

Week 4 KTS 48-61
TSK Ex. 24 (and DTS Ex. 13)

Transition and Orientation

We discussed in the phone call the sense in which linear time is an illusion: not that it is false, but that it is not objectively 'prior' to experience, but arises together with experience and the linked to experience: the bystander-self and its claim to experience the world. Once those structures are in place, the illusion follows, in exactly the same way that once the 'rectangular window' structure we looked at 'spontaneously' reverses direction.

We might say that the dynamic of time is primary, and that when the logos is 'imposed' on this dynamic, the result is the frozen structure of linear time. But that way of putting it is potentially misleading. The structures of linear time are inseparable from the dynamic of time. It is just that this dynamic is ordinarily interpreted in a way that gives us the frozen structure of linear time. That is why it makes sense to 'unfreeze' time by engaging the activity of interpretation/ specification/ knowing, which is what we explored in the exercise during the phone call.

The logic of the logos gives both linear time and the structure we could label as 'the I who experiences'. In this prevailing logos, the bystander acts on outsiders to 'establish' what is so. Still, what is established remains an expression of the temporal dynamic. 'Establishing' is the founding activity, with its own founding momentum. By connecting to this active founding, we engage the dynamic of time. We bring time alive. As I said in the phone call, you could compare this to the creation of the universe. Contrary to what we usually suppose, the primary act of creation—the 'Big Bang'—did not occur at a single beginning moment and then stop: it continues to unfold now and in every 'moment' of linear time.

The reading for the coming week investigates the interplay of subjective and objective realms, presenting both as expressions of the underlying 'logos'. This interdependence is then followed into language, leading to a very interesting discussion of the relationship between language, communication, and time. There is an invitation (52) to "learn to restore to words the energy and 'aliveness' of time. Not many clues are offered as to how to do this: you may wish to reflect on—or experiment with—ways on your own. Do the TSK books, in their most poetic moments, suggest such possibilities? Do you have any favorite examples? For another example, you might want to take a look at the poem found on the following page on the CCI website: <http://www.creativeinquiry.org/develop/fields-of-inquiry/language-the-arts/>.

On the other side of the ledger, the reading offers a sober assessment of the ways in which languages limits our capacity for knowledge. TSK Ex. 24, Marriage of Sound and Breath, could be seen as a response to this dilemma: restoring to language its embodied manifestation as sound (and breath!). The reading is careful to point out that a 'TSK saying' is not exempt from this problem (54): "If what is said here is understood in accord with linguistic structures . . . it will only further position, and the insights it fosters will prove of little lasting value." You might reflect: what other options for understanding are there?

The last two chapters in the reading explore a possibility we have discussed before (56): "knowing with the knowing of the logos." The restricted temporal order of the logos restricts knowledge in turn, but such a knowing does not have to be restricted in the same way. Two new possibilities are also introduced: "an appreciation that sustains inquiry," (58) and "attuning ourselves to time's rhythms."

During the phone call, we explored the possibility that emotional reactivity can be understood as a 'specification' of the temporal order; seen in this light, emotion is not a frozen, measured-out response to a particular situation, but an active expression of time. As the walk-about for the week, approach emotions with

this possibility in mind. Can you loosen the grip that emotions have on the mind and the self? Compare the possibility described at p. 38, paragraph 3: the “active projection” of a particular temporal order can be “referred back to the founding momentum.” See also the suggestion at p. 36 that subject and object can be understood as ‘patterings’ presented by the logos.