

### **Orientation for Week 3**

The chapter from *When It Rains* assigned for this work works well as an orientation to the reading for this week and the themes that we are exploring. Here I will just go into a bit more detail. Once again, this Orientation is longer than usual.

WIR 39 points out that the initial move that the TSK book makes with respect to time is similar to the to the basic move that it makes with respect to space. In both cases, it suggests that the world of ordinary things, states, and relationships, both mental and physical, may be a function of—on the one hand—the space that we inhabit and, similarly, the time that orders our experience. (Notice that while we may find it surprising that space can relate to the mental realm, with respect to time, this strikes us as intuitively obvious.)

Let's work this out a bit. We discussed in last week's phone call that we actually relate to space more as a concept than a reality: it is a way to make sense of how objects or occurrences can be related to one another, but there is no obvious way in which we can 'experience' space. Our ordinary conceptual understanding of space is one of the limiting structures that appear within the particular space that we occupy. That occupied space in turn can be understood as the output of a particular focal setting: the particular 'room' that lower space construct out of the underlying 'roominess' of space and makes available to us as a fundamental truth of 'the way things are'.

With regard to time, something similar goes on. We use time as an ordering principle, a way of making sense of experience by assigning it a place along the continuum from past to present to future. In a sense, it's clear that this must be a conceptual model rather than an actual experience, since as far as we can tell, we have no way to contact past or future; as for the present, our connection to present experience requires further exploration.

Still, there is an important difference, because when it comes to time, we are convinced that we are in touch with time directly. However, this casual conviction needs to be questioned. Our usual model for time tells us that time somehow flows from one moment to the next. But are we actually in contact with that flow? We experience one thing, and 'then' we experience another. But do we experience the transition from one to the other? Take this as the walkabout practice for the week: look at very precise and particular events. For instance, you read one sentence of this Orientation and then the next. You make a connection in meaning. But do you experience a flow? Or do we just suppose that to be the case? See 120, WIR 39: the way we relate to time is "devoid of any experience." See the top of WIR 40 for several ways to ask this question in greater depth or from a variety of structures.

This non-experiential relationship with lower-level time is what structures the kinds of experiences we have. Not connected to time's flow, we find ourselves in a world of "things and identities" (WIR 39) that are completely consistent with the static past-present-future structure we assign to time. Do you see how this supports the claim that "objects, their states, and their interrelationships may . . . be a function of 'time' itself?"

By the way, on p. 40 of WIR, I equate third-level time with Great Time. I am no longer so sure that's the case, at least if the analogy to space holds. We probably won't be looking at that question any time soon, however, but the discussion at TSK 98-101, referenced at WIR 40, will give you a chance to reflect on it.

### **Assignment**

The assignment for this week is based on TSK 14, which we read for last week, so those of you who do it will still be working with the Space dimension of the vision. The text reads:

*As we learn to move into 'higher' spaces, we may gain more understanding of problems that are relevant—but seem insoluble—within . . . lower space. Dichotomies like 'existence' and 'nonexistence,' 'object' and 'space,' become resolved in the light of different and more accurate conceptions. . . . These dichotomies and questions are often the best indicators of what facets of a higher message have become locally blocked out or garbled. If we attend to them as interesting symbols or pointers rather than as intractable problems, they may help us 'open up.'*

Try working with the possibility introduced here with respect to some problem you encounter during the week. What happens when you treat the problem itself as a symbol or a pointer that suggests a 'higher' space in operation? Does it even make sense at this point to ask this question?

### **About Assignments and Mentors**

Everyone in the Teacher Training Program will be assigned a mentor this week, and mentors will start reviewing and giving feedback on assignments as they come in. Anyone else who would like a mentor should send an email to [assignments@creativeinquiry.org](mailto:assignments@creativeinquiry.org) with the word "mentor" as the first word in the subject line. If you do the assignment for the week, send that to the same email address, with the word "assignment" as the first word in the subject line.

By the way, anyone who does an assignment is encouraged (but not required) to post it in the discussions on the website. Doing that will help make sure that the website discussions remain dynamic.