

## Transition and Orientation – Session 5: Week 3

In the last phone call, we juxtaposed two ways of understanding or engaging time. One was based on the idea of knowing inwardly, a timing that ‘goes nowhere’, or a ‘knowing without going’. The short practice we did with that seemed to be helpful for people. I encourage you to continue to work with this possibility for temporality.

The other way of working with time depends on conventional temporality, on conducting what has been established in advance. The reading told the ‘story’ of this conducting, specifically in order to “evoke” a more dynamic temporality; in other words, a temporality that does not arise from with temporal sameness. For a sense of how this might work, compare the last line of the commentary on DTS Ex. 11, assigned for the past week: “Can you touch the energy bound up in these stories? Can you release it?”

In going allowing with the second sort of time, accepting the truth of what the conductor conducts as the way things are, we commit ourselves to the outcome of a process, without understanding—or even noticing—the process itself. The result (122) is a “remarkable not-knowing.”

How, then, can we come to know the more fundamental dynamic of time, as opposed to the structured temporality of time? The reading from LOK offers one possibility: it invites us to challenge the witness who stands as the guarantor of the structures conducted by the conductor; or rather, it suggests we could see the witness as “the direct expression” of time’s dynamic. In this context, it speaks specifically of a “deeper” time. Once again, we are invited to focus on the giving rather than the given, the process rather than its outcome. It may seem surprising to suggest that we could do this with the witness, which is in some sense the most basic structure of all. But of course, there is no reason not to try.

The reading from TSK included in this week’s reading is not actually part of the *When It Rains* study program. Notice the connection it makes between space and time. This fits with an observation I made during the phone call: in working with space and time alike, a key is to turn from the content of experience to the arising or availability of experience.

The discussion on TSK 165-168 (through the first full paragraph) is difficult to work with outside of the specific context that has been developed in the book up to that point, though you may find it useful to reflect on it. In contrast, the discussion of the self, starting at TSK 166, fits in very well with the reading from LOK. The ‘story’ introduced on these pages is not quite the same as the “conductor’s story.” Can you compare the two?

For this week’s walkabout, continue to focus on how your life, your perceptions, and your understanding are shaped by stories, including stories that we take for granted and do not have to work out in any detail—stories that are presupposed. You may find it helpful to look at LOK Ex. 21, which is about the stories we usually tell.

For those of you in the training program, here is a short writing assignment: How does the possibility of a “deeper time” relate to the possibility of a temporal “rhythm” that is not linked to the usual linear momentum? Look up the references to “rhythm” in the index of DTS. Do they clarify such a possibility?