

THE FLOW OF CONSCIOUSNESS

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The noesis and noema are the structure of consciousness. The self-witnessing and re-witnessing are the function of consciousness. The process of consciousness arises and becomes the noema toward which the noesis is intentionally directed. Each is an integral aspect of the whole. What is the noema, the noesis is consciousness of.

Immediate consciousness is an expression which discloses itself-in-itself. This is self-disclosure of consciousness. The noesis and the noema depend upon the assuring consciousness which discloses itself-in-itself. This allows for a continuity of immediate consciousness and what is already experienced. The noema is the experienced, the noesis is the capacity of experience and the integral consciousness is self-witnessing the assuring knowledge.

The completion of knowledge is to reassure that which is assured. Verification and justification are by way of immediate consciousness. Intentionality cannot justify itself in its outward projection. If the noesis is true it is immediate. If it is theoretical it is indirect waiting to be justified. If it is imagination it cannot be proved or disapproved. The noesis requires justification by immediate consciousness. Immediate consciousness is foundational. Within, the flow is continuous, it is a continuity which is lived. It is artificial, abstract, when conceptual. The immediate is in advance such as the fruit is upon the flower. The flower is the reflexive. The fruit is the reflection. The heart is the reflexive. The mind is the reflection. Both are. Each is to the other be. The integration of heart and mind is *hsin*. Experience, immediate experience, transcends any abstraction or conceptualization. The immediate is intuition. The mediate is cognition. To know immediately or intuitively is for the mental content and the object to be identical. To know mediate or conceptually is a representation of that which was originally experienced.

Intuition is whole. Cognition is part. Intuition is a becoming, cognition a cutting of that becoming. Cognition pictures to itself an arrangement of that which was already seen. Intuition is an uninterrupted continuity. Cognition is a temporal gap which draws from itself more than it has.

Applying that which has been mentioned. The beginning (#3) is foundational, it is the self-witnessing. This self-witnessing gives rise to (#4) the re-witnessing. As foundational the self-witnessing gives rise and becomes the noema (#1) toward which the noesis (#2) is intentionally directed (Figure 1).

#1 — noema1
 #2 — noesis1
 noetic-neomatic structure1 — flowing in #3

#2 — noema2
 #3 — noesis2
 noetic-neomatic structure2 — flowing in #4

#4 — noema3
 #3 — noesis3
 noetic-neomatic structure3 — clear consciousness

Figure 1

The self-witnessing is centripetal. The re-witnessing is centrifugal. Consciousness is centered, it is a centripetal/centrifugal dynamism, proceeding inward toward the center/moving outward from the center, respectively.