

Session 11, Week 5

WIR 142-145, VOK 6-13, LOK 269-276, TSK Ex 7-9

Transition and Orientation

In this unit, we return to a focus on knowledge as a separate facet of the TSK Vision, not as closely bound to new ways of engaging space and time. Of course, this distinction should not be overemphasized. New ways of engaging space or time will naturally lead to new and unknown forms of knowledge. By the same token, new possibilities for knowing allow us to see through the structures we usually assign time and space; for example linear temporality or an object-centered understand of space that reduces it to no-thing at all.

There is a link here to the previous week's reading in the focus on intimacy. In our usual subject-object way of knowing, distance and separation are fundamental. When knowing engages different aspects of our being, however, the relation between knower and known becomes more intimate. In fact, the distinction between knower and known itself is now seen to be just one possibility for knowledge. This shift is related to the distinction made at the outset of the reading from VOK between "conceptual knowledge" and "knowledge active in our being."

We have previously looked at new possibilities for knowledge in the realm of the not-known—a space-centered view—and the unacknowledged dynamic of time. Now we turn to the realm of possibility and open inquiry. By acknowledging the possible, we can enter more fully into what is so. As we gain greater access to the vision that shapes our usual way of being, a different vision can begin to emerge. In practice, this means focusing at the outset at the way we rely on concepts, while never losing sight of the fact that (VOK 7) "we are actually exercising our TSK freedom in each moment."

As the reading from *When It Rains* points out, the fact that we return in the VOK reading to the very opening pages of *Visions of Knowledge* gives us the opportunity to see how deeper appreciation for time-space possibilities lets us see more deeply. Reading the introduction to VOK from a first-level perspective is a valuable exercise, but reading it in light of the work we have been doing over the past year and a half reveals new depths. At least, that is my sense of it. You should see for yourself whether you think this is so. Look in particular at the list of objections at the top of VOK 12—reasons to dismiss the value of questioning in advance. Do they apply in your own experience?

The reading from LOK applies 'questioning mind' to the special status we accord reasoning, linking it to our usual 'bystander' view of how knowledge arises. It offers ways of investigating that do not rely on standard ways of knowing, and it asks us once again to be ready to accept the condition of not knowing. At the same time, it invites us to see the limits that ordinary ways of knowing impose as themselves expressions of knowledge—to see each

position as an act of positioning. While we may fear to go beyond the basic structures of the knowledge we accept as true, that fear need not crush our spirits. Giving up our “unthinking commitments” (LOK 275), we can embark on a true adventure of knowledge.