

Article

The Conscious or Unconscious Creation of Experiential Reality

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ABSTRACT

All experience is the product of a relation in which the Individual that is apprehending the experience is involved. There are two ways an Individual can create experience: consciously or unconsciously, or put another way, deliberately or reflexively.

Key Words: existence, experience, Individual, Self, free will.

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, through relation to Itself, both creates and apprehends experiential reality, which Reality I refer to as Existence, although it would be just as accurate to refer to it using the term Consciousness. And though 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.

All experience is the product of some relation of Existence to Itself, as that product is apprehended by the Existence on one side of the relation. What we refer to as an *Individual* is a point of Existence that is creating and apprehending experience from a particular perspective, according to a unique set of relations in which it is involved with the rest of Existence. An Individual is one pole of an indivisible duality of Existence. The other pole of that indivisible duality is what I refer to as the *more fundamental Individuality* or *Self*, which is what some would call the Soul or Inner Self or God or Tao. The relation of the Individual to the more fundamental Individuality is somewhat like the relation of a drop of water to the river in which it flows. However, unlike the drop, which must flow with the river, because the Individual and the more fundamental Individuality are both composed of Existence, both possess *free will*, which is the intrinsic ability possessed by every point of Existence, regardless of scale, to flow in a direction of its choosing. For this reason, the Individual and the more fundamental Individuality each have complete autonomy with regard to choosing their own direction of flow.

The Self has no ability to control how an Individual exercises its free will, and the Individual has no ability to control how the Self, or any other Individual, exercises their free will. Thus, the Individual flows in the direction it chooses to flow and the Self flows in the direction it chooses to flow. That the Individual and the more fundamental Individuality each get to choose their own

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direction of flow creates a fundamental and unavoidable relation between the direction of flow of the Individual and their more fundamental Individuality. That fundamental and unavoidable relation is as follows: the way in which an Individual is, in any moment, exercising its free will, i.e., its ability to choose its direction of flow, determines whether that Individual is, in that moment, flowing in the same direction or in the opposite direction as that of its more fundamental Individuality. Thus, in each moment, in each Now, according to how it is exercising its free will, an Individual must be in either in a relation of alignment or opposition with respect to its more fundamental Individuality.

This fundamental and unavoidable relation between the direction of flow of the Individual and the direction of flow of the more fundamental Individuality creates what the Individual, from its perspective, apprehends as emotional experience. Thus, emotion equals relative Existential motion. That is, emotion is the product of the motion of Existence relative to Itself, as apprehended from the perspective of the Individual. Specifically, a relation of aligned or non-oppositional Existential flow creates what the Individual apprehends as a wanted, positive, or attractive emotional experience, whereas a relation of non-aligned or oppositional Existential flow creates what the Individual apprehends as an unwanted, negative, or repulsive emotional experience.

Every Individual, in every moment, in every Now, has no choice but to create either a wanted or unwanted emotional experience, according to whether they are, as an Individual, choosing to flow with or against, in alignment with or in opposition to, their more fundamental Individuality. That is, because every point of Existence possesses free will, an Individual cannot help but be in a relation of Existential flow with respect to its more fundamental Individuality, and so the Individual has no choice but to create and apprehend, in each moment, in each Now, some emotional experience as a result of its unavoidable involvement in that relation, since all experience is the product of some relation of Existence to Itself and, conversely, every relation of Existence to Itself creates a product that the Existence involved in that relation must apprehend, from its perspective, as an experience. However, because the Individual always gets to choose its direction of flow, although the Individual may not have a choice regarding whether or not it creates and apprehends an emotional experience, the Individual always gets to choose, according to its exercise of free will, the quality of the emotional experience it creates and apprehends, which is to say, whether the emotional experience it creates and apprehends is wanted or unwanted.

As just stated, every relation of Existence to Itself creates a product that the Existence involved in that relation must apprehend, from its Individual perspective, as an experience. The type of experience created and apprehended by the Individual, i.e., emotional, mental, or physical, depends on the level of Existential relation, i.e., first, second, or third, respectively, in which the Individual is involved as it creates what it then must, from its perspective, apprehend as experience. However the quality of the created experience as wanted or unwanted, regardless of level, is always a function of the fundamental and unavoidable relation between the direction of flow of the Individual and the direction of flow of the more fundamental Individuality, and that relation is always determined by the Individual's exercise of free will, since the direction of flow of the more fundamental Individuality is constant, as it continuously chooses to allow rather than

resist, to align rather than oppose, to flow with rather than against, as it continuously chooses to exercise its free will in a way that creates for Itself the most wanted experience possible.

The Existential relation that creates emotional experience is the basis of the Existential relation that creates mental experience and the Existential relation that creates mental experience is the basis of the Existential relation that creates physical experience. The creation of experience is thus progressive and so linked throughout the three levels of experience. That is, the Existential relation that creates mental experience does not arise out of thin air, as it were, but has as its basis an already existent first level emotional relation. Likewise, the Existential relation that creates physical experience does not arise out of thin air, but has as its basis an already existent first level emotional relation as well as already existent second level mental relations.

Emotional experience, on the other hand, because it is a product of the first and most fundamental level of Existential self-relation, has no basis other than the aligned or oppositional flow of the Individual relative to the more fundamental Individuality, and so consists only of wantedness or unwantedness. Mental and physical experiences however, because they are the products of progressively higher orders of Existential self-relation, possess, in the case of mental experience, the additional characteristic of form, and in the case of physical experience, the additional characteristics of form and tangibility. However, mental and physical experiences also possess either the quality of wantedness or unwantedness, because those second and third level relations must themselves rest upon and arise from a first level relation of either aligned or oppositional Existential flow, i.e., they must have as their basis and foundation a first level relation in which the Individual that is creating and apprehending the experience is choosing to either flow in alignment with or opposition to the flow of its more fundamental Individuality.

Specifically, mental experience is the product of a second level of Existential self-relation and as such it must rest upon and arise from a first level Existential self-relation, i.e., a relation that creates an emotional experience. Therefore, underlying any relation that creates any mental experience is an already existent relation that is creating for the Individual either a wanted or unwanted emotional experience. Wanted thoughts have as their basis wanted, i.e., aligned, emotional relations, whereas unwanted thoughts have as their basis unwanted, i.e., oppositional, emotional relations. A first level relation that creates an unwanted emotion cannot be the basis of a second level relation that creates a wanted thought, and a first level relation that creates a wanted emotion cannot be the basis of a second level relation that creates an unwanted thought, because those relations are, for a single Individual in any moment, in any Now, mutually exclusive, meaning that if you are involved in one relation then you cannot be simultaneously involved in the opposite relation. Put another way, an Individual cannot be involved in a first level relation of Self-alignment in which it is creating and apprehending a wanted emotion and then, while involved in that relation, simultaneously become involved in a second level relation of Self-opposition, which is what would be required for the Individual to create and apprehend an unwanted thought or mental experience. In the chain of progressive experiential creation from the emotional to the mental to the physical, the Individual's relation to the Self has to be one of either Self-alignment or Self-opposition, as it cannot be both at the same time, in the same moment, in the same Now.

On the other hand, it is quite possible for an Individual to be involved in a first level relation of Self-alignment, in which it creates and apprehends a wanted emotion, and from there become involved in a second level relation of Self-alignment, in which it apprehends a wanted mental experience, and from there become involved in a third level relation Self-alignment in which it apprehends a wanted physical experience. An Individual can be involved in all of these relations simultaneously because they are progressive and not mutually exclusive, as they all involve relations of Self-alignment. Conversely, it is not possible for an Individual to be involved in a first level relation of Self-opposition, in which it creates and apprehends an unwanted emotion, and then use that first level relation as the basis for becoming involved in a second level relation of Self-alignment in order to create and apprehend a wanted mental experience. An Individual cannot be involved in these relations simultaneously because although they are progressive they are also mutually exclusive, as they would require that the Individual be involved simultaneously in what are opposite relations with its more fundamental Individuality, i.e., would require that the Individual be flowing simultaneously both with and against its Self, which is as impossible as standing both in front of and behind someone at the same time. The Individual's relation to its more fundamental Individuality is, in any moment, in any Now, of a singular nature. That relation can change in each moment, according to how the Individual chooses to exercise its free will, but in any one moment that relation is one of either Self-alignment or Self-opposition, producing for the Individual in that moment either wanted or unwanted emotional, mental, and physical experiences, respectively.

Every relation of Existence to Itself that creates every experience, regardless of the level of relation, involves the flow of Existence relative to Itself, and that flow must be either aligned or opposed. Put in terms of the Individual, every relation in which an Individual is involved creates some experience for that Individual, and as the Individual is involved in any relation it must be flowing either in alignment with or opposition to its more fundamental Individuality as it creates what it then apprehends as wanted or unwanted emotional, mental, and physical experiences, respectively. As it is not possible for an Individual to simultaneously be involved in what are mutually exclusive relations with its more fundamental Individuality, i.e., relations of Self-alignment and Self-opposition, it is not possible for an Individual to simultaneously create experiences at the same level, or at different levels, that would require its simultaneous involvement in what are mutually exclusive relations with its Self.

Contrary to popular belief, experience does not sit there waiting for us to stumble upon or happen across. Whatever we experience must be created by us according to some relation in which we are involved. And for every relation in which we are involved creating a particular experience, there is an opposite and so mutually exclusive relation in which we cannot, in that same moment, be involved, which means that for every experience that we are creating in any one moment there is an opposite experience that it is not possible for us to create in that same moment. I call this limitation regarding what it is possible for an Individual in any one moment to create as experience the *principle of the preclusion of an Individual's simultaneous creation and apprehension of experiential opposites*. This limitation of experience is inviolable both within and between levels of experience and applies to every point of Existence, every Individual, regardless of scale. Within a given level of experience this limitation is why you either feel good or bad, why if you know the Earth to be flat you can't know it as round, and it is

also why there is wave-particle duality and quantum uncertainty. Between levels of experience this limitation upon what it is possible for an Individual to create as experience in any one moment as a consequence of what the Individual is already creating as experience in that moment has a more subtle effect, as described in the next two paragraphs.

An Individual can change its direction of flow in every moment, change its relation to its Self, and so change the quality of experience it is creating and apprehending, but in a single chain of progressive experiential creation from the emotional to the mental to the physical, that relation remains singular and consistent and must be one of either Self-alignment or Self-opposition. So, if you are focusing upon an unwanted thought then you must be involved in a second level relation of Self-opposition in order to create that thought. Further, you can only be in that second level relation of Self-opposition if you are, in that same moment, exercising your free will in a way that causes you to be involved in a first level relation of Self-opposition, thereby creating an unwanted emotion. Most importantly though, as a result of the inter-level limitation upon an Individual's ability to create experience, as long as you continue to think that unwanted thought you must continue to be involved in the relations that create it, which means that you must remain involved in both the second level relation that directly creates it as well as the first level relation that is its basis. Therefore, as long as you continue to think an unwanted thought you obligate yourself to exercise your free will in a way that places you in a fundamental relation of Self-opposition. You are always free to choose to be in the opposite relation, i.e., in a relation of Self-alignment, *but you are not free to make that choice if you are, in that moment, knowingly or unknowingly, consciously or unconsciously, for whatever reason, already making the opposite choice.*

For example, when you experience something unwanted, say an unwanted emotion, that experience is, by its nature repulsive, something not wanted. and so it is natural to want to push it away, to get rid of it, to keep it at a distance. You want to feel good, but in the attitude of resistance toward the unwanted emotion you are, in that moment, exercising your free will in a way that places you in a relation of Self-opposition and so generating more unwanted experience, in which case you cannot then also, in that same moment, choose to exercise your free will in the opposite way, i.e., in the way that will place you in the relation of Self-alignment necessary to create a wanted emotional experience. Thus, we are always free, but sometimes we find ourselves seemingly trapped. However, any cage in which we find ourselves is of our own making and so all we have to do to find release is cease its construction, because without our ongoing support it has no basis. We cannot be in opposite, mutually exclusive relations at the same time, in the same moment, in the same Now. When we try we feel trapped, like we can't move, like we can't be in the other relation, like something is holding us back. But the only thing ever holding us back from being in any relation and creating any experience is our own active, freely chosen, involvement in a mutually exclusive relation in which we are creating the opposite experience, either at the same level or at a different level. To be involved in the relation in which you create the experience you want you first have to stop being involved in the relation that is creating the experience you don't want.

And so, with that background covering the basic and essential points regarding the Individual's creation of experience, including the limitations inherent in the Individual's creation of

experience, let us now consider the two ways an Individual can create experience, which is either consciously or unconsciously, or put another way, deliberately or reflexively.

As already stated, all experience is the product of a relation in which the Individual that is apprehending the experience is involved. Further, all experience, in its wantedness or unwantedness, is a reflection of the Individual's mode of being as allowing or resistant, a reflection of whether the Individual is choosing to flow with or against their more fundamental Individuality or Self as that Individual is involved in the relation that is creating the particular experience it is, in that moment, apprehending.

The Individual, through its relations to its Self, through its relations to the rest of Existence, creates what it apprehends as experience. However, once experience has been created and apprehended by an Individual, it then may seem to the Individual that they can be in relation to experience itself, and create further experience that way. However, this is an illusion. An Individual can no more be in relation to an experience than they can be in relation to a reflection in a mirror. One can see a reflection and think that it is what's actually there and so try to be in relation to the reflection, but in the end what one is really being in relation to is the mirror, because the mirror is what's actually there.

Likewise, it may seem that experience is what's actually there, it may seem that experience is Experiencer independent, but this is an illusion. What's actually and directly there where experience seems to be is Existence, albeit Existence being in relation to Itself. Experience is the reflection that rests in the mirror of Existence. And so it may seem that one can be in relation to experience, and it may seem that one can create experience by being in relation to experience, but what the Individual is always being in relation to is what's actually there, which is Existence. Therefore, regardless of what may seem to be the case, every experience is created as the product of some relation of Existence to Itself, and not as the product of some relation of Existence to an experience, or as a relation of an experience to an experience.

However, because it seems that experience is Experiencer independent, because it seems that experience is what's actually there, because it seems that experience exists as it is experienced to exist regardless of whether or not it is being experienced as such by an Individual, it then seems to us that we can create experience by being in relation to other experiences, and so that is what we try to do, and that is the way most people most of the time try to create experience, which is by trying to control experiential reality, by trying to control that which has already been created as an experience, which is quite analogous to, and just as futile as, trying to shut the barn door once all the cows have run out.

Most people do not understand that what they experience, and especially the wanted and unwanted quality of what they experience, is always the product of a relation of their Individual Existence to their more fundamental Individuality or Self. Most people do not understand that all experience is Experiencer dependent and has no existence whatsoever outside the context of their involvement in the relation that creates what they apprehend as experience. Most people think that what they experience exists as it is experienced to exist regardless of their experience of it as

such. Most people think that experiences just sit out there already existing just waiting for us to happen across them.

And because most people have this erroneous or illusory idea regarding the nature of experience as being Experiencer independent, they think that wantedness and unwantedness are properties that inhere in the experiences themselves, rather than something that is created along with the rest of the experience according to a factor over which they have complete and total control, which factor is how they are choosing in that moment to be in relation to their more fundamental Individuality or Self.

And because most people have this erroneous or illusory idea that wantedness and unwantedness are properties that inhere in the experiences themselves, they try to control how they feel, they try to control the emotional experience they create, i.e., they try to create wanted emotional experiences or avoid unwanted emotional experiences, by trying to arrange external reality in a way that will appear wanted so that when they look at it they will reflexively allow it rather than resist it and so will reflexively and unconsciously place themselves in a relation of Self-alignment rather Self-opposition and so will create a wanted rather than unwanted emotional experience as a product of that relation.

However, they do not know that this is what they are doing. As far as they know they are just doing what is necessary to try and feel good, to try and feel better, to try and create a more wanted emotional experience. It may seem that the thing or person that makes you feel good or bad is actuality making you feel good or bad, is the cause of your wanted or unwanted emotional experience, but that is only an illusion. The thing or person that seems to make you feel good or bad is just the experience you are either reflexively allowing or resisting, respectively, which reflexive allowing or resistance, unbeknownst to you, places you in a relation of Self-alignment or Self-opposition, and it is that relation, and that relation alone, that creates your wanted or unwanted emotional experience, as well as the wantedness or unwantedness that comes with any mental and physical experiences.

But when we are unaware of this relation and how it produces our emotional experience, unaware of how it produces the wantedness or unwantedness of any experience, it then must seem that the thing or person we are reflexively allowing or resisting is responsible for how we feel. And so we blame others and the world for any negative emotion we feel, and for any unwantedness we seem to encounter. As a result we try and minimize those negative emotions and maximize wanted emotions by trying to control the world around us and the behavior of others in a way that we will be able to reflexively allow rather than resist. Or conversely, we attribute our good feeling to some thing or person and so we cling to that thing or person, not knowing that it is our own allowing of them and its resultant Self-alignment that is really responsible for the wanted emotion we feel.

The problem with this method of experiential creation i.e., reflexive and unconscious experiential creation, is two-fold. First, in trying to create an emotional experience according to the arrangement of physical or mental reality, we are trying to create experience backwards, in an order and arrangement that is the opposite of the way it is actually created. Experience is

created progressively, as the result of progressive Existential relations, progressing from the emotional to the mental to the physical. It is the quality of the created emotional experience as wanted or unwanted that dictates the quality of the mental experience that can be created using that first level emotional relation as its basis, and it is the quality of the created mental experience that dictates the quality of the physical experience that can be created using that second level mental relation as its basis. Thus, all experience ultimately rests upon some emotional relation, i.e., the fundamental relation of Existence to Itself that creates either a wanted or unwanted emotional experience.

And because of this, in order to control external reality and other people in a way that we can reflexively allow in order to reflexively feel good, we often have to push and push, and so place ourselves in relations of Self-opposition and create unwanted emotion while we are trying to arrange external reality in a way that will make us reflexively feel good. And the more we create unwanted emotion the more likely we are to end up creating unwanted thought and unwanted physical experience with that emotion as its basis. And so we can work and work and work and suffer and suffer and suffer to get things just as we like them and so for a moment feel some relief, for a moment cease to resist and reflexively allow, and so for a moment create a wanted emotion, but in the next moment, or the next, something will come along to change that arrangement, and we will have to get back at it, pushing and pushing to control things that are really, for the most part, out of our control.

Which brings us to the second problem with this method of experiential creation, i.e., reflexive and unconscious experiential creation, which is that in trying to control external circumstances we are, for the most part, trying to control things that are not really within our ability to control, as those circumstances usually, if not always, involve other Individuals and the way they are choosing to exercise their own free will. When you try to control the way another Individual exercises their free will, when you are using your free will to try and control their direction of flow rather than your own, you are, whether you know it or not, (and usually you do not or you would not do it) choosing to place yourself in a relation of Self-opposition. The Self knows it cannot control any flow other than its own, and so it does not try, but we think we can control other Individuals, we think we can control how they exercise their free will, and so we try, and in that trying we unknowingly and unconsciously choose to flow in opposition to our Self, and then we blame the person we are trying to control for the negative emotion we ourselves have generated.

If you let how you feel be dependent up the behavior of others, which includes their thoughts and opinions, if you let how you feel be the product of your reflexive allowing or resisting of them based upon whether they are behaving and thinking as you want or don't want, then you are, to put it bluntly, screwed, because you are then basing how you feel, i.e., the emotion you create, upon something over which you have absolutely no control whatsoever, because there is no Individual nor God in this Universe or beyond that can dictate to another point of Existence, to another Individual, regardless of scale, the direction in which that Individual, through the exercise of its free will, chooses to flow its Being, to flow the Existence that is Itself, to flow the Existence that is its unique Individuality.

And so in trying to create wanted emotion reflexively, by controlling external circumstances, we are really going about trying to create a wanted emotional experience the hard way, in a way that goes against the grain, in a way that is based upon an illusion regarding the nature of experience, i.e., its apparent Experiencer independence, rather than in a way that takes into account the actual nature of experience i.e., its complete Experiencer dependence, and especially the actual nature of emotional experience as something that is always created as a product of the aligned or oppositional relation of the Individual to their more fundamental Individuality or Self, which relation is always determined according to the Individual's own exercise of free will.

So if trying to create a wanted emotion, or avoid unwanted emotion, by arranging external reality so that we can reflexively allow or not resist it, and so reflexively place ourselves in a relation of Self-alignment, and so reflexively involve ourselves in the relation that creates a more wanted or less unwanted emotion, is what is meant by unconscious and reflexive experiential creation, i.e., creating experience without being conscious of the choice one is making that determines the wanted or unwanted quality of what one apprehends as experience, then the opposite is conscious and deliberate experiential creation, i.e., experiential creation where the Individual is conscious of the choice they are making that determines the wanted or unwanted quality of what they apprehend as experience, allowing them to deliberately choose to be in the relation that will result in the creation of a wanted rather than unwanted experience.

Experiential reality is always the product of Existential relations, it is not their cause. Put another way, Existential relations are the cause of experiential reality. The Existential relation comes first then the experience. And then comes another Existential relation and another experience, and another Existential relation and another experience and on and on and on.... Experience is therefore not the cause of experience. Experience is never the cause of experience, although it may seem to be when experience is thought of as Experiencer independent. The cause of experience is always some relation of Existence to Itself, because it's Existence that's actually there where experience seems to be, in the same way that it's actually a mirror that's there where a reflection seems to be. The cause of experience is always some relation of Existence to Itself, and the cause of wanted and unwanted experience is always the aligned and oppositional flow, respectively, of the Individual relative to their more fundamental Individuality.

Once one understands that the wanted and unwanted character of experience is the product of this fundamental and truly unavoidable relation, i.e., the relation of the Individual to their more fundamental Individuality or Self, one may then focus upon their involvement in this fundamental relation rather than the arrangement of external reality, and in so doing one may learn to control their involvement in this relation regardless of the arrangement of external reality, in which case external reality will begin to arrange itself according to one's conscious and deliberate involvement in that relation, rather than according to one's unconscious and reflexive involvement in that relation. It is the difference between driving with your eyes open or your eyes shut. Either way you are going down the road, the question is, how much are you going to enjoy the trip?

Whether you know it or not, what you experience, especially in its wanted and unwanted character, is the product of this fundamental and unavoidable relation, and so you can either

drive through life with your eyes open or your eyes shut. But the thing is, unless and until one recognizes, in one way or another, the Experiencer dependent nature of experience, there does not seem to be a choice. That is, the idea of consciously controlling what one creates as experience can only appear as a valid option in the context of a notion of experience as being somehow Experiencer dependent, as being something that the Individual is somehow involved in creating. Because in the context the opposite idea, in the context of believing experience to be Experiencer independent, in the context of believing that experience exists as we experience it to exist whether we are experiencing it or not, the idea of consciously controlling what one creates as experience cannot even be created as a mental experience, because as long as an Individual is conceiving of experience as Experiencer independent, that Individual must be involved in a relation that is mutually exclusive of the relation necessary for them to create and apprehend the opposite experience, which in this case would be the conception of experience as Experiencer dependent.

Because all experience is the product of a relation in which the Individual that is apprehending the experience must be involved, and because an Individual cannot be involved simultaneously in the mutually exclusive relations necessary to create opposite experiences, you cannot hold one idea as true and simultaneously grasp the reality of its opposite. Thus, as long as you hold to the truth of a mistaken idea, the actual truth must remain hidden, or at least must remain an idea that you cannot experience as truth. For example, if someone believes the Earth to be flat it is first necessary for them to stop being in the relation that creates that experience if they are instead to be in the relation that creates the opposite experience, i.e., the belief that the Earth is round. Likewise, to know that experience is Experiencer dependent, to be involved in the relation that creates that experience, it is first necessary to stop knowing that experience is Experiencer independent, to stop being involved in the relation that creates that experience.

Regardless of what's going on externally, or even mentally or emotionally, you have the ability to choose, in each moment, in each Now, a relation of Self-alignment rather than Self-opposition, *regardless of the choice you made in the prior moment, but not regardless of the choice you are making in the present moment.* That is free will, that is the ability that inheres in every point of Existence, in every Individual, regardless of scale. You do not have to make that choice reflexively, according to whether you are, in that moment, looking at something wanted or unwanted. Rather, you have the ability to make that choice consciously and deliberately, to choose Self-alignment rather than Self-opposition, and so consciously and deliberately choose to feel good, to create a wanted emotion, regardless of external circumstances. It may not always be easy, but it is possible.

The thing that indicates whether you are, in this moment, choosing consciously or unconsciously, deliberately or reflexively, to be in a relation of either Self-alignment or Self-opposition, is how you are feeling in this moment, i.e., the wanted or unwanted quality of the emotional experience you are creating in this Now. Because experience is progressive, building from the emotional to the mental to the physical, the mental and physical experiences we create can have some lag time, and so are not as reliable in determining your "in the moment" relation to your more fundamental Individuality or Self. However, emotional experience is always the direct and immediate reflection or product of that fundamental and unavoidable relation, which again is

why emotional experience has nothing other than a quality of either wantedness or unwantedness.

This is why if you are to create experience consciously rather than unconsciously, deliberately rather than reflexively, you must become aware of what you are feeling, you must become aware of the emotional experience you are creating in the moment, and then you will be able to steer yourself toward creating a better feeling emotion according to what you are feeling, rather than according to some presupposed notion of what external arrangement will reflexively "make" you feel good or better, and rather than by trying to control the behavior and thoughts of others, which almost never works out the way we want, for reasons that were described earlier.

Why take the time and effort to arrange external reality so you can reflexively feel better for a moment or two when you can cut out the illusory middle man and just feel better directly by choosing consciously to be in a relation of Self-alignment? Because if you do that then you immediately feel better and at the same time lay the relational foundation for creating more wanted mental and physical experiences, rather than possibly doing the opposite, i.e., being unconsciously in a relation of Self-resistance as you try to arrange external reality to your reflexive liking, in which case you inadvertently lay the relational foundation for creating more unwanted mental and physical experiences.

Attitude is more important than thought, and thought is more important than action, as it is the attitude of Self-allowing or Self-resistance that determines the quality of the emotion and it is the quality of the emotion that determines the quality of the thought that flows from that emotion, and it is the quality of the thought that determines the quality of the physical experience that flows from that thought.

Knowledge is power and not knowing is to forget that you have power, which here refers to the power to determine the quality of what you create as experience. Not knowing that we are the creator of what we experience leads us to create experience reflexively as we exercise our free will by choosing to be in a relation of Self-alignment or Self-opposition in unconscious reaction to the wanted or unwanted quality, respectively, of whatever it is that we are already, in that moment, creating as experience. This is how most people and go through life, reacting with an attitude of allowing or resistance to experiences they have already unknowingly created, and in so doing unknowingly choosing, in that moment, to be in a relation of Self-alignment or Self-opposition and so unconsciously and reflexively creating the next wanted or unwanted experience, which they then reflexively react to with allowing or resistance, thereby creating the next wanted or unwanted experience, which they then reflexively react to and on and on and on.... Conversely, knowing that we are the creator of what we experience, especially in its wanted or unwanted character, gives us the power to consciously choose to create a wanted rather than unwanted experience in this moment, regardless of what we created as experience in some past moment.

The creation of experience is always occurring Now, according to a relation with Existence in which you are involved Now, according to a choice you are making Now, according to how you are exercising your free will Now. That is why Now is so important, that is why we are advised

to be here Now, that is the power of Now. That is, the power of Now is the power to consciously and deliberately, rather than unconsciously and reflexively, create experience, because Now is the one place, as it were, where you can consciously choose your relation to your Self, and so deliberately choose the quality of your created experience, because in the timelessness of Now, in the eternally flowing Present Moment, is where the Self can always be found.
