

## Orientation for Week 6: DTS 47-49

First, a reminder that we will skip a week before the next phone call. The sixth and final session will be on April 1. The practice day will be April 14, and the practice day phone call will be April 15.

In the April 1 phone call, we will review the whole of chapter six, which we worked on for four weeks now. The assigned reading is only two paragraphs, and we will look at those paragraphs as a transition into the next program (for those of you planning to continue). So it will be useful to see where we have been.

In the Week 5 phone call, we looked at the question raised at the start of that week's reading: why do we not already inhabit the zeroless-space realm. The answer that the reading suggests is that there is a 'someone' or 'something' that operates at the center of the dimensioned-out space or field that we call reality. That someone is the self. The self is the subject that projects out into an objective realm, creating that realm in the act of projecting.

As an analogy for this, we considered the zero-point that establishes the x-axis and y-axis of a graph. Once the zero point (meant literally, as the point on the graph that locates zero) is in place, you are ready to enter data onto the graph—ready to create a reality. But the zero only comes into being through the intersection of the x-axis and y-axis. As in Euclid, the lines define the point and the points define the line. Another analogy for this is the black hole that astro-physicists believe to lie at the center of many galaxies, powering their movement.

Once we focus on the subject at the center of its 'objective' field, we can look in a new way at the issue of knowledge. The self standing at the center, giving space its dimensionality, claims knowledge as its own. Such self-centered knowing replaces zeroless "universal knowingness"(47), imposing limits we take for granted.

Again, you might think here of a graph. Graphs allow for entering data: numbers that abstract from actual events and happenings a particular measured-out quality. The data that populate the graph replace the actual events that give rise to the data. They allow for a certain kind of knowledge, measured-out and capable of being manipulated, but they leave behind the reality of what it is that the numbers measure. A simple example is the dates on a calendar or the hours on a clock—the x-axis on which you can plot the events that happened during the day.

It's important to investigate how this limited and reductive kind of knowing shapes your own life, and to experiment with other forms of knowing—the inward-outward knowing of *eknosis*, alive with a non-linear dynamic. That is where the dynamic of the chapter has been taking us. Ex. 5 is one way to open up such possibilities, while Ex. 11 invites us to arrive at new knowledge by looking more carefully at an aspect of our current way of knowing. In both cases, we arrive at a 'space' that transcends the usual distinction into the subjective and objective realms.