

## Session 6, Unit 16, Week 2

### Transition and Orientation

I hope the discussion in the phone call did not seem too dense. I was trying to lay out the basic structure for the following six weeks, as well as making the link between our approach over the last months to space (the feel of the field) and time (the embodiment of the story—though this was less clearly the focus for our discussion of time.)

During the second half of the phone call, we focused on some approaches to letting the tensions and discomforts that the logos brings with it serve as the gateways to a knowing that knows with the knowing of the logos. This approach is described clearly at the bottom of LOK 227, with respect to fear:

*Perhaps fear itself is simply a product of a certain limitation on knowing; if so, fear itself could become a pointer, directing us toward a deeper knowing.*

This suggestion, expanded to include discomfort, dullness, emotionality of all kinds, boredom, etc. is the walkabout practice for the week.

The next paragraph on LOK 227 offers a different approach to knowing with the knowing of the logos. If we are ‘inside’ the logic of the logos, there must be an outside, and we can gain access to that outside by questioning differently, so that we arrive at a way of knowing not grounded in experience. But what is the nature of this different questioning? I pointed out in the phone call that the Exercise at the end of the assigned LOK chapter offers one possibility, a possibility that seems linked to the feel of the field. You can also compare DTS Ex. 9, assigned for this past week, which invites us to let space become more spacious.

LOK ch. 38 continues the exploration into the knowing inherent in the logos, so that (LOK 314) “the order and logic of the ‘logos’ become a source of knowledge.” We are invited to engage “the knowledge at work within our inquiry.” The key point is that the limitations of the logos are themselves expressions of knowledge. Although the discussion starts with the ‘logos’, it turns quickly to the readout, invoking the relation between the read-out and the linear temporal flow. We will be exploring this link.

The reading from DTS is actually the instructions for the assigned exercises for last week and this week (DTS 9-10), along with the commentary. Notice the suggestion at DTS 280 that with a more spacious way of engaging appearance, “you may participate in experience differently.” In the commentary on Ex. 10, notice the suggestion that instead of ‘reading out’ what appears, we could arising as a process of ‘reading in’ the specific qualities and attributes of what manifests (all, we could say, in accord with the logic of the logos.)