



III. The Enactment of Human Experience

As diagrams I & II have shown, all human experience is embodied; the next two (III & IV) will show it is also always enacted as well. In fact, experience cannot be embodied without being enacted at the same time. Embodiment and enactment are two aspects of that single *living* reality we know as experiencing. Where one is, both are. Neither ever occurs without the other.

Of course embodiment is the most obvious because the human body is so visibly “there” and always physically extended before us in space. But this other aspect of experience isn’t obvious at all, and compared to objects we see, it is invisible. It can’t be found in the spatial dimension anywhere because it only appears in the dimension of time, where things have *duration* – where they unfold, take place, or, as we also say, “happen.” And this aspect, which is always going on and never stops from our first moment to our very last, is enactment.

But what is that, exactly? It is *you*. “Wait a minute,” you say. “Do you mean it’s *in* me?” No, I mean it *is* you. “Hmm,” you murmur, somewhat quizzically . . . “Could you put that another way?” Sure. *It is the ongoing unfolding of your life process.* “That’s not me; that’s some *it!*” Only because you think of “it” that way. Do that, and you will make yourself foreign. Whatever you mean by “you” is your life process. And that has to be the *whole* you – not just a part of you or something inside you – but *You*, the whole of the matter, all you are, the one and only. Whoever is living your life – *that* is what I am referring to. “You mean *me?*” One and the same. It is *You*, the person I’m speaking to here . . . and it is also your life process.

But how can we put this on a piece of paper? We can’t. We can only use words and symbols and let them stand for living things. But that’s what all language does: uses one set of things to represent or refer to other things. In doing this, we should remember what we are talking about here is *experience*, which is *life unfolding itself*. And the name we are giving that unfolding is . . . *enactment*.

Diagram III depicts the components of enactment in dynamic interaction. (To accurately show this would require a three dimensional hologram in full operation, with its three principal spheres constantly swelling, shrinking, and shifting as their primary source of activity moves from part to whole and back again in an instant. But just gaze at this a little while, take it all in, and you'll get the idea.)

This diagram represents the *point of stasis* of a life (its life-defining context), a term for where it is standing as it makes its particular sense of the moment. Every moment, one is always standing within some sense, however rudimentary or refined, of "Self," "Other," and "World," which are placed in quotes to emphasize that they are the *pictures* one holds of all these and not the actual things themselves.

The small 1, 2, and 3 you see are there to indicate one can choose to stand in (and thus be more influenced by) the sphere or spheres selected at any given moment. This may seem to be a matter of little consequence, but the differences resulting from these choices are so sizeable as to be huge and monumental. In the next diagram, which will be the last, we'll relate this to something specific. For we will gather up all that these diagrams refer to and ground it in the human body.