

Article

The Experiential Basis of Maya: How the Limitations Inherent in the Individual's Creation of Experience Function to Conceal the Nature of Reality (Part I)

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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. These two experiential limitations are themselves an unavoidable result of the way experience is always created as the product of some relation of Existence to Itself, in which relation the Individual point of Existence that is apprehending the experience must always be involved, and in which relation the Individual point of Existence that is apprehending the experience must also always occupy a particular perspective. 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.

What will be shown is that the two experiential limitations that, operating individually, produce the phenomena of wave-particle duality, quantum uncertainty, and quantum non-locality, are the same two experiential limitations that, operating in concert, produce the phenomenon referred to as maya, whereby Existence, at the level of the Individual, as a result of how the Individual is choosing to conceive of reality, becomes locked into a mode of experiential creation that serves to both hide and disguise Existence from Itself, thereby preventing the Individual from apprehending its own Nature as well as the Nature of the universe as being composed of Consciousness-Existence, while at the same time perpetuating the misconception necessary for maya to function, which misconception is the idea that what we apprehend as physical reality is what is actually there.

Part I of this two-part article contains: 1. Introduction; 2. Maya as Process and Illusion; 3. The Actual Nature and Limitations of Experience; and 4. The Seeming Nature 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.

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When one is in ignorance, he sees the phenomenon and does not see God. When he sees God, this universe vanishes entirely for him. Ignorance or Mâyâ, as it is called, is the cause of all this phenomenon — the Absolute, the Unchangeable, being taken as this manifested universe. This Maya is not absolute zero, nor non-existence. It is defined as neither existence nor non-existence. It is not existence, because that can be said only of the Absolute, the Unchangeable, and in this sense, Maya is non-existence. Again, it cannot be said it is non-existence; for if it were, it could never produce phenomenon. So it is something which is neither; and in the Vedanta philosophy it is called Anirvachaniya or inexpressible. - Swami Vivekananda¹

1. Introduction

The question often posed is: What is the nature of reality? However, this is really a trick question because reality as a whole consists of two completely different and yet related realities, and the overall nature of reality can only be understood in the context of these two realities and their relation to each other. Thus, the nature of reality is that there are two realities; the reality of experience and the Reality that both creates and apprehends experiential reality. And although these two realities are completely different in nature, in as much as one is created whereas the other is uncreated, they are nonetheless inseparable, like a mirror and the reflection contained within it.

The uncreated Reality that, through relation to Itself, both creates and apprehends experiential reality, will be referred to in this work using various terms, depending on the context. Those terms include; Existence, Consciousness, the Absolute, Underlying Actuality, God, Self, Relational Structure, Individual, More Fundamental Individuality, Nature, What Is Actually There, and Reality. Basically, any capitalized word that is not capitalized simply because it is at the beginning of a sentence is a word that indicates a concept that points toward That which, through relation to Itself, both creates and apprehends experiential reality, and yet is Itself never an experience, because experience is of a different nature, as a reflection is of a different nature than the mirror in which it resides. The same is true for any capitalized phrase. Similarly, to avoid confusion, other words that are normally capitalized are not capitalized if those words refer to what Reality is apprehending as an experiential reality, e.g., the earth and the universe.

As we look at the universe around us it appears to be composed of objects, of things, of physical realities. However, as explained in both *Unified Reality Theory*² and *Existential Mechanics*,³ the universe is not actually composed of any experiential reality, physical or otherwise. Rather, what the universe is actually composed of is the Reality that both creates and apprehends experiential reality. More specifically, what the universe is actually composed of is the Reality that both creates and apprehends experiential reality, as that Reality is being iteratively and progressively in relation to Itself, and in so doing, having evolved Itself into, and continuing to evolve Itself into, a Relational Structure composed of the Underlying Actuality of Consciousness-Existence as that Reality has become and is becoming structured and configured in relation to Itself, while simultaneously creating, as a product of those same iterative and progressive relations, the reflections of Itself it apprehends as experiential reality. This overall process is depicted in Figure 1.

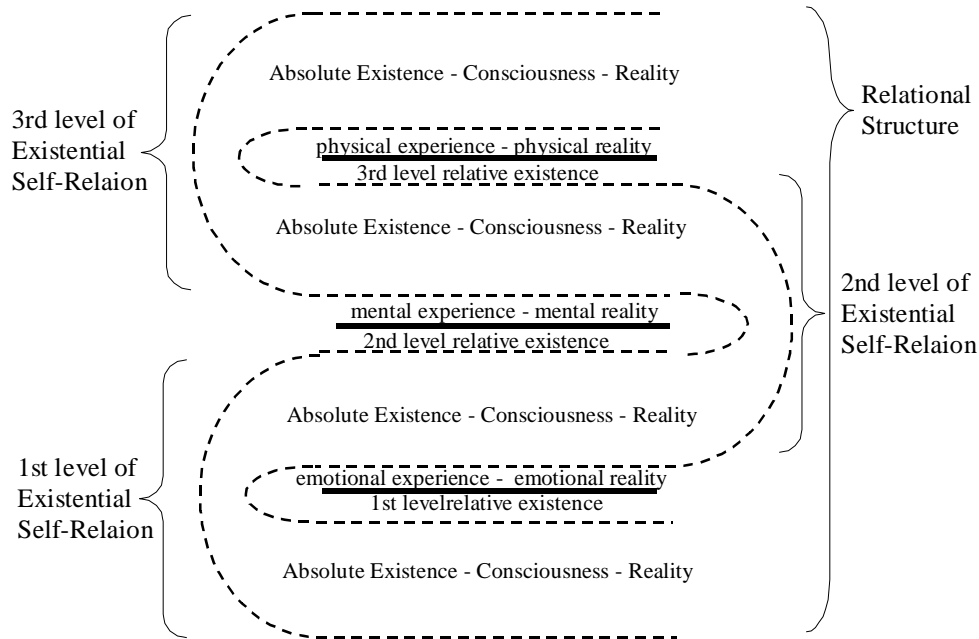


Figure 1. This drawing depicts in a concise way the iterative and progressive relations of Existence to Itself that simultaneously create the Relational Structure of Reality, composed of Existence as it is being in relation to Itself, (represented by the dashed lines) as well as the relative existences that the Existence involved in those relations apprehends as experiential reality, (represented by the solid lines) with the specific type of experiential reality created and apprehended, i.e., emotional, mental, or physical, dependent upon the specific level of Existential Self-Relation at which the relative existence being apprehended by the Individual Existence involved in that relation is being produced.

Thus, although the universe appears to be composed of what are experiential realities, it is actually composed of the Reality that, through relation to Itself, both creates and apprehends experience or experiential reality. Thus, there is Reality and reality, i.e., the Reality of Consciousness-Existence and the reality which that Reality, through relation to Itself, both creates and apprehends as experiential reality. However, what has happened is that our conception of these two realities has become inverted, in as much as we conceive of the subordinate or secondary reality as the primary reality, and we conceive of the primary Reality, when we conceive of it at all, as the subordinate or secondary reality. Thus, What Is Actually There has become both hidden and disguised; hidden because when we look for What Is Actually There we cannot find it, as it lies hidden behind the veil of physical-experiential reality, and disguised because when we do come across it, it appears as something other than What Is Actually There. And when What Is Actually There becomes hidden and disguised, What We Actually Are also becomes hidden and disguised, i.e., we lose sight of our Nature, because What We Actually Are is not different or other than What Is Actually There.

This reality duality between what we experience as reality and the Reality or Underlying Actuality that underlies what we experience as reality, as both its Creator and Apprehender, was clearly recognized by the ninth-century Hindu philosopher Adi Shankara, for whom Reality or the Underlying Actuality was represented or indicated by the term Brahman or the Absolute. Shankara's Advaita philosophy centers on the recognition of the ultimate identity between the *Atman* and *Brahman*, which terms correspond to what I refer to as the Individual and the More Fundamental Individuality, respectively. In the Vedanta philosophy, this situation, wherein the universe appears to be composed of what are experiential realities when it is actually composed of That Which Apprehends Experience, is often indicated by the example of seeing a snake where there is only a rope. This situation is also analogous to looking toward a calm body of water and seeing the reflection that lies on its surface as being what is actually there, in which case what is actually there underlying the reflection becomes hidden. However, the recognition of this reality duality along with the recognition of the identity between the Individual and God, if you will, brings with it the following questions: If the universe is actually composed of the Absolute then why do we not know it as That? Further, if we as Individuals, as points of Consciousness apprehending experience, are not other than That, not other than That of which the universe is actually composed, then why do we not know ourselves as That? That is, why do we see a snake where there is actually a rope? Or, more directly, why do we apprehend only experiential reality if What Is Actually There is the Reality that is the Creator and Apprehender of experience, i.e., Consciousness-Existence?

In order to explain this situation Shankara refined the ancient concept of maya. The refined concept of maya was essentially put forth as a way of explaining how Absolute Existence becomes effectively hidden from Itself by appearing to Itself as the phenomenal universe, a.k.a., physical-experiential reality. However, the Vedantic concept of maya only holds that this situation exists, and that reason is maya. That is, the Vedantic concept of maya does not itself explain how maya operates, as the functioning of maya is considered by the Vedantists to be inexpressible. That is, although the Vedantists have recognized that there is something that causes What Is Actually There to be apprehended as the material or manifested universe, thereby hiding What Is Actually There, and they call that something maya, that is as far as they go, for they consider the inner workings of maya, i.e., the way that maya actually functions to cause What Is Actually There to appear as the manifested universe and so hide from view What Is Actually There, to be inexpressible, i.e., not able to be expressed and therefore not able to be explained. Thus, in terms of the snake and rope analogy, the doctrine of maya holds that although What Is Actually There is a rope, when we look at it we see a snake, and the reason that this happens is the result or working of an inexpressible phenomenon called maya, as shown in figure 2.

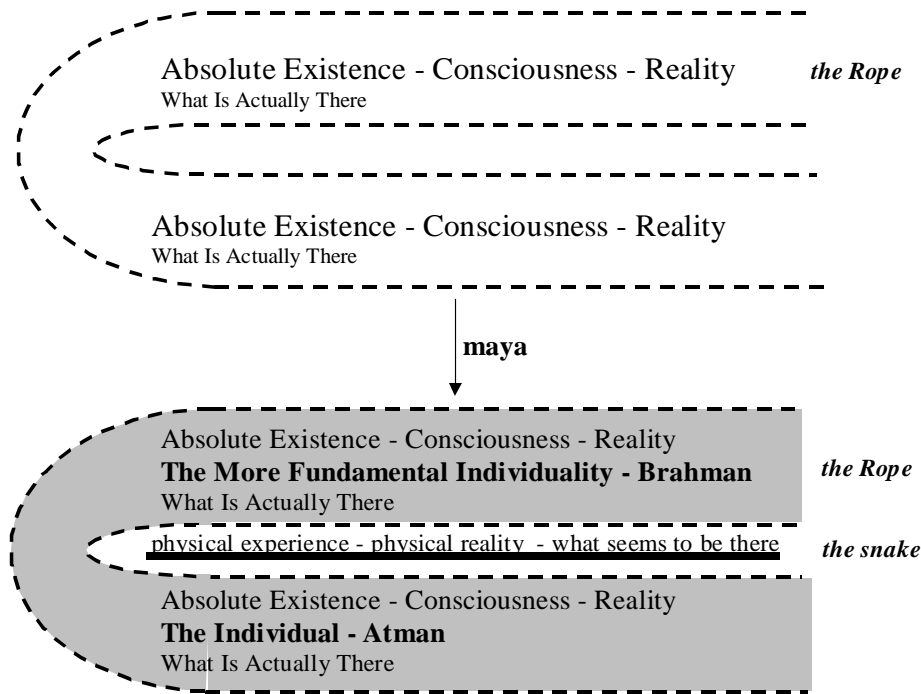


Figure 2. Although What Is Actually There is Absolute Existence, through the functioning of what the Vedantists refer to as maya, physical reality appears or seems to be what is there, thereby hiding from the Individual the Nature of the universe as well as their own Nature, indicated in the drawing by the shading of What Is Actually There, which situation is compared to seeing a snake where there is actually a rope.

Thus, the Vedantic concept of maya is not so much an explanation of the situation as it is a recognition of the situation along with the recognition that, if this is the case, then there must be a reason for it, and that reason is indicated by the concept of maya. Thus, the famous Vedantist Vivekananda stated that "...the Maya of the Vedanta, in its last developed form, is neither Idealism nor Realism, nor is it a theory. It is a simple statement of facts — what we are and what we see around us,"⁴ as well as, "Maya is not a theory; it is simply a statement of facts about the universe as it exists..."⁵ In other words, the idea that the universe is actually composed of one thing while appearing to be composed of something else is, from the perspective of a Vedantist, not a theory, but a fact. Recognizing this fact, Shankara also recognized that in order for the Absolute to fool Itself into thinking that the universe was composed of experiential reality rather than Itself, the Absolute had to be performing some sort of magic trick or slight of hand, as it were, and he called that trick maya. However, although he identified that there must be some sort of trick being performed in order for the Absolute to become hidden from Itself behind the veil of experiential reality, he apparently did not feel that it was possible to describe how the trick is done.

That having been said, it is nonetheless the purpose of this work to explain how the trick is done. That is, it is the purpose of this work to explain how the Absolute, at the level of the Individual, appears to Itself as this manifested, physical-experiential universe, and in so doing loses sight of both the Nature of the universe as well as its own Nature. And it has become possible to describe

the mechanics of this trick because information is now available that Shankara did not have. Specifically, I have the benefit and advantage of being able to analyze the reality duality, and the questions it brings with it, from a perspective made possible by the discovery of wave-particle duality and quantum uncertainty, which phenomena, in revealing one of the limitations inherent in the Individual's creation of experience, also revealed the nature of experiential reality, thereby making it possible to understand how the Absolute, through relation to Itself, creates experiential reality. In other words, thanks to the discovery of wave-particle duality and quantum uncertainty, I now know how the snake is created by the Rope, which in turn has made it possible for me to identify the conditions under which the Rope can mistake Itself for the snake and in so doing, become blind to its own Nature.

Thus, it is the purpose of this work to continue the work of Shankara by expressing what the Vedantists have heretofore considered inexpressible, i.e., the mechanism underlying the phenomenon of maya, the mechanism underlying how the Absolute, through its creation and apprehension of experiential reality at the level of the Individual, becomes blind to the actual Nature of the universe, and so blind to its own Nature. Ultimately what will be shown is that the same limitations of experience responsible for the physically paradoxical phenomena of wave-particle duality, quantum uncertainty, and quantum non-locality are the same limitations of experience that underlie the metaphysical paradox that is maya, i.e., the metaphysical paradox that involves Existence concealing Itself from Itself. That is, the solution to one of the great metaphysical questions will be shown to be identical to the solution to several of the great physical questions, as all find their solution in understanding the unavoidable and inviolable limitations inherent in the Individual's creation of experience. In essence, what is going to be explained is how the Magician pulls off the trick whereby She both hides Herself from Herself, as well as disguises Herself so that She cannot recognize Herself, using the veil of experiential reality. It is quite a trick, and for now all that will be said is that, as already alluded to, it does involve the use of mirrors.

2. Maya as Process and Illusion

The term maya, as it has been used historically, has two related meanings. One meaning is as the illusion that hides Existence from Itself, and the other meaning is in reference to the overall process by which Existence creates the illusion whereby it becomes hidden from Itself. When the term maya is used in to indicate the illusion that hides Existence from Itself, it is then said that the universe is maya, and in this context the universe as it appears to us is considered to be an illusion. However, this use of the term maya has a very limited validity and is not the meaning ascribed to that term by Shankara or the Vedantists. Rather, for a Vedantist, the term maya is used to indicate the overall process by which Existence creates the illusion whereby it becomes hidden from Itself, which process the Vedantists consider to be inexpressible.

Regardless of which of these two meanings one implies by using the term maya, implicit in the concept of maya is the idea that the world, as we apprehend it as being composed of physical reality, is an illusion of some sort. That is, the concept of maya, in both meanings or usages, involves something appearing to be there that is different or other than What Is Actually There. Again, the example is used of seeing a snake where there is actually only a rope. When the term

maya is used in the limited non-Vedantic sense to indicate the illusion that hides Existence from Itself, maya then indicates just the snake, and the snake is analogous to physical reality. However, when the term maya is used in the more subtle and refined Vedantic sense to indicate the overall process by which Existence creates the illusion whereby it becomes hidden from Itself, the term maya then indicates far more than just the snake, as it is then being used to indicate the heretofore inexpressible process whereby a snake can appear where there is actually only a rope.

Thus, although the term maya has two related meanings, the goal of this work is to describe that term in accord with the more subtle and refined meaning ascribed to it by the Vedantists, which is as an overall process whereby an illusion is created. However, before we get into that it will be helpful to first define the nature of the illusion itself, which illusion is not itself maya, but rather is a result of the functioning of maya.

Again, maya as a process that creates an illusion has often been described using the analogy of seeing a snake where there is actually only a rope. However, in order to explain the nature of this illusion, as opposed to the mechanics of how the illusion is created, which explanation will come later, I prefer the analogy of looking at a calm body of water or into a mirror and mistaking the reflection for what is actually there, in which case the reflective substance itself becomes hidden. I prefer this analogy because it gets more directly at the nature of the illusion since, as will be described, all experience is ultimately a reflection of Existence, and it is through the Individual's creation of experience that maya operates, which is to say, it is the Individual's creation of experience that makes possible the creation of an illusion that serves to obscure or hide from the Individual the Nature of the universe, as well as their own Nature, as being composed of non-experiential Consciousness-Existence.

However, to say that the world as we apprehend it is an illusion and leave it at that means nothing, and if anything, fosters confusion. This is because physical experience, and so physical reality, is not, in and of itself, an illusion. Rather, physical experience only functions as an illusion when it is taken by an Individual as being what is actually there. Is a reflection in and of itself an illusion? No. A reflection understood as reflection is not an illusion. It is only when a reflection is taken for what is actually there that the reflection is then functioning as an illusion, appearing as something that it is not, i.e., as what is actually there, which functioning then causes it to obscure from view what is actually there, much like the appearance of a snake where there is actually only a rope, hence the analogy. And just as it is possible to look into a mirror and remain cognizant that what you are seeing is a reflection and not what is actually there, in which case what is actually there does not become hidden, so to is it possible to look out at the world, out at manifested reality, at physical reality, and understand that what you are seeing is a reflection, in which case What Is Actually There as one's Nature doesn't become concealed, but is instead revealed.

What this means is that physical experience, physical reality, manifested reality, is not in and of itself an illusion, is not in and of itself maya, in the limited non-Vedantic use of the term. Rather, physical experience only functions as an illusion when it is taken by an Individual as being what is actually there, which is to say, is mistaken for being what is actually there by an Individual. For this reason, blanket statements that the world is an illusion are meaningless, because they

imply that experiential reality is inherently illusory, when it is not. Experiential reality is no more inherently illusory than a reflection in a mirror is inherently an illusion. Experiential reality provides the basis for the creation of an illusion in the same way a reflection provides the basis for the creation of an illusion, in that each provides the opportunity for what is actually there to be obscured from view, as a reflection on the surface of a pond makes it possible, but not inevitable, for an Individual to take the reflection that lies on its surface for what is actually there, which, if done, and for as long as it is done, must obscure from that Individual's view what is, in the physical sense, actually there.

As explained in my previous work,⁶ Existence, because it Exists, cannot help but create and apprehend experience. Thus, all Existence is creating experience, but not all Existence is mistaking experience for What Is Actually There, not all Existence is mistaking the reflection for What Is Actually There, and so not all Existence has lost sight of the Reflective Substance that is actually there, which Reflective Substance is not other than the Consciousness that apprehends experience. That is, maya is not a function of experience alone, rather, it is a function of the Individual, as the Creator and Apprehender of experience, in some way or another taking experience for what is actually there, i.e., mistaking experience for What Is Actually There, and in so doing seeing a snake where there is only a rope, which is to say, taking experiential reality for what is actually there when What Is Actually There is the more fundamental Reality of Consciousness-Existence. Thus, to reiterate, although maya is often considered as the illusion that hides Existence from Itself, this is a limited meaning. Again, the deeper and more refined meaning of maya is that of the overall process by which the illusion is created and maintained, which process, as will be described, requires for its functioning the Individual's active participation in the creation of the illusion.

All that having been said, the vast majority of humanity does consider physical reality to be what is actually there, and so for the vast majority of humanity physical experience does function as an illusion, and in so functioning does serve to hide from the Individual's view the Reflective Substance that is actually there, which Reflective Substance is not different or other than the Individual's own Nature. And in this context, and in this context alone, i.e., in the context of understanding that for the vast majority of humanity physical experience functions as an illusion, stating that the world is an illusion has some meaning, and yet is still too broad of a statement, since it still implies that physical experience is always an illusion, that it always functions as an illusion, when the determination of whether or not physical experience functions as an illusion is not a foregone conclusion, but rather is a function of a choice each Individual is making in each moment as they choose the relations with Existence in which they become involved, which relations serve to create what they then, as Individual's, apprehend as experiential reality.

Now here it is important to make clear that even when an Individual understands and recognizes the reflection-like nature of physical experience and so of physical reality, in which case physical experience does not function as an illusion and so does not serve to hide from the Individual their Nature, this does not mean that that Individual then experiences their Nature directly, as it is, because the nature of experience is different than the Nature of the Individual, different than the Nature of Existence, different than the Nature of Consciousness.

No one in all of history has ever or will ever see their own face directly, as it is. In order to see one's own face one has to use a reflective surface, in which case what one is seeing is a reflection of their face, and not their face directly, as it is. And just as it is not possible for someone to see their own face directly, as it is, it is not possible for Existence to know Itself directly, as it is, because knowledge of any sort is always experiential in nature, always a reflection, and so is always of a different nature than the Nature of the Individual, always of a different nature than the Nature of That which, through relation to Itself, creates and apprehends experience.

So, in order to see your face you have to use a mirror, and what you see as a result is not your face directly. Perfectly understandable. No problem. And for Existence to know Itself it too has to use a Mirror, and what it then knows as a result is not Itself directly, but is a reflection of Itself. And as will be described, it is the necessity and unavoidability of Existence's use of a Mirror to know Itself, to see Itself, to experience Itself, that makes possible, but not unavoidable nor inevitable, the functioning of maya, because a process that, on the one hand, makes it possible for Existence to create an accurate reflection of Itself, by which means it can reveal Itself to Itself, must, on the other hand, also make it possible for Existence to create an inaccurate reflection of Itself, by which means it is then able to conceal Itself from Itself.

As will be described, the process of maya is intimately related to the experiential process, i.e. to the process whereby Existence, at the level of the Individual, creates what it apprehends as experience. Put another way, the process whereby Existence becomes both hidden from Itself, as well as disguised so that it is not able to recognize Itself, to recognize its own reflection, cannot be separated from the process whereby Existence, at the level of the Individual, creates experiential reality. Therefore, in order to understand how maya functions to both hide Existence from Itself, as well as disguise Existence so that it is not able to recognize Itself, it is necessary to understand the experiential process, necessary to understand how Existence, at the level of the Individual, creates and apprehends experience, in order that the limitations inherent in the Individual's creation of experience can be understood, because, as will be shown, the functioning of maya is ultimately the unavoidable and inviolable functioning of those limitations.

3. The Actual Nature and Limitations of Experience

The concept of maya can only have meaning in the context of a recognition that there is some difference between what we experience as reality and the Reality that is actually there where experience seems to be. And as the Reality that is actually there where experience seems to be is also the Reality that, through relation to Itself, both creates and apprehends experience, that context is provided by understanding how experience is created.

As described in my previous works,⁷ all experience is created as the result of some relation of Existence to Itself. Specifically, when Existence is in relation to Itself a relative existence is created where Existence is being in relation to Itself, which relative existence the Individual Existence involved in that relation apprehends, from its perspective within that relation, as an experiential reality. Different Existential relations create different relative existences that are apprehended as different experiential realities. Thus, for an Individual to apprehend any specific experience requires the involvement of that Individual in a specific relation with Existence. Put

another way, what any Individual experiences as reality, be it an experience of the emotional, mental, or physical variety, is the product of a relation in which the Individual that is apprehending the experience must themselves be involved, as is shown in figure 3.

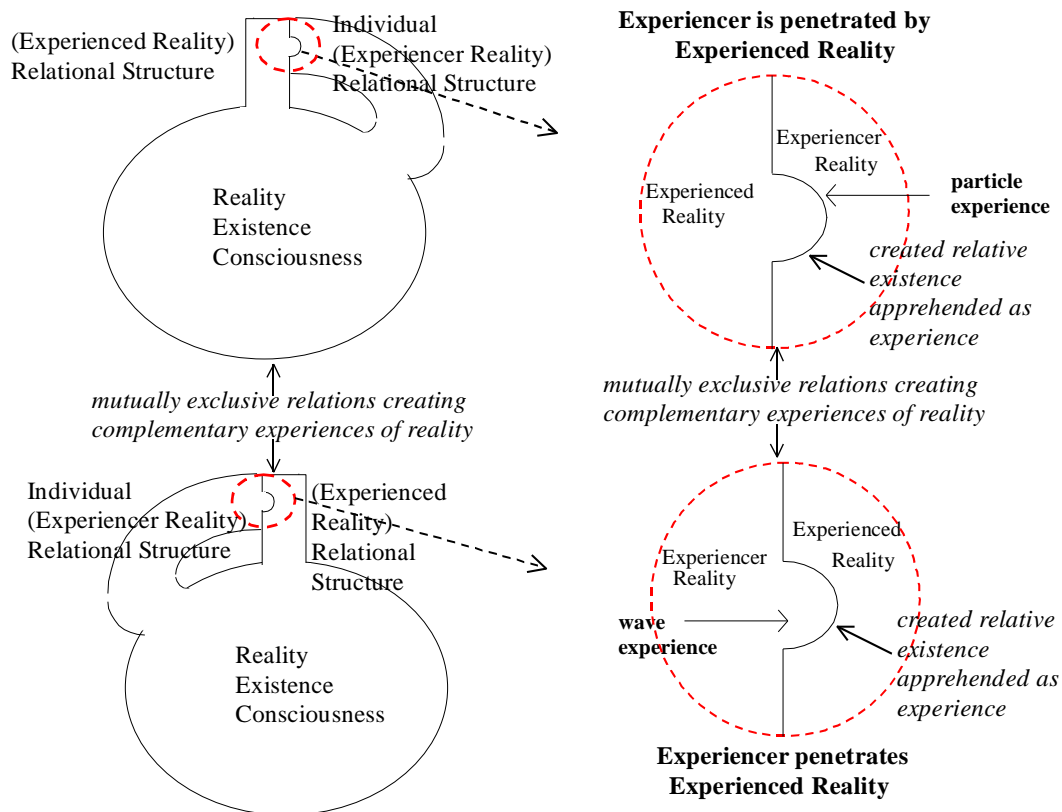


Figure 3. Depicted in these drawings are two different relations of Existence to Itself, each of which creates what Existence apprehends as a different experiential reality. On the left the two different relations of Existence to Itself are shown as a relation occurring between two different Relational Structures, representing the Experienter and the Experienced Realities. On the right the two different relations of Existence to Itself are shown in close up, depicting the relative existence created as the product of each of those relations, which relative existence is what is apprehended from the perspective of the Individual, i.e., the Experienter Reality, as an experience or experiential reality. The two different Existential relations shown in this drawing are, with respect to a single Individual and a single Experienced Reality, mutually exclusive in a given moment, because each requires the involvement of the Individual in a relation that makes impossible the simultaneous involvement of that Individual in the other, mutually exclusive relation. Mutually exclusive relations always create opposite or complementary experiences, depicted here as the creation of the opposite or complementary experiences of wave and particle.

As already stated, the product of the relation of Existence to Itself that is ultimately apprehended as an experience by the Individual is referred to as a relative existence. That product is referred

to as a relative existence because it only exists as a product of, and in the context of, the relation of Existence to Itself that creates it. Thus, the relative existence created by the relation of Existence to Itself exists, but it does not exist in the same way that Existence Exists, because as a relative existence its existence, such as it is, is dependent on a relation, whereas the Existence of Existence is not dependent on any relation. Existence is in relation to Itself because it Exists, whereas relative existences only exist because there is some relation of Existence to Itself occurring. Thus, the nature of experience is completely different and other than the Nature of the Existence that, through relation to Itself, both creates and apprehends experience.

The relative existence created by any relation of Existence to Itself is like a boundary or reflection that arises where Existence is being in relation to Itself, and what an Individual point of Existence, or simply an Individual Existence, apprehends as experience is that boundary or reflection as it appears or is apprehended from the side of the relation composed of that Individual Existence. Thus, what an Individual apprehends as experience is not What Is Actually There, but rather is the apprehension of the boundary, the relative existence, the reflection, that is created where the Existence That Is Actually There as the Individual is in relation to the Existence That Is Actually There, i.e., the Underlying Actuality, where the created experience seems to be, as that boundary is apprehended from the Individual's side of the relation.

Thus, the created relative existence is not apprehended as an experience in its totality, but rather is apprehended as an experience as it appears or presents itself to the Existence that composes only one side of the relation that creates it, which Existence we call the Individual. For this reason, *experience is not just the product of a relation, but it is also the product of a perspective within a relation.* Put another way, experience is not just the product of a relation of Existence to Itself, but it is also the product of the perspective of the Individual Existence that is involved in that relation. Understanding this point regarding the role the Individual's perspective plays in determining what an Individual apprehends as experience is of vital importance, since it is the necessity of the Individual's perspective in the creation and apprehension of any experience that is central to both the duality inherent in all experience, as well as the limitations inherent in the Individual's creation of experience.

Specifically, the duality inherent in all experience has as its basis two factors. The first factor is that the created relative existence that is ultimately apprehended by the Individual as experience is the product of a relation and thus always has two sides. The second factor is that what an Individual apprehends as experience is that relative existence as it appears from only one side of the relation that creates it or brings it into relative existence. Thus, every experience has as its basis a created relative existence of which only one side is apprehended by any one Individual as an experience. And for every side of every relative existence that is apprehended as an experience, there is an opposite or complementary side which, if it were to be apprehended instead, would be apprehended as the opposite or complementary experience. It is for these reasons that all experiences come in pairs of opposites or complements; e.g., up/down, hot/cold, good/bad, positive/negative, wave/particle, position/momentum, light/dark, etc., etc., etc., because anything that we experience is our apprehension of only one side of what is always a two-sided reality. Thus, what we experience is not What Is Actually There, but rather is our apprehension of something that is created according to a relation in which we, as Individuals, are

involved, and which created something then, by its nature, has two opposing sides and so two potentially opposite ways of being apprehended as an experience.

However, we do not, as Individuals, create a relative existence through our involvement in some relation with Existence and then choose our perspective upon the created relative existence, in which case we would then be choosing which of the two opposite or complementary experiences we would apprehend as a result of our involvement in that particular relation. Rather, it is our involvement in the relation as the relative existence is created that also determines our perspective upon that created relative existence, which perspective then determines which one of the two opposite or complementary experiences we apprehend as a result of our involvement in that particular relation. Put another way, we do not get to be involved in some relation with Existence and then choose whether we will apprehend the created relative existence as this or that experience. Rather, it is how we choose to be involved in any relation with Existence that itself determines whether we will apprehend the relative existence created as a result of that relation as this or that experience. Thus, to change what we experience from this to that we have to change our perspective, and to change our perspective we have to change our involvement in the relation that is creating the experience. This is a subtle distinction, but it is a vital distinction if one is to understand the unavoidable and inviolable limitations upon the Individual's creation of experience that are central to the functioning of maya.

3.1 The negative and positive experiential limitations

As was shown in figure 3, opposite or complementary experiences are produced by an Individual's involvement in opposite relations. The importance of this is that opposite relations are, for a single Individual in a single moment, *mutually exclusive*, meaning that if the Individual is involved in one relation then they are also, by definition, not involved in the opposite relation. For example, if you are looking north then you are also, by definition, not looking south. What this means is that, for a single Individual, being involved in a relation with an Underlying Actuality that creates a relative existence that is apprehended from the Individual's perspective within that relation as a particular experience makes it impossible for that same Individual, in that same moment, to be involved in the opposite relation with that same Underlying Actuality necessary for that Individual to create and apprehend the opposite or complementary experience. Therefore, with respect to a single Underlying Actuality, it is not possible for an Individual to simultaneously apprehend opposite or complementary experiences, because it is not possible for an Individual to be simultaneously involved in the mutually exclusive relations necessary for their creation.

Further, if it is not possible for an Individual to become involved in a relation that is mutually exclusive of a relation in which they are already involved, and in which they continue to be involved, then the corollary to this limitation is that, with respect to a single Underlying Actuality, it is only possible for an Individual to become involved in relations that are *mutually inclusive* of whatever relations in which they are already involved, and in which they continue to be involved. In terms of experience, if it is not possible for an Individual to create and apprehend an experience that would require their involvement in a relation that is mutually exclusive of a relation in which they are already involved, then it is only possible for an Individual to create and

apprehend experiences that require their involvement in relations that are mutually inclusive of relations in which they are already involved.

Thus, in describing experience as being the product of a relation in which the Individual that is apprehending the experience must themselves be involved, which description makes clear the basis of the duality inherent in all experience, what has also been uncovered are two unavoidable limitations inherent in the Individual's creation of experience. These two experiential limitations restrict what it is possible for an Individual to create and apprehend as experience in any moment as a result of the limitations upon the relations in which an Individual can become involved in that moment according to the relations in which that Individual must already be involved in that moment in order to create what they are already, in that moment, apprehending as experience.

The first experiential limitation is a limitation with regard to what it is not possible for an Individual to create and apprehend as experience in any one moment with respect to a particular Underlying Actuality, and the second experiential limitation is a limitation regarding what it is only possible for an Individual to create and apprehend as experience in any one moment with respect to a particular Underlying Actuality. Thus, these two experiential limitations limit what it is possible for an Individual to create and apprehend as experience in any moment by limiting the relations in which an Individual can become involved in a negative and a positive way, i.e., in a way that is *negatively restrictive* and in a way that is *positively restrictive*.

The experiential limitation that is negatively restrictive regarding what it is possible for an Individual to create and apprehend as experience in any one moment exists because it is not possible for an Individual to be simultaneously involved in the mutually exclusive relations necessary to create opposite or complementary experiences. Thus, the negative experiential limitation limits what an Individual can experience according to what they are already experiencing by making it impossible for an Individual to become involved in the mutually exclusive relations necessary for them to create and apprehend whatever experiences are the opposite of those they are already, in that moment, creating and apprehending. Thus, the negative experiential limitation dictates what it is not possible for an Individual to create and apprehend as experience according to what that Individual is already creating and apprehending as experience. In essence, what the negative experiential limitation means is that for every relation in which an Individual is involved, which relation creates something that Individual apprehends as experience, there is a mutually exclusive relation in which that Individual cannot, in that same moment, be involved. Thus, for everything an Individual experiences there is an opposite experience which that Individual cannot, under any circumstance, apprehend as an experience in that same moment, because apprehending that opposite experience would require that the Individual be in the impossible position of being simultaneously involved in mutually exclusive relations, e.g., facing north and south at the same time.

The experiential limitation that is positively restrictive regarding what it is possible for an Individual to create and apprehend as experience in any moment also exists because it is not possible for an Individual to be simultaneously involved in the mutually exclusive relations necessary to create opposite or complementary experiences. And because it is not possible for an Individual to be simultaneously involved in mutually exclusive relations, it is only possible for an Individual to be simultaneously involved in mutually inclusive relations, meaning that it is

only possible for an Individual to create experiences that require their involvement in relations that are mutually inclusive of relations in which they are already involved. Thus, while the negative experiential limitation dictates what an Individual cannot experience according to what they are already experiencing, the positive experiential limitation dictates what an Individual must experience according to what they are already experiencing, because anything and everything that an Individual apprehends as an experience requires the involvement of that Individual in a relation, and the involvement of an Individual in any relation makes their simultaneous involvement in certain other relations impossible, while also making their simultaneous involvement in certain other relations unavoidable.

Thus, one experiential limitation has as its basis the impossibility of an Individual's simultaneous involvement in mutually exclusive relations while creating experience, while the other has as its basis the necessity of the Individual's simultaneous involvement in mutually inclusive relations while creating experience. In essence, one experiential limitation restricts what an Individual can know according to what they are already knowing, while the other experiential limitation dictates what an Individual must know according to what they are already knowing.

It is the negative experiential limitation that is responsible for the phenomena of wave-particle duality and quantum uncertainty, in which situations what can be known is *being* limited by what is already being known, as what is already being known is the product of a relation that makes impossible the Individual's simultaneous involvement in the mutually exclusive relation necessary to create the opposite knowing, i.e., the opposite experience. Thus, the Actualities underlying what are apprehended as quantum realities appear as either waves or particles, and the extent to which one aspect of quantum reality is known limits the extent to which the opposite aspect of that quantum reality can be known, e.g., position and momentum, because what is known is always the product of a relation and not What Is Actually There, and so what can be known is always limited by the Individual's inability to be simultaneously involved in the mutually exclusive relations with an Underlying Actuality necessary to create the opposite or complementary experiences that are apprehended as the opposite or complementary characteristics or properties of a quantum reality.

On the other hand, it is the positive experiential limitation that is responsible for the phenomenon of quantum non-locality, in which situations what can be known is being dictated by what is already being known. For example, if one wants to measure the spin state of two electrons that are entangled, i.e., which have interacted in a way such that "each resulting member of a pair is properly described by the same quantum mechanical description (state), which is indefinite in terms of important factors such as position, momentum, spin, polarization, etc.,"⁸ before any measurement of either is made it is not possible to predict the spin state of either. However, once the spin state of one electron has been observed or created as an experience, the observed or created spin state of the other becomes completely predictable, as it is always found to be in the opposite state. Further, this correlation between the observed spin states occurs regardless of the distance between the two electrons and occurs faster than light can travel between them, implying what is referred to as a non-local effect or what Einstein referred to as spooky action at a distance. Quantum non-locality, like wave-particle duality and quantum uncertainty, is purely an experiential phenomenon, i.e., a phenomenon that has as its basis the limitations inherent in the Individual's creation of experience. Specifically, when a system is entangled that system

functions as a single Underlying Actuality, and any relation in which an Individual becomes involved with that system, owing to the positive experiential limitation, limits other relations in which that Individual can become involved with that same system to those relations that are mutually inclusive of their previously established relation, thereby dictating the nature of that Individual's subsequent relations with that system, which in turn dictates the experiences it is possible for that Individual to create and apprehend through involvement in a subsequent relation with that system.

Thus, when an Individual is involved in a relation with an entangled system that creates the experience of one electron as having a clockwise spin, that Individual, owing to the positive experiential limitation, no longer has two possible ways of being in relation to that system in a way that will create the experience of electron spin direction, and so no longer can create, through relation to that system, the unpredictable experience of the other electron having either clockwise or counterclockwise spin, since the Individual's prior involvement in a relation with that system limits their subsequent involvement in a relation with that system to a relation that is mutually inclusive of the prior relation and so limits their subsequent involvement in a relation with that system to just one of the two previously possible relations, and specifically limits their subsequent involvement to the relation that is mutually inclusive of their already established relation with that system, thereby limiting their subsequent involvement in a relation with that system to one that has a predictable experiential outcome, since experience is always the product of a relation. That is, since experience is always the product of a relation in which the Individual that is apprehending the experience must be involved, dictating the Individual's involvement in a subsequent relation based upon their prior involvement in a relation is the same as dictating the subsequent experience that Individual creates and apprehends based upon the experience that Individual previously created and apprehended. And as it is the positive experiential limitation that, with respect to a unitary or entangled quantum system, dictates an Individual's involvement in subsequent relations based upon their involvement in prior relations by only allowing the Individual to become involved in subsequent relations that are mutually inclusive of previously established relations, it is therefore the positive experiential limitation that is the basis of the phenomenon of quantum non-locality displayed by entangled systems, i.e., systems that are functioning as a single Underlying Actuality.

And both of these experiential limitations, i.e., the negative and the positive, have as their basis the necessity of the Individual's involvement in a particular relation in order to create what that Individual apprehends as a particular experience, which involvement in a particular relation imposes negative and positive restrictions with regard to other particular relations in which that Individual can become simultaneously involved, making some relations impossible and others unavoidable, and so making some experiences impossible to create and apprehend, thereby producing the phenomena of wave-particle duality and quantum uncertainty, while making others impossible not to create and apprehend if they are to be created and apprehended at all, thereby producing the phenomena of quantum non-locality.

However, these experiential limitations do not operate at the quantum level alone. Rather, these experiential limitations operate at all levels of experience, in the creation of everything we apprehend as experience, be it an experience of the emotional, mental, or physical variety. It is just that we do not recognize the operation of the experiential limitations at these levels as their

functioning is so integral to and so interwoven into the fabric of our Individual experiential realities that their results, and so the limitations themselves, go completely unnoticed. Unnoticed that is, until one realizes that they exist and then looks for evidence of their operation, in which case such evidence is found lying about all over the place.

One example of the functioning of the experiential limitations in our everyday creation of experience is found in how we experience emotions, in that it is the negative experiential limitation, functioning at the level of Existential Self-Relation that creates what we apprehend as emotional experience, that causes us to feel either good or bad, but not both simultaneously, i.e., create and apprehend in any moment either a wanted or unwanted emotional experience, because while involved in the relation in which we create and apprehend one emotional experience, we cannot be involved in the mutually exclusive relation necessary to create the opposite emotional experience.

Another example of the functioning of the experiential limitations in our everyday creation of experience is found in how we experience conceptual reality, in that it is the negative experiential limitation, functioning at the level of Existential Self-Relation that creates what we apprehend as mental experience, that results in the situation that for everything you know there is an opposite idea, thought or concept that you cannot know in that same moment, because in order to know that opposite concept you would have to be involved in a relation that is mutually exclusive of the relation in which you must already be involved in order to know what you already know. For example, you cannot know that the earth is round while knowing it to be flat, and you cannot believe in evolution while believing that the universe was created in six days, and you cannot know Consciousness-Existence to be What Is Actually There while knowing physical reality as what is actually there.

It is also the functioning of the negative experiential limitation that is the basis of most, if not all, interpersonal conflict, because most, if not all, interpersonal conflict has as its basis the complete inability and utter impossibility of each Individual involved in the conflict to see the other's side, to experience what the other is experiencing as reality, as long as each is unwilling to let go of their own reality. Because as long as each Individual involved in the conflict clings to their reality, they are each obligated to remain involved in the relation that is creating that experience as their reality, in which case it is simply not possible for either of them to become involved in the opposite, mutually exclusive relation in which they must be involved if they are to apprehend what the other Individual is apprehending as reality. And because almost no one understands this, and even if they do they can quite easily lose sight of it, each Individual involved in the conflict cannot understand how the other Individual can be so blind as to not see what is to them so very clear and simple. But what they do not know, and what almost no one knows, is that because experience does not just already exist waiting for us to happen across it, but rather is created by us according to a relation in which we, as Individuals, must be involved, it is simply not possible for two Individuals that are actively involved in creating opposite experiences to apprehend as real, i.e., realize, what the other considers to be their reality.

The practical effect of the negative experiential limitation is that it creates, for each and every Individual, for each and every point of Consciousness, regardless of scale, an *experiential blind spot* consisting of whatever experiences are the opposite of those that the Individual is presently

involved in creating and apprehending. Again, what this experiential limitation means is that for everything you experience there is an opposite experience, an opposite experiential reality, that you cannot, in that same moment, create and apprehend, in which case then the particular experiences you cannot create are not, for you, realities, and so for you are not real. And yet, for another Individual that is involved in the opposite relations and so creating and apprehending the opposite experiences, those opposite experiences are their reality, and for them are quite real, in which case, from their perspective, it is your experiences that are not a reality, your experiences that are unreal.

And while it is the negative experiential limitation that creates the experiential blind spot, it is the positive experiential limitation that fills in that blind spot, allowing us to remain unaware that there even is an experiential blind spot, which is what a blind spot is, which is a place you cannot see but do not know you cannot see because you think you are seeing what is there. For example, while conceiving of the earth as being flat it is not possible to conceive of the earth as being round. Thus, the idea of a round earth is, in this case, what lies in the experiential blind spot. However, while conceiving of the earth as being flat it is possible, owing to the positive experiential limitation, to conceive of the falseness of the idea of the earth as being round, thereby filling in the blind spot with an experience that contains the opposite conception, yet remains mutually inclusive of the primary or more proximal conception of the earth as being flat. Thus, almost no one ever realizes that they cannot experience the opposite of what they are already experiencing, because the experiential blind spots created by the negative experiential limitation are filled in by seemingly opposite experiences that are, owing to the functioning of the positive experiential limitation, actually mutually inclusive of the experiences that one is already creating and apprehending.

It is the positive experiential limitation that keeps our experiences consistent, regardless of whether or not those experiences accurately or inaccurately reflect What Is Actually There, so that when up is seen as down, down, if it is to be seen at all, must be seen as up, and when effect is seen as cause, cause, if it is to be seen at all, must be seen as effect. It is the positive experiential limitation that causes Individuals who identify themselves as members of a group, e.g., political, religious, or national, and who further identify their group as "good" and "right," to invariably see opposing groups, as well as their members, as "bad" and "wrong." And so while the negative experiential limitation lays the foundation for interpersonal conflict by blinding an Individual to any opposing reality as long as they cling firmly to their reality, i.e., as long as they remain involved in the relation that is creating that experience as their reality, it is the positive experiential limitation that fuels those conflicts by causing Individuals to label other Individuals they perceive as being in opposition to them in a way that is the opposite of the way they label themselves, which labels then serve to justify actions which, if performed on a member of one's own group, would be perceived as bad and wrong, but when performed on a member of an opposing group are able to be perceived as good and right.

So it is that these two experiential limitations are interwoven into each of our experiential realities, influencing the patterns we each weave as we each create our own unique experiential reality according to the relations in which we, as Individuals, are involved, by limiting our involvement in some relations, thereby preventing the creation of some experiences, and requiring our involvement in other relations, thereby dictating the creation of other experiences.

And as will be described, the functioning of maya is ultimately nothing more than the unavoidable functioning of these two experiential limitations, operating in concert, to first hide from us our Nature, through the functioning of the negative experiential limitation, once we mistake physical-experiential reality for what is actually there, followed by the disguising of our Nature, through the related functioning of the positive experiential limitation, so that even when we apprehend that which accurately reflects our Nature it appears as something other than our Nature. Thus, what will be shown is that maya, as the phenomenon that that hides from the Individual both the Nature of the universe as well as their own Nature, is a result of the unavoidable and inviolable functioning of the two experiential limitations, which two experiential limitations are themselves an unavoidable result of the way experience is always created as the product of an Existential relation in which the Individual that is apprehending the experience must always be involved and must always occupy a particular perspective.

However, because the functioning of maya hinges upon an Individual conceiving of physical reality, or some more subtle experiential reality, as being what is actually there, which conception itself hinges upon the Individual conceiving of physical reality or experiential reality as being Experiencer independent, i.e., existent as it is experienced to exist in the absence of the Individual's experience of it as such, before moving on to describe in more detail how these experiential limitations function in concert to create the phenomenon referred to as maya, it will be helpful to understand why it is that, although experience is actually Experiencer dependent, and so has inherent limitations in its creation with respect to a single Individual in a single moment, it nonetheless appears to be Experiencer independent. For this reason, what will be explained in the next section is why experience can, up to a point, present us with the illusion that it is Experiencer independent, with the illusion that what we experience to exist exists as that, i.e., as an experience, whether we are experiencing it or not, and so presents us with the illusion that physical experience is what is actually there, which illusion is necessary for the functioning of maya, i.e., for the experiential limitations to function in concert to conceal from the Individual both their own Nature as well as the Nature of the universe.

4. The Seeming Nature of Experience

In this section what will be explained is why even though experience is always actually Experiencer dependent, it nonetheless appears to us as being Experiencer independent. The purpose of explaining this is like the purpose of explaining to someone the hidden mechanics of how a magic trick is done, which is to offer an alternative explanation of how the rabbit came to be pulled out of the hat, because in the absence of that explanation one is left to believe that the rabbit did actually materialize out of thin air. Likewise, in the absence of understanding the slights of hand that cause experience to appear to be Experiencer independent, one is left with the impression that experience is truly Experiencer independent. And owing to the negative experiential limitation, conceiving of experience as being Experiencer independent makes it impossible for one to conceive of experience as being Experiencer dependent, as being something that the Individual that is apprehending the experience always has a hand in creating, which conception is necessary if one is to understand how maya functions to conceal from the Individual the Nature of Reality.

Conceiving of experience as being Experiencer independent is not unreasonable, given the way in which physical experience presents itself to us. However, no matter how much it seems that experience is Experiencer independent, no matter how much it seems that things exist as they are experienced to exist even in the absence of their being experienced as such, no matter how much it seems that what we experience as physical reality is what is actually there, none of this is the case. In the same way, at one time it was not unreasonable to conceive of the earth as being flat, because from a limited perspective that is how the earth presented itself or appeared, and we know how that turned out. Likewise, idea of experience as being Experiencer independent is the flat earth idea of our time, because even though there is irrefutable evidence to the contrary in the form of the phenomena of wave-particle duality, quantum uncertainty, and quantum non-locality, that evidence goes both unnoticed and is misinterpreted, i.e., is both hidden and disguised, because it does not fit into the presently held conceptual framework of experience as being Experiencer independent, which framework is derived from what appears or seems to be the case with regard to gross physical experience.

Because the seeming Experiencer independence of experience derives from its nature as both the product of a relation, as well as the product of a perspective within that relation, it was necessary to first explain why experience is actually Experiencer dependent in order to now be able to explain why experience seems to be Experiencer independent. Put another way, it is the actual Experiencer dependent nature of experience that is the basis of its seeming Experiencer independence. Specifically, the reason experience seems Experiencer independent is because consistent Existential relations occurring at different times for the same Individual, or at the same time for different Individuals, create consistent relative existences that are then apprehended by the Individual or Individuals from consistent perspectives as consistent and seemingly identical experiences, thereby creating the illusion that what we experience as physical reality exists as that, i.e., as a physical reality, whether we are experiencing it or not.

That is, it is the consistency and seeming identicalness of experience occurring at different times for the same Individual that allows us to extrapolate between experiences and imagine there to be an existent experience where there actually is none. For example, every time you walk into a room you see what appears to be the same chair. You see, i.e., visually experience, what appears to be the same chair, not because it actually is the same experience, but because the Underlying Actualities or Relational Structures composed of Existence that are involved in the relation, i.e., the Experiencer and Experienced Realities, are in essentially the same configuration and relation to each other as they were before, and therefore the relation between them produces a nearly identical relative existence, which is then apprehended by the Individual from the same general perspective within that relation as what seems to be the same experience, when in actuality it is a new and unique experience created by the Existential relation that is happening now, in the present moment. It may seem or appear to be the same experience, but that is an illusion, as the prior experience was the result of a relation that was occurring in a prior moment. In the same way, one may jump repeatedly off the same dock into what they consider to be the same river, but the river into which they jump now is different than the river into which they jumped before, because the river, like the Existence that underlies experience, is flowing. For this reason, no two Existential relations in any two moments are, for a single Individual, ever truly identical, and so

no two experiences, which are the products of those two relations, can themselves ever be truly identical.

What creates the illusion of our having the same experience is our ability to imagine that the experience was there the whole time, even when we were not experiencing it, i.e., even when we were not involved in the relation that was creating it as an experience. For example, if you stand in front of a mirror and view your reflection and then step away, you do not consider the mirror to still contain your reflection once you have stepped away, because you understand that the reflection is the product of a relation between yourself and the mirror, and so you do not imagine the reflection to still be there once the relation that creates it is no longer operant. And so when you step in front of the mirror again and create another reflection, even though the reflections may seem identical, you recognize this as a new and different reflection, because you understand that in the moment before there was no reflection. On the other hand, because people do not generally recognize experience as being the product of a relation, they imagine that the experience is still there even when the relation that creates the experience is no longer operant, and so when they create, in a later or subsequent now, in a different moment, a very similar and seemingly identical experience, they are able to create the illusion for themselves that it is the same experience because they imagine a continuity of experience between the experience then and now that does not actually exist.

And this illusion of the continuity and Experiencer independence of gross physical experience is reinforced by other Individuals, who assure us that they are experiencing the same object that we are experiencing, and who also inform us that even when we are not in the room that there is still a chair in the room. However, the reason it seems that different Individuals are having the same experience at the same time, or at different times, is for the same reason that it seems that the same Individual is having the same experience at different times, which is owing to the consistency of the Existential relations and perspectives that create the relative existences being apprehended by different Individuals as different, yet seemingly identical, experiences.

Specifically, when two or more Individuals of the human variety are being in relation to the same Underlying Actuality, in relation to the same Relational Structure, those Individuals are each forming their relations to that Underlying Actuality using nearly identical Relational Structures of their own, which Relational Structures we apprehend and refer to as the physical senses, i.e., the specific sensory devices that allow us to be in relation to Existence around us in a way that creates the physical experiential realities of sight, sound, smell, taste, and touch. What we experience as physical reality in general is the product of the relation of those sensors, which are themselves Relational Structures, to the Relational Structure that is actually there where the physical experience seems to be. What we experience as physical reality in particular is the product of the relation of those sensors, which again are themselves Relational Structures, to the specific Relational Structure that is actually there, as that product, that relative existence, is apprehended from our side of the relation, i.e., from our perspective within the relation that creates the relative existence we apprehend as a specific physical experience. And so when we, or any other human Individual or Individuals, are creating a physical experience as a result of being in relation to the same underlying Relational Structure, we are each actually creating and apprehending our own unique experience as a product of our own unique, though nearly identical, relation to What Is Actually There. And because the relations that create the

experiences are nearly identical, as are the general perspectives, the created relative existences are apprehended by different Individuals as a very similar or nearly identical experience, and so are assumed by those Individuals to be the same experience, thereby reinforcing the illusion of the seemingly Experiencer independent nature of experience in general and physical reality in particular.

However, it is only because we are each, in the case of the creation of a particular physical experience or reality, using almost identical Relational Structures to be in relation to the same underlying Relational Structure or Underlying Actuality from the same Existential perspective that the relative existences created as the product of those different relations are very similar and so are apprehended by different Individuals as what are assumed to be the same physical experience, even though each Individual is actually creating and apprehending their own unique experience created as a product of their own unique relation to the Underlying Actuality. For example, if there are fifty people in a room looking at what seems to be the same chair, there are really fifty different experiential chair realities being created and apprehended in that moment. This is somewhat analogous to what would happen if there were fifty people standing around the perimeter of a very large room unknowingly facing a large reflective pillar at the center, in as much as each person would then see a person reflected in the mirror, in which case they could then tell each other that what they saw as they looked toward the middle of the room was a person, in which case they might assume they were all seeing the same person, when what each would actually be seeing is their own reflection created by their own unique relation to the reflective surface.

Experience is the Individual's apprehension of the relative existence created as the product of the relation between What Is Actually There where they are and What Is Actually There where the experience seems to be, as that relative existence is apprehended from the side of the relation occupied by the Individual, i.e., from the Individual's perspective, and that relative existence is unique to each Individual in each moment, in each now. That relative existence is unique to the Individual that is apprehending the experience because that relative existence only exists, as it were, owing to the Individual's involvement in the relation that creates it. Therefore, in the absence of the Individual's involvement in a particular relation there is no created relative existence for that Individual to apprehend as a particular experience. There may be another Individual creating a relative existence which that other Individual apprehends as an experience, but that created relative existence is only apprehended as an experience by the Individual that is themselves involved in the relation that creates it. Put another way, no Individual apprehends as an experience the relative existence created by another Individual's involvement in a relation, because relative existences only exist, and so are only real, in the context of some relation of Existence to Itself. Therefore, in the absence of an Individual's involvement in a particular relation, there is, for that Individual point of Existence, no particular relative existence created and so nothing for that Individual to apprehend as a particular experience.

Again, whatever we apprehend as experience we ourselves create according to whatever relations in which we, as Existence, as Individuals, are involved with the rest of Existence. Thus, that we are each, as different Individuals, ever having what is actually the same physical experience is an illusion, fostered by the similarity of the experiences that we each create when in relation to the same Underlying Actuality from the same general perspective. And so it is that

the similarity and nearly identicalness of physical experience for a single Individual at different times, and for different Individuals at the same time, help create the illusion that experience is Experiencer independent, which is to say, the illusion that experience exists as we experience it to exist even when we are not experiencing it, the illusion that experience exists as we experience it to exist even when we are not involved in the particular relation necessary to create the particular relative existence that, from a perspective within that relation, is apprehend as a particular experience.

4.1 Why the seeming nature of experience breaks down in the creation of quantum experience

Although the illusion of experience as Experiencer independent is generally upheld in the creation of gross physical experience, that illusion breaks down in the creation of quantum experience, i.e., in the creation of physical experience at the sub-microscopic level, revealing experience to be Experiencer dependent. However, owing to the unavoidable functioning of the experiential limitations, even when the curtain is pulled aside, as it is by the phenomena of wave-particle duality, quantum uncertainty, and quantum non-locality, thereby revealing experience to be Experiencer dependent, it is still not possible to comprehend what is being revealed as long as one continues to hold fast to the notion of experience as being in some way Experiencer independent, i.e., as having some sort of truly objective existence.

The reason that the illusion of experience as being Experiencer independent breaks down at the quantum level was explained in detail in my paper *The Experiential Basis of Wave-particle Duality and The Uncertainty Principle*.⁹ In short, the reason experiences created at the quantum level reveal the Experiencer dependent nature of experience is because in relations occurring at that level, unlike relations occurring at the gross physical sensory level, the Individual that is creating and apprehending the experience, i.e., the experimental result, is able to adopt opposite perspectives at different times with respect to the Underlying Actuality they are being in relation to in order to create the relative existence they are apprehending as an experience, i.e., as an experimental result, and so can, at different times, create opposite experiences, e.g., wave and particle, as a result of their involvement in those opposite and therefore mutually exclusive relations. However, owing to the negative experiential limitation, which precludes an Individual from being involved simultaneously in opposite and therefore mutually exclusive relations with the same Underlying Actuality, an Individual can only adopt one perspective at a time with respect to any one Underlying Actuality and so can create, in any one moment, as the result of any one relation, only one of the two opposite and complementary experiences, or some portion of each, that it is possible to create through relation to that Underlying Actuality, e.g., wave or particle, or complete knowledge of position and no knowledge of momentum, or partial knowledge of both position and momentum.

And the reason that, at the quantum level, an Individual can adopt different perspectives at different times with respect to the Underlying Actuality that they are being in relation to in order to create the relative existences they then apprehend as different experiences, i.e., as different experimental results, is because, at the quantum level, the Individual must use intermediary sensory devices, rather than just the physical senses, in order to be in relation to the Underlying

Actuality in a way that creates what that Individual then apprehends as those quantum experiences or quantum experimental results. And it is the necessary use of those intermediary sensory devices that allows the Individual a degree of freedom that is not afforded by the physical senses with regard to how they can approach or be in relation to an Underlying Actuality, which additional degree of freedom makes it possible for an Individual that is creating experience using intermediary sensory devices to, in different moments, be involved in opposite and so otherwise mutually exclusive relations with an Underlying Actuality and so, in different moments, be in relation to that Underlying Actuality from opposite perspectives, thereby creating opposite or complementary experiences as a result of their involvement in those opposite relations with that Underlying Actuality, as was shown in figure 2.

Conversely, when using our physical senses, or devices that are direct extensions of those senses, e.g., a microscope, our relation to the Underlying Actuality always occurs from the same perspective and so always produces a relative existence apprehended as the same general experience. For example, when using our senses to be in relation to the Underlying Actuality or Relational Structure that we apprehend as a rock, the rock is always experienced as being hard, because the relation of its Relational Structure to our Relational Structure is always the same, in that the Underlying Actuality or Relational Structure that is there where we apprehend the rock is always more rigid than the Underlying Actuality or Relational Structure that is here where we are. Likewise, when using our senses to be in relation to the Underlying Actuality that we apprehend as water, the water is always experienced as being soft, because the relation of its Relational Structure to our Relational Structure is always the same, in that the Underlying Actuality that is there where we apprehend water, at least in the liquid form, is less rigid than the Underlying Actuality that is here where we are.

However, if the Underlying Actuality or Relational Structure where we are was somehow more rigid than the Underlying Actuality or Relational Structure where a rock is apprehended as being, or less rigid than the Underlying Actuality or Relational Structure where water is apprehended as being, then our perspective within those relations would be reversed, or the opposite of the norm, in which case the experiences we would then create and apprehend as a result of our relations to those Underlying Actualities would themselves be the opposite of the norm, i.e., the rock would seem soft and the water, in liquid form, would seem hard. However, these reversals of relation and perspective, and so of created experience, do not occur in everyday sensory experience, but they are able to occur in the creation of quantum experience, i.e., in the creation of quantum experimental results, owing to the Individual's unavoidable use of intermediary devices to become involved in the relations that create what that Individual ultimately apprehends as quantum experience or quantum reality.

The reasons just presented explaining why the illusion of experience as being Experiencer independent is reinforced at the gross physical level, while that same illusion breaks down at the quantum level, are fully consistent with the description of experience as always being both the product of a relation in which the Individual that is apprehending the experience must themselves be involved, as well as a product of the Individual's perspective within that relation, and so provide further evidence regarding the accuracy of the description of experience that is being presented here, which description holds that experience is always Experiencer dependent. Thus, no matter how much it may seem or appear that experience is Experiencer independent,

experience of every sort, i.e., emotional, mental, and physical, is always actually Experiencer dependent. Put another way, no matter how much it may seem or appear that experience is Experiencer independent, experience does not exist in the absence of the Individual's apprehension of it as such, i.e., as an experience. Put yet another way, experience does not exist in the absence of the Individual's involvement in, as well as perspective within, a relation that creates what that Individual apprehends as experience.

(Continued in Part II)

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