

**Session 8, Week 6 KTS 112-116, Ex. DTS 20**

**Transition and Orientation**

The reading has explored in some detail the difference between first-level, second-level, and third-level time. First-level time is the time of the event. In an event, something ‘comes forth’, so to refer to an event is to imply a momentum, an unfolding temporal sequence (105). In turn, the sequence depends on a temporal order, with a special emphasis on the sequence of cause and effect.

Last week’s reading, in a discussion we did not have time to explore, raises the possibility that we could step outside the flow of time, seeing events arise before they happened. Now, knowing the future seems like an exciting possibility, but it is introduced here more as a thought experiment—the excitement is in a sense misguided, because it is based on an event-based understanding, and that is not the focus. It is not a question (106) of “seeing atemporally a sequence that was ‘really’ temporal.

The level of ‘time’ being explored here is not temporal in this conventional sense. Rather, the point is that it might be possible to know time as a whole, and to see (106) that “permission has been given.” A rough analogy (still at the first level), is when something happens and we say, “I could see it coming.” Or consider a grandmaster in chess who sees from a glance at the board how a game will play itself out. Those of you who read the Ted Chiang story will see the connection there as well.

From this perspective, temporality—the arising of events—is given by a time that does not move. Of course, this does not mean denying transition and impermanence. These undeniable facts may be mysterious at the first level, but at the second level, an alternative understanding is available. ‘Time’ moves, and this movement of ‘time’ *is* time. Summertime is here, but summertime moves into winter, and accord with the first-level temporal order the momentum of this move manifests as change and impermanence.

The second chapter of last week’s reading begins to explore the close connection between time and knowledge as we draw closer to the third level. Time ‘opens’ to the invariable (109), and although experience continues, it is rendered insubstantial. 110: “All that remains is the Body of Knowledge, dwelling in all manifestations.” Present mind, with its focus on the present moment, has no real access to this form of manifestation, but for the Body of Knowledge, there is no mystery. 111: When “Great Knowledge embodies in consciousness, Great Time makes its appearance felt.”

In the reading for this week, we return to exploring invariable time. We have seen that invariable time can show up in the context of claims of substance, but it can also allow for openness; here this expressed as “allowing temporality itself to emerge as invariability.” The focus at the start is on how this openness is covered over, but the thrust of the chapter is on an exploration of how knowledge can *know* time as invariable, and this changes everything.