

## **Session 4 Week Five, Unit 12**

WIR 67-70, TSK 91-94  
KTS Ex. 44 (pp. 207-10)  
extra, 381-383

### **Transition and Orientation**

At the end of this week's phone call we did a practice that I described as letting the thought (or the object of thought) expand into its field. I'll say more about that, since it makes a good transition.

In giving this practice, I was following the suggestion in TSK (at 65) that 'mind-as-focal-setting' "can be modified considerably by working directly with [the mind's] thoughts." As I said in the phone call, thoughts as we usually understand them are difficult to work with, because they have their own content (they are 'about' something). Since that is so, we easily get lost in the content of the thought. What this means and how it works is something we will have to explore in more detail later in the program. For now, I just pointed to this complexity and suggested we work with a simpler kind of thought: a thought which identifies a particular 'thing' as being what it is.

In this simplified version, the practice is simply to let the identified object expand into the (space) field that allows it to manifest (In answer to Klaus' question at the end of the phone call, the field is just one way of understanding space—a more open way that gives greater access to the freedom of Great Space.)

Let's take a specific example. Looking at a chair in front of me, there is a sense of the chair in the room, perhaps a memory of the person who last sat in the chair, the room itself, what the room 'means' for me, how it feels to sit in the chair, and so on. The expansion into the field brings into play these other related events, sensations, feelings, etc. that go along with the object. By bringing all this together, the sense of the field as a whole can emerge, with the result that the particular objects in the field lose some of their solidity or gravity. They stop being black holes, to use the image I introduced in the phone call, so that now the light or radiance of awareness becomes available within their appearing. We are closer to the truth of the statement that Great Space is not separate from ("does not stand in a two-term relationship to") what manifests.

To allow this new openness to light to be available, it helps to let the expanding-into-the-field lead naturally to a condensing as well. The condensing lets the field permeate the specific object, while still being available as field. The description of the lamp-in-its-field in the previous paragraph includes this element of condensing. To put it simply, the field is available 'in' the object.

If we can work with letting the field be present 'in the object', another question arises: what about the relation between the *self* and the field? It seems we want the self to have access to

the field as well, but the discussion in the text is clarifying: the point is not to 'open' the self to what transcends it (for instance, the field), but to regard the self as fundamentally inseparable from the field within which it emerges. See 67: "We can deflate *even the idea that the 'self' has ever 'come out'!*" This way of seeing the self undermines many of the self's most problematic claims.

This 'field openness', in which neither the self, nor anything else, has ever departed from space as a "liberating dimension" at the heart of being is at the heart of the reading for the coming week. The title of the chapter whose opening pages we are reading is helpful here: "Being in the World, Being Space and Time." When we are 'in' the open, not taking positions, setting limits, or defining boundaries, we can "make way for something fresh." (92)

Finally, I promised to say something in response to David's question, which is (not not) about an issue from the preceding week: the not-not-not. David wrote: "*If one NOT is negating, two NOTS affirm, could 3 NOTS be prior to affirming and negating, like the nothing prior to the Zero-point out of which affirming and negating of existing things operate?*" The short answer to this question is yes. However, it's not quite right to say that two 'nots' affirm. To 'not deny' is in itself more open than either affirming or denying existing things. As the process unfolds, our aim is to stay with that openness.

Here's the Walkabout for the coming week: as you make your way in the world, expand your sense of your own presence, as though you were walking with a giant body. Of course, this is not the Giant Body of the first TSK exercises, but it may be related.

The extra Assignment for the week is to read and write something brief about the chapter on Fields of Feeling in KTS (pp. 381-383). This chapter actually comes after the chapters we will read for week six, but you can treat it independently. Notice how it relates to the exercise for this week, KTS Ex. 44, Feel of Space (207-210).