

**Spring 2011    The Feel of Sensing**  
**April 10        Week 2            Orientation**

Toward the end of the Week 1 phone call, I called attention to the last paragraph of the reading, which Michael had already pointed to as well. We didn't have a chance to go into it much, so I'll say something here.

The theme of the chapter we read for week one has to do with the labels we assign to experience, and the fact that these labels are the 'real' basis for our perception. In other words, we don't 'see' an apple; instead, we re-cognize the apple in terms of pre-established categories. If we want to explore the feel of sensing, the way we have of experiencing or perceiving the world, we need to break through that pattern.

The usual labeling/recognizing process, as the reading says, takes shape through "individual acts of knowing." So far, so good. But we do not have to refer those acts of knowing back to the individual who makes them. Of course, our natural tendency is precisely to attribute knowing to an individual knower. But Rinpoche says otherwise in *Love of Knowledge*: "Knowledge," he writes there, "is not what the knower knows." I've always loved that sentence, because it opens up a world of new possibilities.

This is where the last paragraph of the Week One reading comes in. Knowing how knowing takes form, we can take a different path; we can go off at right angles to the one approach we already know how to use. Of course, this "knowing of knowing" can't just be abstract. We have to truly experience the way knowing takes form. This refers to conventional knowing with its categories, recognitions, identifications and so on. It's not that we want to jump into some other form of knowing, though experimenting with this possibility may be fruitful. Instead, we want to understand the conventional approach, perhaps by contrasting it to other approaches.

The way to arrive at this understanding that KTS is starting to present in the reading (and especially in this last paragraph) is to attune ourselves to the "field of knowledge." I suggested in the phone call that as background to understanding this, you review the discussion of 'fields' at KTS 178-79 (the chapter that follows is helpful too). Doing so may help clarify what Rinpoche means when he writes that our knowledge of reality arises as the "transitional operation of indeterminate 'fields of knowledge'." But one point is clear: as is usually true in TSK, the analysis here—the focus on transitions and indeterminacy (and multiple dimensionality)—point toward the possibility of a deep and transformative freedom.

The next chapter, the reading for next week, explores how fields operate. As you read and reflect on this chapter, bring into play the exercise we explored in the phone call: 'stripping away' the identity of the 'things' we perceive (recognize, classify, categorize, etc.) and engaging a more 'immediate' kind of perception: the red patch instead of the apple, the yellow instead of the daffodil. When we do this, are we simply substituting one 'field of knowledge' for another, even if that second one is more rewarding or alive, or is something deeper happening? A related question: When you perceive a colored patch, what about the one who perceives the patch?