

**Session 12, Week 4**  
**DTS 209-223: DTS Ex. 22**

**Orientation and Transition**

First, a practical matter. It looks as though I will have to make one more change in the schedule. After next Sunday, we will have to take a break and not resume till September 20. So the last two phone calls of the program will happen September 20 and 27. I'm really sorry for all this disruption. I hope you find ways to use the time well. Taking time to review where we've been would of course be a great idea.

Now, about say something about the chapter from DTS that was assigned for last week (the reading for this week is the two chapters that immediately follow). Continuing with the theme of clarity, the focus here is on light as a manifestation of knowledge. A starting point (199) is the light that presents form to mind. Think of this in a very direct way: when an image—perhaps a memory—comes to mind, it appears in a certain light. I see my bed “in the mind’s eye.” For that to happen, knowledge has to be transmitted as the ‘inner’ light that lets the image of the bed appear. This is a very concrete expression of ‘clarity’ as the ‘prior’ of mind and things.

This starting point leads in a very interesting direction. The text suggests that if everything just vanished, we would not be left with nothing at all, but with a realm of pure light, prior to all manifestations. If you reflect on this, you will see it makes sense, provided we are will to allow for the possibility that knowing, or ‘knowingness’ is fundamental. From this initial ‘lightness’ or ‘knowingness’, there is a light transmission, which at some point enters the physical realm (i.e., the realm of physical light, such as the light of the sun.

We do not need to go into details here: just think of this description as one possible working out of what it would mean to take light and knowledge as more fundamental than ‘nothing at all’—more fundamental than either existence or non-existence. In this way of understanding, light becomes the bridge between knowledge and matter. It takes responsibility for appearance. In one way, this seems very esoteric, but in another way, it is straightforward, for the eyes only ever see the light that is reflected off objects—that is exactly what appearance ‘is’. “Appearance expands outward from light as its source, in creative interactions powered by the light communiqué.”

By introducing the “light communiqué,” the discussion here draws a deliberate contrast with the “field communiqué,” introduced toward the beginning of DTS. The field communiqué establishes substance in accord with what a given field allows. The light communiqué restores to substance its ‘lightness’: the fundamental clarity we have been exploring. How can we access the light communiqué? One answer is to allow our thoughts to become transparent. (Compare in this context DTS Ex. 2.) The light communiqué makes itself

available when appearance appears *without* establishing.

The reading for this week (which refers to the ‘field communiqué’ at the very outset) starts with a powerful evocation of how we ‘lose sight’ of the light communiqué: how we “reduce light to substance, inviting a transition to darkness” (209), and the consequences that result. The response is to “investigate our situation lightly,” and the promise is made that this generates ‘de-light’.

How can we do this (the question we seem to ask repeatedly)? Through a discipline based on inhabiting our situation fully (211). But that is just the beginning. The rest of the first chapter in the reading gives a clear roadmap or manual for how to proceed—how to arrive at ‘pure light’.

The second chapter in the reading explores this purity and the ways in which it manifests in what we would consider ordinary, or even impure. In particular it engages emotionality—the heart of so many of our difficulties. More broadly, nothing is excluded from light purity—not the false, not the sense of conflict or confusion. There is a reference back to the possibility of ‘eknosis’, introduced originally in DTS ch. 5 (a discussion you may wish to review). The text presents knowledge as self-creating: it would be good to reflect on what is being said in this seemingly simple statement.

I suggested in the phone call that you could use the exercise we did during the phone call as the walkabout for the week. But if you would like to work with something a bit simpler, you could practice with the two suggestions made in DTS Ex. 2b.