

## Guidance for Week 2 Reading, pp. 124-132

Some reminders: The reading for this week is the second half of the Chapter 6 from the first TSK book, starting at p. 124. The Exercise we're working with is Ex. 16, Space–Time–Knowledge on the Conventional Level. And in our reading, we are being guided by the suggestion made on the last paragraph on p. 123: to consider the hidden nature of time, we need to consider the role of the subject and the nature of human being and human engagements.

The reading for this week introduces the idea that we are operating with a particular form of 'lower' time, and it asks how this is set up. It is useful to compare this to what is said about 'lower' space (or 'space, level 1') at p. 111: it is "precisely our ordinary realm, seen in the light of further possibilities for human fulfillment." In effect, we are asked to look at time as we ordinary experience with an appreciation for the possibility that it could all be very different.

A further way of exploring what this difference might be is presented at 125: our 'lower' time is the result of a particular 'focal setting' on Great Time. (For more on focal settings, see pp. 4–5 of the book. For more on Great Time, you could see the discussion at pp. 98–99, but it is probably enough to accept the statement on p. 125: the present moment revealed by our lower knowing is 'related' to a higher dimension, called Great Time.

For lower time, the present is where everything exists (125). But we can also speak of a different dynamic, in which everything is "given by 'time' (125, 131)." This notion is only mentioned in passing, but it is worth keeping in mind. What time 'gives' in one way could also be given in other ways.

All this is just on the level of opening up possibilities. Great Time, the chapter suggests, is "narrowly construed and trimmed down . . . muffled and 'parsed out'. The ego is a part of this narrowed-down structure, so it is natural that we do not know what to make of this possibility. But we can at least allow for a different possibility. We can at least ask what the "real message" of time may be. Practicing Exercise 16 may help convey the flavor of engaging this question fully. Notice, by the way, that the first paragraph on p. 131 could be read as a kind of commentary on how to work with this exercise.