

## Session 8, Week 4 KTS 93-104; TSK Ex. 28

### Transition and Orientation

We have been looking at third-level time, in which time seems to draw closer to space. What appears is (90) “the responsible and responsive agent of the totally silent quality we can designate as ‘zero’ . . . *form is the exhibition of zero.*” In this “hidden occupancy,” which we practiced with during the phone call, we also arrive (89) at the “non-occupancy by Being of each particular manifestation.”

This non-occupancy is also described (89) as Space and Time merging in intimacy. Why should this be? Because the claims of substance separate, and while the hidden occupancy of time, in which substance is never established, unifies. This intimacy is said to occur “keenly” through the interaction of “the content of what is observed, the being of the observer, and the act of observation.” The example of the emotions, which I ran through quickly at the end of the phone call, helps show why this different vision of time matters to us in our daily lives. See 91: “Such a model is not presented as an interesting theory . . . The value of the model will become apparent as we find ways to activate it in our own way of being, opening phenomena to unlock their inherent dynamic . . . .”

To clarify what we are working with here, compare the ways in which we sought to evoke second-level time earlier in the program (See, for instance, Session 7, Week 3.) Among the approaches we explored there were engaging directly the dynamic of time and the charge on certain kinds of experience. Here, in contrast, we are looking (89) to a ‘hidden occupancy’ active within/before/beneath the “instant occupancy of experience.” For a discussion that touches on this distinction, see KTS 90.

As a workaround for the next two weeks, look for this openness to time’s hidden occupancy be “a luminous energy . . . like the glow of a living being at rest.” Look for it in moments of beauty, of intimacy, or of love—moment’s when identity loses its hold. But look for it also in ordinary moments, and even (as we discussed in the previous session, in the precision of specification. TSK Ex. 28, which challenges our usual assigning of identities, can be a useful support for activating this different vision.

The reading for Week 4 invites us to explore what happens if “conventional mind fall silent.” It returns again to the possibility of intimacy. You may want to set aside some time to practice TSK Ex. 25, “Intimacy,” in light of the close look we have been taking at the importance of this quality within (or perhaps ‘before’ experience. Consider here what might be meant by (94) “‘zero’ as the gateway to ‘zero’.”

There is a sense in these readings that the text reaches again and again for different ways to express the same basic point. Perhaps so, but it is not simply a matter of repetition. Each new formulation is a new gateway into the vision. I will quote here a very nice passage from William James, writing about “the strangely moving power of passages . . . irrational doorways . . . through which the mystery of fact, the wildness and the pang of life, stole into our hearts and thrilled them.”