individual cannot simultaneously create and apprehend both wanted and unwanted experiences. That is one limitation upon an Individual's creation of experience, limiting what an Individual can create and apprehend as experience in any moment according to the relations in which that Individual must already be involved in order to create what that Individual is already apprehending as experience. And since an Individual cannot simultaneously be involved in the mutually exclusive relations necessary to create opposite experiences, this then means that in any one

moment whatever relations in which an Individual is involved in order to create what that Individual is apprehending as experience must be mutually inclusive relations. This is the other limitation upon an Individual's creation of experience, dictating what an Individual must create and apprehend as experience in any moment according to the relations in which that Individual must already be involved in order to create what that Individual is already apprehending as experience. Thus both limitations serve to restrict what an Individual can, in any one moment, create and apprehend as experience based upon other relations in which that Individual is already involved as it creates what it is already, in that moment, apprehending as experience. However, one limitation is negatively restrictive, whereas the other is positively restrictive, as the former dictates what cannot be created as simultaneous experience by a single Individual, whereas the latter dictates what must be created as simultaneous experience by a single Individual. Wave-particle duality and quantum uncertainty are negatively restrictive experiential phenomena that have as their basis the negatively restrictive experiential limitation referred to as the experiential preclusion, whereas quantum entanglement is a positively restrictive experiential phenomenon that has as its basis the positively restrictive experiential limitation referred to as experiential entanglement.

The experiential limitations that manifest so vividly and paradoxically at the quantum level are happening at every level of experience, with regard to every experience we create, it's just that we don't recognize the moment to moment operation and functioning of these limitations owing to our complete immersion in the experiential reality, in the reflection, we are, through our relations to the rest of Existence, creating. Quantum phenomena are only paradoxical in the context of a materialistic framework, in the context of a conception of reality where material reality is apprehended as causal. Conversely, in the context of an idealistic framework where material and quantum reality are seen as effect, there is no paradox, rather, there is instead the expected result of limitation owing to the relations necessary for the Cause to create the effect. Of course if you think that things are as they are regardless of your experience of them as such it then must seem strange and paradoxical that something could appear as either wave or particle. But if you realize that things only are as they are according to your involvement in the relation that causes you to apprehend them as such, as a particular experience, then it is not paradoxical that while in one relation one appearance-experience would be created and while in the opposite relation the opposite appearance-experience would be created. It also seems paradoxical in the context of a materialistic and therefore mechanistic framework that having one experience could somehow instantaneously, and so outside the boundaries of any possible material mechanism, influence what else is experienced. But again, if you realize that things only are as they are according to your involvement in the relation that causes you to apprehend them as such, it is not paradoxical that being involved in the relation that creates one experience dictates what other relations are possible for you in that same moment and so dictates what else can be created as experience by you in that moment. The difference between paradox and understanding lies in whether one sees experience as being what's actually there, be it either a gross material or more subtle quantum experience, or whether one sees experience as a reflection that arises upon and rests within something that is completely and utterly non-experiential, and yet is Itself the basis of all experience.

Thus, this explanation of the nature of Reality and reality, the nature of What's Actually There and what seems to actually be there, is not an explanation devoid of science. To the contrary, it is an explanation that rests upon the furthest reaches of science, as it rests upon the limitations of experience encountered as scientists have tried to quantify and examine the smallest bits of

material reality, i.e., it rests upon the phenomena of wave-particle duality, quantum uncertainty, and now upon the phenomenon of quantum entanglement as well. Scientists have not yet figured out the basis of these phenomena because they continue to look at them within a materialistic framework, i.e., within a framework where material reality is still seen as primary and therefore causal. And science will never, be it another hundred or a thousand years, find an explanation for these phenomena within a materialistic framework, because these phenomena have no explanation from within that framework, because these phenomena are not the product of any material cause and effect relation, rather they are the product of an Existential cause and experiential effect relation, and it is only within that framework that their basis can actually be explained.

Is it possible to explain how a tree comes from a block of wood? It is certainly possible to try. But is it possible that such an explanation will ever have any actual validity, since the very basis of the explanation is based upon an inversion of the actual cause and effect relation between the objects in question? No. Is it possible to come up with a material or quantum reality based mechanical explanation for wave-particle duality, quantum uncertainty, and quantum entanglement, as well as Consciousness? It is certainly possible to try, as science has demonstrated. But is it possible that such an explanation will ever have any actual validity, since the very basis of the explanation is based upon an inversion of the actual cause and effect relation between the objects in question? No. There are many scientists who have understood that these phenomena indicate that Consciousness must be part of the equation, but there are few if any who understand that in that equation it is Consciousness Itself that is completely causal and material reality, experiential reality, that is purely the effect, because as scientists they operate within a conceptual framework of objectivity and material causality, which, owing to experiential entanglement, makes it impossible for them to be relegated to the position of pure effect that which they experience as reality.

The idea that what we experience as physical-material reality is what's actually there is the flat Earth idea of our time. That is, the idea that physical-material reality is what's actually there where we experience it to be is an idea that, based upon appearances, seems to be true, in the same way that while standing in the middle of Illinois the Earth appears to be flat, but from a broader perspective is seen to be but an illusion of limited perspective. That broader perspective is afforded by the limitations of experience revealed by quantum physics in the form of the phenomena of wave-particle duality, quantum uncertainty, and quantum entanglement, which limitations, in revealing the nature of experience to be Experiencer dependent, provide insight into the way in which experience is created as the product of a relation of Consciousness, i.e., What Is Actually There, to Itself. However, the same limitations of experience revealed by these phenomena serve to hide from view what these phenomena reveal about the nature of experiential reality, including how experiential reality is created, when considered within a materialistic framework, i.e., within a framework wherein material reality is conceived of as being what's actually there.

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 which they are presently and actively creating and apprehending. The inability of scientists, as Individuals, to conceive of what the phenomena of wave-particle duality, quantum uncertainty, and quantum entanglement say about the nature of experience is ironic because *the very limitations of experience revealed by these phenomena are the same limitations that keep Individual scientists from understanding what these phenomena reveal about the nature of experience*. Thus, the revealed limitations are themselves concealed by the unavoidable functioning of the limitations that are being revealed.

It's a very sticky wicket indeed, and this sticky wicket, is exactly the same sticky wicket, the same set of experiential limitations, that are responsible for the functioning of what Vedantists refer to as maya, i.e., the situation whereby What's Actually There as Consciousness-Existence appears to Itself from the perspective of the Individual as the material, manifest, and phenomenal universe. That is, 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, as Individuals, both the True Nature of the universe as well as own True Nature as being ultimately composed of non-experiential Consciousness that, through relation to Itself, both creates and apprehends experience. Put another way, at a much more fundamental and subtle 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 Existence to pull the wool over its own I's, i.e., over Itself operating at the level of the Individual, and so hide from Itself its True Nature.

Thus, although it may seem that we live in a world of material cause and effect, we actually live in a world of Existential cause and experiential effect. That is, we live in a world where the cause is always some relation of Consciousness-Existence to Itself, and the effect is always the experience that is created and apprehended by the Individual Consciousness involved in that relation. However, the relations of Consciousness-Existence to Itself do more than just produce experience. That is, the effect of the relations of Existence to Itself have as their effect more than just the production of an experience.

If the relations of Consciousness-Existence to Itself produced only experience, then there would only be two complementary experiences that it would be possible for an Individual Consciousness to create and apprehend. That is, if the relations of Consciousness-Existence to Itself produced only experience and nothing else then those relations would only be able to produce, as an effect, the two most fundamental complementary experiences, i.e., wanted and unwanted emotion, because if the relations of Existence-Consciousness to Itself produced only experience and nothing else there would then be only two Existential relations possible; first level relations of aligned or oppositional Existential flow, producing for the Individual the experience of wanted or unwanted emotion, respectively.

However, the relations of Consciousness-Existence to Itself do not just produce experience as an effect. Rather, the relations of Consciousness-Existence to Itself also produce as an effect a Relational Structure that is composed of Consciousness-Existence as it is being in relation to Itself creating what it is apprehending as experience. And so the Cause produces an Effect and an effect. That is, the Cause, i.e., Consciousness-Existence, through relation to Itself, produces as a result or effect of any relation to Itself two different effects, one of which is composed of Itself, i.e., the Relational Structure, and the other of which is not composed of Itself, i.e., experience. And so the Cause creates Effect and effect, and the Effect, being not other than Cause, can once again serve as Cause and, through relation to Itself, create another Effect and effect, which Effect can serve again as Cause and iteratively on and on, ad infinitum, resulting in the creation of a fractal Reality Structure, a fractal Relational Structure, composed of Cause as it has become and is becoming progressively and iteratively structured in relation to Itself, while at the same time creating as effect a progressive series of experiential realities, extending from the emotional, to the mental, to the physical, that have as their basis the different possible relations of Consciousness-Existence to Itself made possible by the fact that the relations of Consciousness-Existence to itself produce not only effect, i.e., not only experience, but also Effect, i.e., Itself structured in relation to Itself as Relational Structure that then serves as the basis of a new Existential relation and so a newly created and apprehended experience.

Thus, the basis of the evolution of Reality and reality is not survival, because Existence cannot help but Exist. Rather, the actual basis of evolution, i.e., the evolution of Reality and reality as a whole, and not just the evolution of organic reality, the perceived evolution of which is just the tip of the evolutionary iceberg, is the desire of Existence to create and apprehend a new experience, a newly wanted experience. That is, Existence continues to project Itself into ever expanding levels of Self-relation and experiential creation because it wants to, and it wants to simply because it feels good to do so. In understanding the motivations of What Is Actually There in creating all of this, both as Relational Structure and experience, we need look no farther than our own motivations, as ultimately we are not other than That. Everything we do we do because we think that as the end result we will feel better, that we will experience a more wanted emotional experience. The rest of Existence is no different, because it Exists within the same parameters of experiential creation that we Exist, which is with the ability and necessity of choosing to create in each moment either a wanted or unwanted emotional experience as a result of choosing to be involved in a relation of aligned or oppositional Existential flow. Existence cannot help but Exist, and as it Exists it cannot help but be in relation to Itself and so cannot help but create, at the very least, a wanted or unwanted emotional experience. However, although each Individual point of Existence has no choice but to create some emotional experience, each Individual gets to choose the sort of emotional experience it creates, because each Individual gets to choose the aligned or oppositional nature of its fundamental and unavoidable relation to Itself. And since Existence has no choice but to choose to create one or the other of these opposite emotional experiences in each and every moment, it naturally chooses to create the wanted rather than the unwanted, it naturally chooses to create that which is attractive rather than that which is repulsive. That is the Nature of Existence and so that is our Nature as Individual points of Existence.

The difference between us, as Individual points of Existence involved for the moment in the Existential relations that create physical experience-reality, and the vast majority of Existence, is that most of Existence is cognizant of its role in the creation of experience and so consciously chooses its involvement in the fundamental and unavoidable Existential relation that determines whether it creates and apprehends wanted or unwanted experience, whereas we are mostly unaware of our role in the creation of what we apprehend as experience, in which case we are still choosing in each moment our involvement in the fundamental and unavoidable Existential relation, and so still choosing in each moment whether we create and apprehend wanted or unwanted experience, but rather than doing so consciously we are doing so unconsciously and reflexively. This is why we often end up creating the unwanted while trying to create the wanted, because without knowing it we are choosing to resist rather than allow, choosing to flow in opposition to our Self rather than in alignment with our Self, because in not understanding the nature of experience we must also fail to understand our role in the creation of experience. And in failing to understand our role in the creation of experience, experience is then seen as being Experiencer independent, existent as it is experienced to exist regardless of whether we are experiencing it or not. And owing to experiential entanglement, when experience is mistakenly conceived of as being Experiencer independent it then also mistakenly seems that the way to get to a wanted experience is by eliminating the unwanted and clinging to the wanted, when in actuality both of these attitudes actually unknowingly place us in relations of Existential opposition and so cause us to create and apprehend experiences that's have a quality of unwantedness rather than the desired wantedness.

Again, owing to experiential entanglement, when one concept is seen in reverse of its actual nature, any related opposite or complementary concept must also be seen as the reverse of its actual nature. And so when we conceive of experience as being Experiencer independent, which is not its actual nature, since its actual nature is that of being Experiencer dependent, we must then also conceive of how to create wanted experience in a way that is the opposite of the way it is actually created. So it is that we try to create wantedness through resistance, through self-opposition, and so we argue, we fight, we push against, we engage in wars, we try to eliminate the unwanted and cling to the wanted, attitudes known as aversion and attachment, respectively, because from within our inverted conceptual framework this appears to be the way to accomplish what is ultimately the prime directive of every point of Existence, which is to create and apprehend a more wanted experience. There is no evil, there is only Existence that's confused about how to go about creating wantedness.

And so we do not live in a material world, and so we do not live in a world of material cause and effect. Material reality does not cause Consciousness as an effect. We live in a world of Existential cause and experiential effect, where the relations of Consciousness-Existence to Itself are the cause and experience, which includes material-experiential reality, the effect. Therefore, the organic brain is not a material reality that produces as an effect Consciousness. Rather, Consciousness, through its relations to Itself, produces the Relational Structure composed of Itself that we apprehend as the organic brain. It is therefore not a question of how does the brain produce Consciousness, rather it is a question of how does Consciousness use the Relational Structure we apprehend as brain to create experience for Itself, to become involved in relations with Itself that create what it then apprehends as higher order physical experiences.

What we apprehend as brain is actually composed of Consciousness, as is everything, as is empty space. The same non-experiential thing that Exists directly where we each are as Individuals is the same non-experiential thing that Exists at every point in the universe and beyond. What Exists directly where you are is not your body, rather, what Exists directly where you are is the non-experiential Consciousness that apprehends the material experience of body. That what is there where you are appears to be a material body is no different than a reflection appearing to be what's there where there is actually a body of water. Thus, the ability to create experience, to apprehend experience, is intrinsic to every point in the universe and beyond. However, the type of experience created and apprehended is dependent upon the ability or way Existence can be in relation to Itself. And what the Relational Structure we apprehend as brain does is allow for Existential relations that would otherwise not be possible, and so allows for the creation of experiences that would otherwise not be possible.

For Consciousness to create and apprehend experience it has to be in relation to Itself and for it to create and apprehend a particular experience it has to be in a particular relation. The relations that create emotional experiences are different than the relations that create mental experiences, and the relations that creates mental experiences are different than the relations that create physical experiences. Consciousness cannot just decide that it is going to have a physical experience and produce for Itself such an experience in the absence of the Relational Framework composed Itself that allows for the particular Existential relation that produces as an effect that particular type of experience.

And underlying the experiential reality-reflection that we apprehend as the organic brain is the Relational Framework or Relational Structure composed of Consciousness-Existence that allows for the Existential relations that produce as their effect what Consciousness then apprehends as physical experience. And so again, the question is not how does the brain produce Consciousness, because it doesn't, rather the question is how does Consciousness, structured in relation to Itself in the way we apprehend as the brain, produce for Itself a particular physical experience?

But even more interesting is the question regarding how Consciousness, through its exercise of free will, through its intrinsic ability to choose its direction of flow relative to Itself, uses Itself structured as what we apprehend as brain to control Itself structured as what we apprehend as body. And it may be that this exercise of choice manifests in what is apprehended as quantum spin states.

Underlying every reflection is a reflective substance of some sort and underlying every experiential reality, every rock, every molecule, every atom, every quark, every gluon, every whatever, even space, is the Reflective Substance that is Consciousness structured in relation to Itself, Consciousness being in relation to Itself and as a result of those relations having configured and continuing to configure Itself into Relational Structures that are composed of Consciousness and so composed of, at each and every point regardless of scale, that which has the intrinsic ability to choose its direction of flow relative to Itself.

I used to think that quantum randomness was a function of the experiential limitations, a function of our complete inability to actually ever directly experience What's Actually There, because What's Actually There is ultimately non-experiential, ultimately of a Nature that is different or other than the nature of experience. Then I realized that there was a more simple and direct explanation, because underlying every experience, no matter what we call it, and no matter how small or large the experience, rests Consciousness that, like ourselves, is always free to choose to flow this way or that, in alignment with or opposition to Itself, according to how the Consciousness that is there directly is choosing to exercise its free will. And so the creation of any experience, which always involves some relation of Existence to Itself, always involves two choices, one of which we make as Individuals as we choose how to be in relation to What's Actually There, and the other of which is made by What's Actually There as it chooses how to be in relation to What's Actually Here, which in all cases involves Consciousness-Existence choosing how it will be in relation to Itself.

And since what we as Individuals create and apprehend as experience is the product of that relation, what we as Individuals create and apprehend as experience must then be the product of both of those choices, one of which we control completely and the other of which over which we have no control whatsoever, because both of those choices arise from and rest solely within the Consciousness that is Actually and Directly There, as a function of how the Individual Consciousness that is Actually and Directly There is choosing to exercise its free will. And because one of the determining factors in the creation of experience is inherently beyond our Individual control, the creation of experiential qualities other than those of wantedness and unwantedness must have some degree of unpredictability. The creation of the experiential qualities of wantedness and unwantedness is predictable because the other factor in the creation of experiential wantedness and unwantedness is the direction of flow of our More Fundamental Individuality, which is constant, and so the creation of experiential wantedness and unwantedness only varies as we, according to our exercise of free will, change our direction of flow relative to That.

You can offer numerous different Individuals the choice of ice cream or stepping off the side of a steep cliff, and no matter what it remains possible that one or more may choose the cliff rather than the ice cream, and you have no way of knowing which ones might do so or how many, because there is an inherent unpredictability in the Individual exercise of free will. An Individual will always choose what seems to create for Itself the most wanted experience, as that is its Nature, as that is the nature of Existence, but what seems to create the most wanted experience will vary with Individual perspective. And it is this inherent unpredictability in the Individual exercise of free will that lies at the root of quantum unpredictability, because experience is always the product of a relation, and in every relation there are two Individuals making a choice that determines how they will be involved in that relation, and it is the combination of those choices that determines what each Individual will, from their perspective within that relation, create and apprehend as experience.

Thus, from the perspective of the idealist the question is not why is quantum experience unpredictable, rather, the question is why should quantum experience be expected to be any more predictable than Individual behavior, since in both cases What's Actually There is Consciousness

exercising free will? It only seems that experience should be predictable in the context of considering what's actually there to be consciousness matter, i.e., in the context of a materialist framework, in the context of a materialist conception of reality, where experience is seen as cause and Consciousness as effect. However, as has been shown throughout this work, in the opposite conceptual context, i.e., in the context wherein Consciousness is conceived as cause and experience as effect, the experiential effects, i.e., wave-particle duality, quantum uncertainty, quantum entanglement, and quantum unpredictability, rather than being paradoxical, become what is expected. Further, once these phenomena are recognized as limitations that arise naturally and unavoidably as a result of the way experience is created as the product of a relation in which the Individual that apprehends the experience must themselves be involved, these phenomena, rather than appearing to be operant only in the creation of quantum experience, can be understood as manifestations at the quantum level of universally operant experiential limitations, i.e., experiential limitations that operate in the creation of every experience at every level, limiting what we can feel and know based upon what we are already choosing to feel and know, and dictating how we must feel and know based upon what we are already choosing to feel and know.