

### Transition: Class 5 to Class 6

The West is shaped strongly by a materialist orientation: the conviction that what is real is matter and substance. Historically speaking, this is a very unusual view. Most cultures accept the reality of the divine, of dimensions to reality that transcend the material. When divinity is accepted, the world exhibits order, and we have the opportunity to be at home in the cosmos. When divinity is lost and only material reality remains, we are left with the feeling that we are strangers in a world not designed with human concerns in mind. We crave meaning, but the world of matter is meaningless; we seek purpose, but the world is without purpose.

Of course, no one can really deny that, as human beings, we have conscious experience, for which materialist assumptions seem to make not room. But if you are a committed materialist, you may well feel compelled to accept that consciousness has no real impact on the world. As the 19<sup>th</sup> century writer Thomas Huxley put it, in a famous image: consciousness has no more effect on the world than a locomotive's steam whistle has on the locomotive's engine.

The response to this view has been to emphasize the importance of the psychological realm, and it seems no accident that psychology came to the fore just about the time the sacred dimension of reality was being rejected. But psychology restores the realm of meaning and purpose only by limiting them to the subjective realm. A psychological model reinforces the view that the 'real world' is hostile or at best indifferent to our human concerns. In this 'real world' view, space, which relates only to the physical realm, has nothing to do with our humanity. Space matters to us only because as embodied beings, we too are subject to the rules that govern objects in space.

The TSK space-vision understands space very differently. It does not depend on restoring a commitment to unseen and inaccessible divine realms. Instead, we simply recognize that space allows more than just physical appearance. Rather, it allows our full humanity to manifest. Instead of seeing ourselves in relation to space only as physical objects that *take up* or occupy a certain amount of space, the TSK Vision invites us to *inhabit* space. Once we begin to inhabit space fully—to be fully present—we realize that our usual assumptions about what it means to appear in space no longer apply. We think of being in space in terms of location, distance, and separation. But those 'dimensions' of space are only one

way of understanding space operations. If we set them aside (as we have been doing these past weeks) through a variety of experiential experiments, we realize that space can accommodate the whole of our being. The usual distinctions between subjective and objective, self and world, no longer hold.

In the next class, the last in this session, we explore a different kind of space dimensionality. Taking our own capacities as human beings as the starting point, we ask what space would have to be like to accommodate them. This question leads us directly to the multidimensionality space. The basic point is that each capacity we manifest—feelings, emotions, sensations, and thoughts; knowing, communicating, and making sense—appears in space. This changes everything. It opens new degrees of freedom. To quote *Dynamics of Time and Space* (63-64): “The solidities of substance speak of separate identities, but interactability restores the multidimensional interplay at the heart of the ever-presenting field of human possibilities.”