

## Time and Consciousness

### Preamble

This essay hopes to demonstrate that time is the product of awareness with space. This yields some necessary conclusions:

- time is an object of consciousness
- if time exists, then at least one object of consciousness exists
- time, as an object of consciousness, has no spatial correlates. Thus, it is known only *a priori*
- time, as an object of consciousness, is also *a temporal* since it is not bound by the temporal properties of space.

Let us begin by assuming that time is not the product of awareness with space.

### Does time exist?

In spatial reality, time is determined from the moment of the singularity to the final moment of compaction, or however it is that this final moment is construed. That is, time has a finite determination.

Without the benefit of awareness, time is represented as a continuous now-moment, with no possibility of discernment. The arrow of time, except for its metaphorical allusions (that give rise to the notion of continuity, itself a product of awareness), records the series of now-moments. However, perception in a now-moment is impossible. Perception requires filters and these would present discernment within a now-moment. Experience in a now-moment is simply a bombardment of sense data, none of which is analysed, perhaps much as we might conceive the way a rock would experience its duration in spacetime.

Hence, a spatial world described as a series of now-moments, continuous only in respect of its duration from the singularity, yields an amorphous view of reality. No differentiation is possible because no filters exist that would allow for awareness and its differentiation in consciousness.

Thus, in a spatial reality devoid of the continuity awareness affords time, meaningful enquiry is impossible. If there exist only now-moments (whatever their continuity) for objects in space, this spatial reality does not admit time because time is not an object in space.

If existence is determined by presence as an object in spatial reality, time cannot exist, except in the very narrow sense of the series of now-moments depicted as the arrow of time.

However, this derivation does not admit the benefit of awareness. A now-moment experience is an immediate experience. Since consciousness is always a 'consciousness of' something, a now-moment experience does not directly admit consciousness awareness. The data from each now-moment through awareness to consciousness, thus allowing for this data to acquire meaning

through analysis. But since awareness is itself a product of consciousness, and since spatial awareness in consciousness always occurs after the fact, awareness is not possible in a direct now-moment experience.

Thus, were time to exist only in this narrow sense, in any given now-moment it would exist simply as an ever-present origin. Since analysis (a product of awareness) is not possible, time would have no discernible history since it only records experience as such in the instantaneous now-moment.

Time irrupts into space at precisely each successive now-moment. Time, then, has a shear point of zero at this moment of irruption. This is to say that for this now-moment, time ceases to be an object purely of consciousness as it enters spacetime.

However, without awareness, time would exist merely as a series of continuous now-moments. Although we know through awareness that continuous now-moments exist in spacetime, we cannot know this on the basis of the discrete now-moments themselves. This now-moment exists merely as the continuous bombardment of sense data itself, prior to any possible reflection. Without reflection, itself a product of duration (and so, of time in consciousness), analysis of this sense data is impossible. Life, then, would consist simply as the passive experience of these sense data devoid of analysis and meaning.

We know this conclusion to be false.

Hence, time is not simply the series of now-moments as they have individually occurred since the singularity.

However, we also know that time exists because we know and have direct experience of these individual and collective now-moments. This knowledge occurs solely in and for consciousness through awareness.

In consciousness, time presents itself as an *a temporal* field. There are no spatial markers that would define either its origin nor its end. But without awareness, there could be no time. Thus, time is a product of awareness.

Awareness, then, is more fundamental than time for consciousness. Hence, if time, as this object of consciousness, exists, then awareness exists since it is awareness that would present these spacetime objects to consciousness through time. We know that time exists. It is this awareness of time that allows for measurement and observation because it allows us to see the continuity of objects in spacetime. We are able to observe objects in spacetime through their continuous, though discrete, now-moments. Therefore, awareness exists.

Time itself exists as an object of awareness if it is a product of awareness. Time itself has been shown to be *a temporal* since it exists beyond the field of objects described by spacetime. Therefore, there exists at least one object that is *a temporal*.

We know this time of awareness exists because using it as we observe the relations in spacetime among objects has allowed us to measure and analyse the world and its constituent elements. We fail to notice that we are using *a temporal* conditionals to make these observations because the ever-present origin deceives us into believing that the world as we perceive it is the world as it is. Our perceptions, though, have filtered these direct experiences into our meaningful experiences through consciousness awareness.

Thus, our original assumption is false and time exists as the product of awareness with space.