

present is to be frustrated and off-balance. So, it is worthwhile to learn to be aware of this problem, and to open up to a new way of knowing and appreciating time.

Exercise 18 Past and Future Projections

A. Sit quietly for a while, and leave your attention free to roam about. Then, gradually begin to pay close attention to the thoughts and images you have been having. Note how frequently you have had, and continue to have, thoughts about the future—plans, expectations, assumptions about likely trends, and so on. Do the same with regard to memories of both the very recent and the more distant past. Notice how your memories and expectations include references to your personal life and experiences, as well as to those of others.

B. Do the same exercise as above while you are engaged in your daily affairs—when you are walking, driving, waiting, or talking to other people, as well as when you are experiencing particular emotional or physical sensations.

Exercise 19 Past, Present, Future of Each Moment

Once again, sit quietly and remain sensitive to all thoughts, feelings, and sensations. You may eventually be able to see a past and a future tinge [a trace of color, taste, or smell] to all your lived present moments. Each ordinary present has a subtle past-present-future structure to it that provides a feeling of personal identity, continuity, and direction.

Commentary 18 and 19

After extensive practice of Exercise 18, you will become more aware of how references to the past and future locate your present experience and put it in perspective.

Both Exercises 18 and 19 will help to develop an increased awareness of the structure of ordinary time. With sufficient practice, this awareness will emerge as more than simply an attentiveness on the part of your 'self'. Instead, it can be a 'knowing' which is brought by 'time' and keeps abreast of 'time' even where the 'self' cannot do so. This 'knowing' can see how the 'self' is set up, moment by moment, and how its consolidating tendency narrows down the vastness of 'time'.

Exercise 20 Reversing Temporal Structure

As in Exercise 18, look closely at your memories and past-oriented thoughts, as well as at your future-oriented plans and expectations. A characteristic feature of the future-related images is that they are located 'up ahead' of the present. You look from 'here' to ahead of you, 'there'. Similarly, the past is behind—you look back to it even though it also has a quality of leading forward, up to the present.

Starting with a specific thought or expectation regarding your future, *reverse* the directionality by which it is known in reference to your present. That is, look *back* from that future to the present.

Do this repeatedly, and then make a similar reversal for the case of past memories and images. Look from the past to the present.

This 'looking' can at first be accomplished by visualizing yourself as actually being in the future or the past looking towards 'the present' from these vantage points. However, as you uncover a 'knowing' which is less tied to your self-image, you can use that 'knowing' to perform the shift in relating to time's past-present-future structure. Particularly with this latter way of 'knowing', you can look toward the present from both the past and the future simultaneously.

Exercise 21 A More Subtle Structural Reversal

Instead of working with thoughts which have a specific past or future-related content, now look again at the subtle past-present-future structure of all 'present' experience. Just as you did in Exercise 20, reverse the directionality relating the present to these subtle references to the past and future.

Commentary 20 and 21

These exercises help counteract the rigid and unquestioned tendencies which contribute to the make-up of ordinary time, with its attendant compelling and frustrating character. In these exercises, we are probably not contacting 'the real' past and future, but only thoughts about them or a subtle directedness concerning them. Even so such exercises contribute to a transformation of 'real' time for it is precisely this subtle or overt directedness that impoverishes the present and gives rise to real, sequential ordinary time—guaranteeing the emergence of further impoverished but 'real' moments.



We will now begin to work with conventional time and experiential 'time' in a more active way.

Exercise 22 Diving into Time

A. Return again to a consideration of the past-present future structure of all moments. Select one facet of this tripartite structure—'the future', for example. As you did in the giant body exercises, move your sense of located and embodied identity 'into' that facet.

Suddenly, another moment unfolds and you will find that 'you' are 'outside' again, located in a new past-present-future. Once more, go into the 'future' component of the new triple-faceted structure. Again, you will suddenly find yourself located in a new set of 'times'.

Keep doing this over and over, in each case going into one of the three poles of this new set of 'times'. Practice this exercise until a 'knowing' that is not your possession—but is borne along with all 'time'—reveals 'time' to you.

Commentary 22A

The 'knowing' utilized in this exercise can track the very subtle manifesting of the self, the locatedness of the self, and even its *alleged* independence from the manifesting quality. The exercise will expose more of the emergence of the self following each penetration of a facet of ordinary time.