

## Session 12, Week 2

**KTS 440-451, 496-499; DTS Ex. 23B**

### **Transition and Orientation**

Toward the end of the last phone call, I returned to a theme I emphasized also in Session 11: for the TSK Vision to make a difference in our lives, we need to apply it to our ordinary experience, and in particular to the various forms of negativity we experience: emotions, negative judgments, self-criticism and self-destructive behavior, anxiety, fear, dissatisfaction, and so on. At this level, the point is not to ‘use’ the TSK Vision have special experiences or to enter a different time-space where bliss prevails, but to re-vision the everyday. The walkabout (TSK Ex. 30, Subject-Object Reversal) is a valuable opportunity to bring the ordinary into dialog with a new vision of what is actually happening. Let’s try to keep that in mind for the rest of this session.

I will briefly review the parts of the reading from TSK that we did not have a chance to discuss in light of the foregoing. Starting at TSK 264, there is a very interesting discussion of love, understood initially from the perspective of the self, which turns love into a positive feeling that the self can cultivate. TSK questions this distinction between positive and negative feelings: its version of ‘love’ is differently based. Does this mean ‘pretending’ that all experiences are equal? Not at all. But the usual distinctions we make, based on the kind of knowledge and way of being available to the self, do not operate at the more fundamental level that the TSK Vision explores.

The discussion of three ‘layers’ of feeling at TSK 265-267 is helpful here. See also the discussion of a theme we have regularly explored in the past: the self cultivates knowledge by labeling experience, and this prevents us from seeing and appreciating the fullness of each experience or cultivating a “more broad and continuous participation in a higher knowingness.” (267) The alternative is to allow for a clarity that is more fundamental than either ‘mind’ or ‘things’. If we can stop seeing ‘things’ as discrete and finite (284), such clarity emerges naturally.

Keep in mind that dropping our commitment to ‘things’ and labels does not mean making Space, Time, and Knowledge into some form of ultimate. This kind of thinking only perpetuates the tendency toward grasping. Instead, the TSK Vision offers zero-dimensional being (288) (a rare mention of ‘zero’ in the first TSK book). It allows for (289) an “unlearned wisdom.”

The TSK book links Being to “the Body of Knowledge,” a total, unified “communion” (287). The reading from KTS also speaks the Body of Knowledge, though initially in a more ordinary sense: “the range of the known and the knowable” available to any given form of knowing (440). Soon, however, we return to the Body of Knowledge as it links to Great Knowledge (441). The suggestion is made that we can touch this Body of Knowledge through a focus on our own embodiment, discovering an aliveness that engages Great Space and Great Time. Again, look for ways to bring these inspiring possibilities into dialog with the immediacy of your own present situation, your own present emotions, and your own sense of limitations.

The reading from the very end of KTS links Great Knowledge with appreciation, love, and compassion. You might want to compare what is said at DTS xx on the relation of love and

compassion to the TSK Vision.