

Opening Unknown Time, Summer 2013 Orientation for Week 6

The reading for this last week in our year-long program continues the shift from 'things and events that show up in the flow of time' to "nameless arising: waves of energy propagating through a field, nothing specified—not energy, not field, not arising" (166).

It's important to recognize that this shift is not replacing one view with another. The old view can stay in place. What matters is to recognize that it is 'pointless'.

Usually 'pointless' is understood as more or less equivalent to 'worthless'. That is not true in the TSK vision. 'Pointless' means unconstrained, undefined, unlimited, emerging from a knowing that does not limit the range of the unknown and unknowable. Recall the discussion about knowledge that is 'fitting' or 'suitable' to each temporal mechanism (164). We do not know the knowledge suitable to the Body of Time, and that not-knowing is our gateway to nameless arising.

Think of this in comparison to science. In principle, science starts from a position of not knowing: it stands ready to overthrow every established truth if that is where the facts lead it. But of course, this form of not knowing presupposes a great deal, including the mechanisms that give rise to linear time, such as causality, sequence, identity 'over' time and the rest. We want to un-know these mechanisms. In this way we discover the gaps and discontinuities in what appears, and we awaken to the TSK vision.

It is almost impossible to point toward this possibility in a way that leaves it pointless, to describe the creative dimension in a way that does not misleadingly specify a 'source' of creativity. That is the challenge that Rinpoche has taken on in presenting the vision. At the level of practice, where we engage the vision, the challenge is different. Our challenge is not to forget, not to settle back into the established and pre-recorded. I think all of us have some experience of this, or we would not have come this far. We know something about 'allowing' appearance without 'committing to' appearance; we have a taste of the freedom possible in this way. We are willing to let the possible persist (168). Just here, "boundless creativity" manifests.

In looking for a way to introduce—to lead us into—this boundless creativity, Rinpoche calls for a transformation into light. With this in mind, here is a question to help you reflect on where matters stand, adapted from DTS 168-9. I'd be grateful if you actually wrote and posted a response on the website discussion page:

In the TSK vision, a new experiencer is called for, an experiencer transformed directly into light. We hear this call as mystical, but there is no mysticism in sunlight, and the light we are naming now is more accessible than that. It is light at its simplest and most direct. Each perception can be a 'light bridge'. Through light we can reach the other side of time.

Please comment, not relying on theory or concepts, not recording what you know or suspect to be so.