

∞ 33. Consciousness (Individualized) ∞

THE SELF-EVIDENT MUTUAL INDEPENDENCE OF BODY, MIND, ATTENTION, AND
CONSCIOUSNESS ITSELF.

Body and mind are neither identical to one another nor necessarily coincident with one another.

Mind exists in time.

The characteristics of mind are memory and conceptual language.

Body exists in space.

The characteristics of body are physical form and brain-body patterns of behavioral tendency.

The body is identical to each and all of its own functions, processes, and perceptions.

The mind is not the body.

The mind must specifically choose (or be otherwise presently and effectively “caused”) to observe and participate in any particular state or process of bodily function and perception—or else the mind is (or indifferently remains) a nonobserver of and a non-participant in the any particular bodily function, process, or perception.

The mind is identical to each and all of its own functions, processes, and conceptions.

All states of body are (physically) perceptual. All states of mind are (mentally) conceptual.

Consciousness Itself is neither the body nor the mind.

Consciousness Itself can neither physically perceive nor mentally conceive.

Consciousness Itself can only Witness—or Stand Tacitly Prior to—bodily functions, processes, and states of physically perceptual participation, and mental functions, processes, and states of mentally attentive physical observation and (otherwise) mentally conceptual revery.

Attention—the “root”-function of mind—is the function of observation.

If attention does not arise toward bodily and/or mental functions, processes, or states, Consciousness (Characteristically) Self-Abides only As Itself.

Consciousness Is The Irreducible “Root”-Context of body, mind, and attention.

Consciousness Itself—As Itself—Is The Intrinsic Self-Contemplation of The Intrinsically egoless, Indivisible, and Acausal Self-Nature, Self-Condition, and Self-State of Reality Itself.

The Intrinsic Self-Nature, Self-Condition, and Self-State of Consciousness Itself Is egoless, Indivisible, and Acausal.

There Is No “Thing” Behind or In Front of Consciousness Itself.