

## **Summary and Synthesis**

### **On the "Psychological Register of Time", or, more simply: On "Time's Passage"**

#### **1. Description**

This paper is about the variability of the personal, psychological registers of time, which is also known as time's elapsing or time's passage.

This work is based exclusively on personal explorations and experiences.

Bibliographical consultations were limited exclusively to our literature, more specifically to the books "Contributions to Thought", "Psychology Notes" and "Humanize the Earth" by Silo.

There are no references here to works by other authors on this subject though this extensive literature could, in the future, help pave the way for more ample works on this matter.

I begin from the intuition that when we go deeply into such an experience we may encounter a path that leads to a deeper understanding of the roots of thought, behavior, the human psychism and its possible evolution, de-structuring or disintegration.

#### **2. Summary**

This paper describes some conclusions reached after relating the register of time's elapsing with other important mental phenomena such as:

- various states and structures of consciousness
- the relative location of the I-attention in relation to consciousness
- various levels of attention
- the acceleration of external and internal phenomena, and finally,
- the process of de-structuring, disorientation and the current social crisis.

This paper begins with a description of the difference between conventional chronological time and the personal psychological register of time.

In section two there follows a description of the relationships between the register of the passage of time-and different structures of consciousness, such as perturbed consciousness and inspired consciousness.

Section 3, describes how the psychological register of time varies in relation with the level of attention that is operating.

In section 4, there is a description of the variations of the psychological register of time in relation to the relative position of the "I" in the space of representation.

Finally, in section 5, there is a description of the relationships between the psychological register of time, its acceleration and contraction, and the current process of de-structuring and social crisis.

This section † also outlines possible paths to growing or decreasing adaptation, as well as de-adaptation that consciousness may go through in its attempt to adapt to this new epochal situation.

**By way of summary, it can be said that:**

Entering in contact with our own registers of time's elapsing and its variability allows us to establish relationships between a variety of apparently widely separated—psychological phenomena which, are when analyzed from this perspective , are in fact closely related .

Perhaps, after these relationships have been established, we may conclude that when we speak of our own register of time, as when we speak about it's elapsing, we are speaking both about that variable and impermanent phenomenon that we call the I and that other variable phenomenon which we call the body.

From this perspective, the body, the "I" and "time" are perhaps the same illusory, variable and impermanent phenomenon but seen from a-different viewpoints.

The transcendence of these comprehensions and certainties has a deep impact on ones personal existence, yet they are very difficult to describe or explain.

*Entering in contact with registers of one's own time, and its elapsing , observing its variability and the possibility of its unlimited expansion and depth, also becomes an internal adventure, one that opens the doors to advance towards the essential, towards the profound.*

## **On the "Psychological Register of Time", or, more simply: On "Time's Passage"**

### **1. Introduction**

To what are we referring when we speak of the psychological register of time? A definition of the concept is necessary and ours is given from the viewpoint of experience itself, from its root as a psychological phenomenon, and as such capable of being registered-by the consciousness.

As a first attempt at a description and definition we could say: "*It is a dynamic register which the consciousness has in its relationship with each and every phenomena, whether objective or subjective*", that is with what, in the Mental Discipline, is called "*permanent-form-in-action*".

It is the personal register of what is usually called: *the passage of time*

### **2. Interest**

Our interest in this investigation is focused on achieving an approach to the subject of the registers of the temporality of consciousness. This approach is not based on previous studies, or theoretical contributions on this matter; rather it begins from personal experience, and the intuition that when we deepen such experiences we discover a path that leads to a deeper understanding of the roots of thought, behavior, of the human psyche and their possible evolution, de-structuring and disintegration.

### **3. Development**

The starting point for the development of this paper are my own registers and experiences on time's elapsing, observed first in the process of the Mental Discipline and later in the works of Ascesis.

Starting from these first understandings I undertook explorations in order to relate this subject to other important mental phenomena such as:

- -different states and structures of the consciousness;
- -the relative location of the I-attention in its relationship with consciousness;
- -different levels of attention;
- -the process of acceleration of both external and internal phenomena, and
- -the processes of de-structuring, disorientation and current social crisis.

The development of this study is centered in different descriptions of the personal register of time's elapsing.

There are no explanations about temporality from the socio-historical perspective, neither are there references to other contributions or authors on this subject such as can be found in numerous writings on philosophy and psychology. Only three works have been consulted for in the preparation of this paper: Contributions to Thought, Psychology Notes and Humanize the Earth<sup>1</sup>.

Before moving forward to fuller descriptions, it is necessary to clarify some concepts that will appear throughout this entire study:

### **Variability**

When we speak about the variability of the register of time, we mean that the register expands, contracts, accelerates, or slows down depending on the situation.

### **Point of Reference**

In order to speak about an expanding or contracting register, we need to set a point of departure as reference. We can take as a reference the register each one of us has of time (or of time's elapsing), in the level of consciousness of daily vigil, that is a vigil with reveries (but free of compulsions or perturbations).

Furthermore, it is necessary to bear in mind that the consciousness and the "I" are, in turn, part of that movement-form-permanently in action that characterizes time's elapsing. That is, we will be describing these variations of the register of time from within one of the mechanisms or phenomena that intervene and vary in that same process.

### **3.1. The Psychological register of time**

As opposed to chronological time, which fixed seconds, minutes, hours, days, months, years, moons, suns, rains or seasons, can serve any culture as a natural norm and a social organizer, psychological time is a subjective, variable and impermanent phenomena.

It is the vital register that each person has of what may be summarized as the elapsing of their own life. This personal register varies depending on multiple personal factors.

It is common to hear expressions such as: "the year flew by", "the exam took forever", "each day things happen quicker", or similar expressions which reflect this variability of the register of elapsing time, since a the same phenomena or a given- period of conventional time is registered differently by the same person at different times.

That "variability", will trigger countless relationships and important psychological and existential consequences. One of these consequences is that these contractions and expansions are generally accompanied by non-habitual experiences and registers.

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<sup>1</sup> Silo, Collected Works, Volumes I and II

### **3.2. The Psychological register of time in relation to the structuring of the consciousness**

#### **The register of time in perturbed consciousness**

When the consciousness is governed by compulsions the register of time's passage is inundated by general alteration and disorder, making it impossible for it to form generalizations. There may however be expansions or contractions, acceleration or de-acceleration.

We can affirm that consciousness becomes immersed in time establishing with this a relationship of "friction" and "clash" from which may derive other multiple, generally unwanted paths.

#### **The register of time in inspired consciousness**

In states of inspired consciousness the psychological register of time tends to expand and that tendency becomes significantly important, since this growing expansive register of time's elapsing is a **transcendent experience in itself**, in which the habitual register of elapsing gradually disappears and the consciousness approaches the register of what we may call "*no-time*".

Expressions such as "*eternal time*", "*infinite time*", "*the unlimited*", are characteristic of these states and are often heard from those attempting to describe experiences of this sort.

Obviously, these experiences which we detail for inspired consciousness may range from a pleasant feeling of physical and emotional expansion, to unusual and significant intuitions and profound and meaningful comprehensions.

### **3.3. The Psychological register of time in relation to attention**

At this point, a very direct relationship is established: if we focus on habitual vigil and from that point we explore what happens when the type of attention varies, we observe that whether simple, divided or directed, the purer and more concentrated the attention<sup>2</sup> to a phenomenon, the more the register of time tends to a growing expansion in similar to what occurs with those registers mentioned in cases of inspired consciousness.

Taking this assertion further and directly relating it to the content of the previous section (section 3.2), **we can define the register of pure attention as a particular case of inspired consciousness.**

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<sup>2</sup> We define purity of attention as the concentration maintained by consciousness on a given phenomenon and the absence of other phenomena, which as perturbations or "noise" distract from this concentration.

### 3.4. Psychological register of time in relation to the relative positions of the I

The *I-attention* may be located in a point of the space of representation in such a way that it may be confused with consciousness itself as the single phenomenon from which the world is observed (something that usually happens in ordinary vigil). It is also possible for them to be differentiated and located in different depths of that space<sup>3</sup>. These relative variations may take on different combinations and variations, including, but not limited to, the description below:

1. The "*I-attention*" and consciousness coincide and merge in a single point.
2. The "*I-attention*" deepens its placement and is able to observe the operations of the consciousness itself and the world.
3. Emergence and contact with the observer (often referred to "*as the self*"), which from a different depth, can observe the existence of the "*I*" and the operations of consciousness as differentiated phenomena.

The first case corresponds with great precision to the registers of ordinary vigil and its habitual register of *time's elapsing*.

As we move from the first emplacement to the second, and then to the third, the point of observation becomes more internal and moves deeper and deeper, while the register of time expands. During this transition, the *I-attention* tends to become muted, and lose presence, no longer occupying a central position it tends to be observed by a new observer, a softer, more tenuous and subtler observer that we can call: the self. The experience of time's elapsing distances us from habitual registers and the movement of time stops or moves towards no-time. At this point non-habitual and deeply significant registers and structures of the consciousness emerge.

At this point in the explanation it is important to note that the descriptions given above are actually explanations about the same phenomenon and same type of dynamic structural experience, approached from different perspectives.

In synthesis all these points of view denote different states of consciousness which are accompanied by significant variations in the personal register of time's elapsing.

### 3.5. The Psychological register of time and its relation with the current process of de-structuring and social crisis.

We are living times of extreme acceleration of external and internal phenomena. Communications multiply and accelerate, scientific development becomes de-structured, and a process which accentuates externality and materiality fuses with the growth of virtual phenomena.

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<sup>3</sup> For further information on this point, see Psychology IV: Spatiality and Temporality of the Phenomena of Consciousness (Silo, Psychology Notes, Ulrica Ediciones, 2006)

This process, which we can observe in our present society has a powerful impact on the individual consciousness.

We can summarize this relationship by asserting that this process of crisis affecting today's society is accompanied by a process of acceleration, reduction in, and marked "externality" of, the consciousness.

In other words, we are living times of evident acceleration of external and internal phenomena.

The register of time's passage and time itself accelerate, and the consciousness is perturbed. In that perturbation the danger of accelerated de-structuring and loss of unity increase.

However, due to its own tendency and needs the consciousness makes an effort to adapt to this new epochal situation. The consciousness tries to achieve and has the intention of achieving some kind of adaptation escape from the danger.

This adaptation may be growing adaptation, decreasing adaptation or de-adaptation.

**Decreasing and mechanical adaptation** leads to an increasing acceleration, and to an increasing internal de-structuring and from that point two possible paths open up:

- The first path leads to disintegration; this can be seen in a rise in mental illness, a rise in violence, disorientation, destruction and similar symptoms, which are exceedingly common at the present time.
- The second path in which the consciousness, almost mechanically, attempts to "jump", to "re-bound" towards its interior and into the search for the profound as an existential safeguard, almost as a mechanical reaction to the danger of the situation. From extreme "externality" there is a mechanical jump to "interiority."

**The process of growing adaptation** arises as a reflection and recognition by the consciousness itself of the non-meaning of the current process. It is a register of failure which opens the doors to new possibilities. In that reflection the consciousness will seek a change of direction, from externality to internality, though in a manner both reflexive and desired. It will seek in this way to expand and stop time, maintaining and utilizing the most positive aspects of the current moment (technological progress, world inter-communication, integration of cultures and growing planetarization.)

In this process of growing adaptation, there could be a genuine attempt to "stop" time, without destroying things, an attempt to "expand" time without denying or opposing the multiplicity of phenomena and peculiarities. **In that attempt, consciousness will be directly or indirectly seeking and moving towards the "profound", thus rediscovering its meaning.**

#### **4. Synthesis**

Entering into contact with the registers of time's elapsing itself it is possible for us to establish relationships between different psychological phenomena, apparently distant but in fact, closely linked and related when explored from a different perspective.

Perhaps, after these relationships have been established, we may come to the conclusion that when we speak of the register of time itself, when we speak of time's elapsing, we are speaking once again about the same variable, an impermanent phenomenon that we call "I", and also about that other variable phenomenon which we call body.

From this perspective, the body, the I and time, may all be the same illusory, variable and impermanent phenomenon, simply seen and experienced from different view points.

The transcendence of these understandings and certainties has deep impact on one personal existence.

Entering into contact with registers of time itself, and its elapsing, observing its variability and its possibility of unlimited expansion and deepening, is also an internal adventure, one that opens the doors allowing us to move forward towards the essential, towards the profound.

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#### **Bibliography**

Silo, *Collected Works, Volume I*, Plaza y Valdez, 2004.

Silo, *Psychology Notes*, Ediciones Ulrica, 2006.