

## Orientation to the Spring Program and Class 1

In the final chapter of the readings for the winter, we increasingly focused in on the witness, the one in our experience that claims to know one of the characters in the ongoing drama of our lives who take the role of the self. The analysis showed us that the witness' way of knowing depends on freezing time into fixed structures that depend on identity. We began to explore the possibility of another way of knowing, an 'unknown' way that does not depend on the witness, but also does not reject the witness.

As I mentioned in the phone call, this link between the witness-self and linear time is a remarkable point in TSK. Some forms of inquiry challenge the self and others challenge time, but TSK shows the interconnection and challenges both. This double challenge has the potential to transform experience (to the point that it no longer makes sense to speak of it as 'experience').

In the program we are starting now, we continue to explore this possibility. Chapter 13, which we will work with for the first four weeks, introduces the image of the conductor, the one who could be said to 'shepherd' our experience into being. Is the conductor another in the growing cast of characters that make up our drama, our story? Not exactly. In the first place, the 'story' of the conductor is introduced specifically as a story, and with the idea (p. 116) that what matters is not the content of the story, but its telling. No commitment is made to the 'reality' of the conductor. How this story is built up, how it emerges into being, is the theme of the reading for week one.