

Orientation for Week 1

WIR 104-106; KTS 77-82; Ex. DTS 14

We are in the middle of the KTS section on time, so it is quite natural that as we start Session 8 of the program, we are continuing with the same themes that have engaged us for several months now. These include momentum, the dynamic of time, the temporal order and the 'logos', and specification, among others. By gently and gradually familiarizing ourselves with these ways of getting involved in our own experience, we are activating the vision in ways that can prove truly transformative.

One reason the TSK approach to time seems to depart so radically from our ordinary understanding is that we do not usually associate time with the *substance* of reality. Things happen *in* time, but time itself is not a thing. Of course, the same could be said of space, which is simply zero—nothing at all. This claims about time and space are true enough at their own level, but they do not open in interesting and fruitful ways. We might say that they in-form our experience, and we con-form to what is thus presented, but we lose the opportunity to trans-form in any fundamental way.

Another way to say is to say that we do not really know much about time and space. We are ready to acknowledge that both are somehow necessary for anything to appear at all, but the exact relationship between what exists (or what happens) and the grounding dimensions of space and time remains mysterious. The TSK Vision explores that mystery. As we activate the vision, the mystery no longer seems so mysterious. If anything, the real mystery is how it comes to be we live in a way that largely shuts down time's dynamic and closes off with the openness of space.

Like virtually all the readings on time we have encountered so far in this program, the reading for this week and next week (which covers the section in KTS called "Dynamic Momentum") invites us to engage the energy and aliveness of time directly. Here, the special focus is on how that aliveness is "the essence of our being and becoming." This leads to the insight that there *are* no 'outsiders' ('outside-standers') when it comes to time. In this new vision (bottom of 77), the focus on substance gives way to a focus on dynamics.

This shift seems fundamental, yet it is also so lightly defined—so 'insubstantial'—that it is difficult to take hold of. In our call this Sunday, we will look for ways that the shift can be brought alive, ways to trans-form with in-forming or con-forming. The change is dramatic, if we can find a way to 'get there'. Past, present, and future lose their static quality as distinct dimensions of time, and our encounters with the world can no longer claim the same fixed solidity and substance.

If you have the chance, you might want to look at *Visions of Knowledge* 147-48, on the theme of 'trans formation'.