

**Session 9, Week 2, January 18**  
**DTS 3-8; TSK Ex. 8**

**Orientation for Week 2**

I will start with several points from the previous week's reading that we did not have time to go into. First, let me call your attention to the discussion at TSK 76-77 on religious and scientific ways of knowing and how TSK can act as a bridge between them. A key statement is at 77:

“. . . the techniques offered by religions for relaxing the strictures imposed by obscuring focal settings can be viewed as a contribution to the physical sciences' quest for knowledge . . . [and] scientific discoveries can serve as guiding insights which assist in opening the focal setting and thus indirectly complement the religious endeavor.”

This conjunction of religion and science might be at least partly acceptable to some religious traditions, but it would make little sense from the viewpoint of conventional science. The interesting question, then, is how the TSK Vision, which does not accept the usual subject/object and fact/value distinctions, can create opportunities for dialogs that go beyond the science/religion dichotomy.

The second point comes from the end of the chapter and has to do with the question of 'attitude.' Often in meditative traditions great emphasis is placed—and rightly so—on developing an attitude that undermines commitment to the concerns of the self. The shift is fundamentally ethical. In contrast, in TSK, attitude matters less than vision, for it is when we see the world differently that the TSK Vision can be activated. Nonetheless, attitude does have an important role to play. This is the point made at TSK 88: first comes the shift in attitude, followed by contemplation of what might be possible when the limits that the old attitude imposes grow more transparent. The actual shift in vision follows from these two key steps.

Finally, here is an assignment for those in the Teacher Training. TSK 83-85 lists a series of “subtle presuppositions that may hamper success in ‘opening the focal setting’.” Please pick one of these—the one that seems to you most powerful—and write a short critique or analysis.

The reading for this week explores the relationship between 'something' and 'nothing' by imagining a process in which one 'turns into' the other. Is some trick being played here (see the bottom of DTS 4 for this reaction), or does the analysis make sense?

From here, the analysis turns to the distinction between inside and outside, and this in turn leads to the possibility of 'space transformation'. It is here that the visionary dimension really takes hold. In a few short paragraphs we make the fundamental move that allows space itself to come into view.

As a walkaround for this week, continue the practice we did during the phone call: appreciation of each moment of experience (including encounters with the surrounding world) as also involving the act of experiencing. Does bringing knowing and being into contact in this way help clarify the possibility for 'space transformation' introduced in the reading?