

### Week 3

#### **WIR 98-100; KTS 31-47; DTS Ex. 13 (and TSK Ex. 24)**

### **Transition and Orientation**

At the end of the phone call for class 2, I threw in a few remarks about ‘the bystander’ and also about ‘experience’. The key point, explored further this week, is that the position taken by the bystander, intimately linked to what LOK calls ‘polar knowledge’ goes hand in hand with the linear understanding of time.

As for experience, KTS 20 makes the main point clear: despite the positive value we usually place on (direct) experience, “experience at the center makes time tense.” Notice how this ‘intensity’ (intense because it allows for no alternatives; it “drowns out everything else”) is said to show up as reasons, distinctions, excuses, justifications. In other words, putting ‘experience’ at the center takes us *out of* experience! As *my* experience, experience affirms the logos, which is “an order . . . not centered in time’s dynamic.”

The question, then, is whether we can know time and the temporal dynamic anew (KTS 23), instead of turning time into just another ‘outsider’. To explore this possibility, we turn now to a deeper investigation of linear time, with its point-instant moments, its knowing self (or ‘bystander’), and its intimate links with the apparent centrality of ‘experience’.

As the WIR reading points out, the readings for the week link linear time to a particular form of awareness. Instantly, we face a dilemma: since we only have our usual awareness to work with, how can we even conceive of activating a new awareness?

In a sense, the TSK Vision is all about this dilemma. The approach it offers is one that does not depend on changing our ways of being aware at all. The alternative is straightforward: if our particular form of awareness gives rise to linear time, then finding ways to open or challenge linear time will ‘automatically’ generate other forms of awareness! DTS Ex. 13 is a very direct invitation to do just that. Notice that I have linked DTS 13 with TSK 24, both this week and next, making one primary the first week and the other primary the next. You will see that they supplement one another quite naturally.

The reading has quite a bit to say about ‘mind’ and its operations, which is rather unusual in the TSK body of writings. In the second chapter for this week, both self and mind, as well as subject and object, are investigated in terms of the ‘logos’—the underlying temporal order. You may want to look back at some other places where we have already worked with the logos, or take a look at Topic 65 in the ‘TSK Guide’ included in WIR. Keep in mind in particular a topic we explored in the last session: the possibility of “knowing with the knowing of the logos.” Notice that while the last chapter in the reading ends with a discussion of the limitations that the logos imposes, also offers some suggestions for ways to re-engage the dynamic of time.

For those of you in the Teacher Training Program, here is a short writing assignment: write a page or so on the last paragraph on KTS 25.

Finally, instead of a walkabout practice, I’d like you to experiment with the following practice, which continues to work with the special ‘substance’ of the past. It is based on the sentence from KTS 19 that we discussed at the end of the phone call: “*Played out into a world of positions, time sets up boundaries, identities, partitions, and limits.*” Here is the practice:

Think back to a time before you were 20 years, and recall some particular place that was important to you then but that you have not visited since that age. For instance, it might be a classroom, or a summer camp, or a playground. Now, try to remember that place in as much detail as possible. Be

very specific—imagine the objects and their relationships to one another, the sensory qualities you experienced there, the boundaries, identities, partitions, and limits, the felt emotional bonds evoked, and so on. Think of these specifications as manifestations of the dynamic of time; in other words, as gateways to inhabiting the past and thus letting go of the past as a separate, marked-out dimension of time.

As we discussed in the phone call, physics tells us that matter is equivalent to energy. In the same way, specific structures, *in their specificity*, can be understood as given by time. Cultivating an appreciation for this specificity is thus one way to engage the dynamic of time, or (perhaps) to *inhabit* time. That is the point of this exercise. Compare DTS 100: “There are countless special places where awareness of time can open into knowledge.” Try going back to the same place more than once during the coming week.