

## Week 5, TSK 293-306; Ex. TSK Ex. 34

### Transition and Orientation

We have a three week break now; the final two online meetings will be on September 20 and 27. I suggested in the phone call two possibilities for how to use this time. The first was to go back over Chapter 20 in DTS, the chapter on which we focused in the last phone call. As I emphasized, there is a whole series of precise ‘gestures’ that Rinpoche suggests to “investigate our situation ‘lightly’, in a way that invites light.” you might start at DTS 211: “The discipline that could lead to such lightness . . . starts with fully inhabiting the situation we find ourselves in.”

The second possibility is for you to come together online, in the discussion section on the website, to explore Chapter 21. Rinpoche suggests in this chapter (215) that in a world illuminated by knowledge we can “play with far more skill the roles that time’s magical display makes available.” This is so, he writes, because we engage an ‘other’ timing; we cannot be tainted by the residues of the past. Perhaps you could think of this claim as the walkabout and the theme for group discussion: When you engage experience with more ‘lightness’ and thus more knowledge, do you play more skillfully with what time presents?

By the way, the reading for last week helps clarify a question we have looked at often: is it important in exploring the TSK Vision to start by developing a level of relaxation and stability (for instance through doing Kum Nye.) This chapter suggests a different approach: it tells us we can conduct TSK inquiry “within the prevailing patterns of mind.” However, we are talking about a rather advanced level of inquiry. I’ve always appreciated the idea that TSK practice can happen within any kind of experience, but it’s certainly true that if the mind is agitated or emotional, it takes a strong sense the ‘lightness’ of appearance to be able to cut through that agitation. There’s a dynamic tension here. Those of you who will be doing some teaching really need to base your approach on what your students expect and are able to engage.

When we start up again in September, we will read the final chapter in the TSK book. The chapter invites us to “live the Space-Time-Knowledge Vision,” and suggests that doing so will let us find our way to our own Being (the capitalization and italics are in the original.)

This focus on Being is not played out in the other TSK books, but we do find a discussion of Being (with a capital ‘B’) in KTS 432-435, so you may want to compare what is said there. In the TSK reading, Being is linked to presence, and presence is presented as the interplay of time, space, and knowledge. It is easy enough to say this, but you may want to reflect on what it actually means to be able to discover the availability and activity of time and space and knowledge in each moment.

The reading tells us that the self (or ego) is not in a position to appreciate Being. We are too caught up in our own particular values and concerns. Recall the discussion from last week, in

which we saw that our own concerns are an appropriate starting point for inquiry. Here we look from the opposite direction, and discover that Being and Human Being are inseparable (TSK 296). Take a close look at how the text works this out in terms of time and space and knowledge, leading in the end to “wonderment.”: there is a lot here that can help guide inquiry and practice.