

Exploring Space

What drives us to explore space?

We need to see that our usual ways of knowing perpetuate a cycle of problems and temporary solutions and limit our way of being. LB xix

Most of us do not have a good understanding of the basis of our unfolding experience as it occurs in our embodiment, feelings, perceptions, mental formations, and consciousness. Without this fundamental knowledge, we continue to wander in delusion. LB xx

The aim of Lotus Trilogy is to probe beyond present knowledge by stimulating a knowing quality that does not just create another position. LB xix

What we may discover, as we examine the nature of embodiment, is that how we understand ourselves has a profound bearing on the character of our experience. What we think we are gives shape and form to our potentials, our actions, and our legacy. LB xxxvii

Our investigation began with space, because bodies appear in space and space is everywhere. Every structure yields to surroundings space, including what is considered the edge of a body. There is no place where space is not.

But what exactly is space? The concept of space is considered to be of fundamental importance to an understanding of the physical universe. However, disagreement continues between philosophers over whether it is itself an entity, a relationship between entities, or part of a conceptual framework. It is possible to say that **space is a mystery.**

The limits of knowledge – of knowledge as we know it – reflect the structure imposed on experience by our reigning paradigm, the dominion of objects and their subjects... Within our standard paradigm, it may seem that the only way to question the legitimacy of “objectivity” is from the vantage-point of the “subjective”, which obliges us to withdraw from the world of things and their actions into a space of thoughts, emotions and feelings that serve as the constitutive boundary of objectivity .LB xxxi

This either-or framing may not let us investigate the appearance of our experience very deeply. LB xxxi

Thomas Samuel Kuhn was an American physicist, historian and philosopher.

Kuhn argued that science does not progress via a linear accumulation of new knowledge, but undergoes periodic revolutions, also called "paradigm shifts", in which the nature of scientific inquiry within a particular field is abruptly transformed.

Kuhn believed that without some sort of a priori paradigm the mind cannot impose order on sensory experience. Kuhn argued that our paradigms keep changing as our culture changes. New paradigms then ask new questions of old data, move beyond the mere "puzzle-solving" of the previous paradigm, change the rules of the game and the "map" directing new research.

https://en.wikipedia.org/wiki/The_Structure_of_Scientific_Revolutions

Lotus Trilogy invites us to open the space of embodied knowledge to a dimension not based upon a subject-object foundation, one that is not bound by conceptual mind in its usual form. LB xx

In other words we are asked to change the reigning paradigm and ask new questions, change the rules of the game.

Edward Soja was an American Geographer and Urbanist

Soja developed a theory of Thirdspace in which "everything comes together... subjectivity and objectivity, the abstract and the concrete, the real and the imagined, the knowable and the unimaginable, the repetitive and the differential, structure and agency, mind and body, consciousness and the unconscious, the disciplined and the transdisciplinary, everyday life and unending history." As he explains, "I define Thirdspace as an-Other way of understanding and acting to change the spatiality of human life, a distinct mode of **critical spatial awareness** that is appropriate to the new scope and significance being brought about in the rebalanced trialectics of spatiality–historicality–sociality." Soja constructs Thirdspace from the spatial trialectics established by Henri Lefebvre in *The Production of Space* and Michel Foucault's concept of heterotopia. He synthesizes these theories with the work of postcolonial thinkers from Gayatri Chakravorty Spivak to bell hooks, Edward Said to Homi K. Bhabha.

He formulates Thirdspace by analogy with the Aleph, a concept of spatial infinity developed by Jorge Luis Borges. Thirdspace is a radically inclusive concept that encompasses epistemology, ontology, and historicity in continuous movement beyond dualisms and toward "an-Other": as Soja explains, "thirthing produces what might best be called a cumulative trialectics that is radically open to additional otherness, to a continuing expansion of spatial knowledge." **Thirdspace is a transcendent concept that is constantly expanding to include "an-Other," thus enabling the contestation and re-negotiation of boundaries and cultural identity.**

https://en.wikipedia.org/wiki/Edward_Soja

Lucious said: How about this: consider various spaces – the space that surrounds and contains all physical structure; the space established by a coordinate system; the space that makes maps possible; the space that separates stars and planets; even the space that allows us to separate our thoughts as distinct from one another. Could they all be pointing to a more fundamental space? LB 7

This practice is an opportunity to experience a more fundamental space, a space all inclusive, an-Other way of understanding and acting to change the spatiality of human life.

Practice drinking the Sky inspired in the practice Mountain Retreat (TSK exercise 15 pg 94)

Imagine that you are facing an open, very blue and cloudless sky. When looking at the sky, breathe in the blue space before you. Let the breath be gentle, slow and balanced. Imagine that it is, in fact, the very blue sky that is coming into you, by every pore. Gently bring this space into your body and let it penetrate at all levels. As you breathe out, consider that your "breath" is merging with the sky.