**Intensification of Time**

*Knowledge of Time and Space*, pp. 19-23 (abridged)

When time’s momentum is measured out as the life­less ticking away of linear temporality, the intrin­sic ‘aliveness’ of time is channeled into mechanisms for multiplication and duplication. Played out into a world of positions, time sets up boundaries, identities, partitions, and limits, affirming a ‘from-to’ order that moves away from the centerless center of time’s flow. Filtered through such ‘re-presentations’ of knowledge, the creative energy of time disappears from view, and becomes inaccessible.

The ‘self as ‘bystander’ serves as guardian of this order. When the self ‘stands by’, it claims the right to possess what time presents, assuring that time’s momentum will ‘take form’ in accord with a specific logic. This logic in turn is informed by a ‘logos’, coherent and inter­nally consistent, that names and defines, confines and eliminates, establishing a structure based on a center and directions that extend out from that center. For the ‘logos’ of self and world, *what stands at the center of the structure is experience*: the reality known to the self.

Just as substance at the center makes space dense, so experience at the center makes time tense. The ‘dense­ness’ of space and the ‘tenseness’ of time interact to establish restriction and necessity: the realm of objects and the concerns of a self. ‘Tenseness’ leads to constrict­ing intensity that allows for no alternatives. It generates tension, which radiates out in all directions as different forms of pain and as a pattern of knowing characterized by reasons and distinctions, excuses and justifications. Channeled into strictly defined lines of force, linear momentum accelerates, creating still more pressure.

The temporal order established by the ‘logos’ in this way continues to build and intensify. Pressure feeds back on itself, like an echo in an enclosed chamber; the echo grows louder, drowning out other sound. With momentum building unchecked, chaos threatens behind each appearance, manifesting psychologically in confu­sion and a sense of being lost. Since the ‘order’ imposed through (the self’s) experience is not centered in time’s dynamic, it is only superficial. A sea of emotions seethes beneath the surface, occasionally erupting.

When involvement grows this intense, it feeds back into the frozen momentum of first-level time, creating an imbalance that begins to affect the ‘structural integ­rity’ of the temporal order. Pressure builds up, becom­ing destabilizing, even painful. Unless it is cut off through other self-interpretations, identification grows more complete. For example, if the initial response has been ‘I am angry’, the anger becomes all-encompassing: The self becomes its anger. When identification is total, ‘I am angry’ is transformed into ‘I hate’, and energy spills over into action.

In this ‘order’ governed by such a ‘logos’, people live for simple reasons, trying their best to satisfy their desires until eventually their life is used up and death brings new transitions. Despite the steady shifting from state to state—a mystery to conventional knowledge—time is oppressive, its mechanical momentum continu­ing unchecked.

Subjectively, the experience of a ‘bystander-self’ knowing an ‘outsider-world’ continues to appear fluid, for it manifests in various ways and embraces various natures. But its inner rhythms reflect only limited pat­ternings. A shape or character is established and moves at once toward duplication. Thoughts repeat them­selves endlessly; habits assert their dominance. The structure of repetition catches the self up into a world where space is dense and crowded with objects, and time is either too soon or too late. . . .

These limitations on the self’s participation in time help account for the specific psychology that we nor­mally understand as the very core of the self. For the ‘bystander-self’, affirming itself through owning expe­rience, the fundamental ‘order’ is one of involvement and identification with what time presents. When iden­tification is restrained, the self involves itself with the presentations of time in a distanced manner, keeping time’s energy in check. Examples include sensory expe­rience, thoughts, and memories; for example, ‘I see’ and ‘I recall.’ On the other hand, when identification is intense, the self draws on time’s energy more directly. Increasing involvement manifests in a self-interpreta­tion rooted in ‘I am’, as in ‘I am angry’ or ‘I am tired’.

The patterns and involvements of the psychological mode could be understood as a standard first-level ‘read-out’ of the ’ logos’. Caught up in the measured rhythms through which appearance unfolds mechanically from past to present to future, committed to existence and becoming, the self only skims the surface of time, never touching its body.