

THE MYTH OF “PRESENT-TIME”

Mind is confined to time—as memory (or the “past”) and anticipation (or the “future”).

Body is confined to space—as “location” without reference to time, but, also, as a condition that only the mind (and not the body) will observe and interpret as change over time.

There is no space-“location” in time.

There is no time-“location” in space.

There is no “present-time” in psycho-physical “experience”.

The psycho-physical ego-“I” is always only the mental-“experience” of change in time and the bodily-“experience” of timeless “locatedness” in space.

There is no mental “location” in the “present”.

There is no “present-time”—because there is no mental stop, or changeless “location”, in time.

The mind notices changes of the body in time, but the mind is never present as the body in space.

The body does not notice time or mind.

The body cannot exist in “present-time”, because the body can only be present in and as space—and, in any case, the body cannot, itself, achieve or function as a mind in time.

The mind cannot exist in “present-time”, because the mind can only remember, and anticipate, and speculate in mentally-constructed patterns, as mere ideas of time—and, in any case, the mind cannot, itself, be “located” in space. Mind and body are neither the same nor inseparable. The effective—and, necessarily, only temporary—“experiential” coinciding of mind and body is always the work and the result of a practical psycho-physical discipline, and never a prior, or intrinsically actual, fact. Mind and body exist in separate domains, and they never actually exist in the “present-time” of sameness. The sameness and inseparability of mind and body—or even the reducibility of the mind to the body, or the body to the mind—is a myth in mind. The mind is only “located” in time, the body is only “located” in space—and, therefore, “present-time” is a myth, or a mere idea in mind. The idea of “present-time” cannot be realized, or really “experienced”, as a bodily and spatial event.

The often-remarked philosophical admonition to “be in present-time” cannot be accomplished as a bodily, or even total psycho-physical, action in response. It is not possible to “be”—or to exist—in “present-time”. “Existence” is a characteristic of Reality Itself—egoless, Prior to “location” in time, Prior to “location” in space, and only As Is. Because there Is Only Reality Itself, “present-time” does not exist. Reality Itself is not in “present-time”. Reality Itself Is Only As “It” Is—Always Already Prior to all conditional, and egoic, and space-time references, and (thus) Always Already Prior to all modes of conditional and separate “location” and identity. Reality Itself Is Always Already, and Perfectly, and Acausally Prior to spacetime— and, thus, Reality

Itself Is Always Already, and Perfectly, and Acausally Prior to “present-time”. Existence Itself, Which Is Only Reality Itself, Is Always Already, and Perfectly, and Acausally Prior to space-time and “present-time”. Space and time Exist Always Already, and Perfectly, and Acausally Non-separate from—and, Thus, Only As—Reality Itself. Because space and time do not exist except As The Intrinsic Self-Nature, Self-Condition, and Self-State of Reality Itself, there are no separate units of either space or time. Space cannot divide time. Time cannot divide space. Reality Itself Is The Self-Nature, Self-Condition, and Self-State of Prior Indivisibility.

Space does not notice time—or discrete moments, or separate units, of change.

Time is not an intrinsic characteristic of space. The body—or even the totality of physical universe—is “located” only in space, and only as the apparent simultaneity of mere existence.

Time is attention to change.

Time is a characteristic of mind, or attention, or “point of view”.

Time is a characteristic of an observer.

Time is a noticing.

Time is the effect of the mentalizing of the observed.

Time is a mental notation.

The mental notation, or noticing and observing, of time requires attention. Time is an act of attention. Attention requires bodily “locatedness” in space—or the presumption of “point of view”.

The noticing and observing of the idea-process of time requires bodily-“located” attention to “objectify”—or differentiate, or “unitize”—the observed. Time is the noticing of suffering.

Time is the reduction of the body, the universe, and Reality Itself to the egoscale of “point of view”.

If The Self-Nature, Self-Condition, and Self-State of Reality Itself Is Intrinsically Self-Realized, “point of view”, and time, and suffering are Intrinsically and Perfectly Transcended.

If the illusion of “present-time” is Transcended in The egoless, Indivisible, and Acausal Self-Nature, Self-Condition, and Self-State of Reality Itself, space itself is no longer desecrated by “point of view”, and suffering, and time itself.

“Present-time” is a myth in mind.

see also: REALITY