

As we discussed in today's phone call, we are working on one basic point. It can be put as follows: The view of time we have learned to accept and work with is centered on the past. That view cuts us off from time as a dynamic, active force. It cuts us off from our own experience. So we want to engage that dynamic. The theme in this chapter is that the future is the locus for this aliveness, because the future is the realm of the possible, the undetermined.

Rinpoche writes in *Mastering Successful Work* (22), "Time is our life—our blood, our heart, our senses." But he also says that we do not understand this and do not experience it to be so. Our question is how to activate this other way of being in time.

We are not interested in this question as a theoretical insight. Rather, we want to know how to restore the aliveness of our experience. And we want to know as well: when we try and cannot maintain this aliveness, what is going on?

In our inquiry, we have been working with one approach to activating or engaging the dynamic of time, based on a quote found in this week's reading:

*To rediscover the immediate feel of this connection, we can go directly to the point of arising itself: the point in each experience where the future could be said to come into being.*

The reading also suggests another approach at page 100:

*Within experience we can look for what feels connected to movement and aliveness.*

You may want to explore this approach also. If you do, look carefully at the examples given in the text at this point. 'Aliveness' does not always involve movement or speed.

Finally, look at the last section of the reading and the questions asked there. Again, the text offers questioning as a vehicle (101): "These questions are themselves bridges to the 'future aliveness' of time." So here is another way to explore.

Enjoy.