

Hypotheses concerning development of concentration and insight

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Overview

1. The symptoms: *kilesas*
 2. The *skandhas* and the exercises
 3. The great misunderstanding
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- Encore. Meditation on breath vs on metta

1. The symptoms: *kilesas*

All religions advise to act in a proper way. Also the Buddhadhamma:

Do what is wholesome ↓*suffering*

Do not do what is unwholesome ↑*suffering*

And purify *relinquish rigidity in* *your mind*

Insects fly in a fixed angle to the sun: in a straight line.

Then homo sapiens invented fire; keeping a fixed angle to a candle now causes them to fly rigidly into it.

Also humans have *kilesas* ^{rigid unwholesome acts} causing suffering.

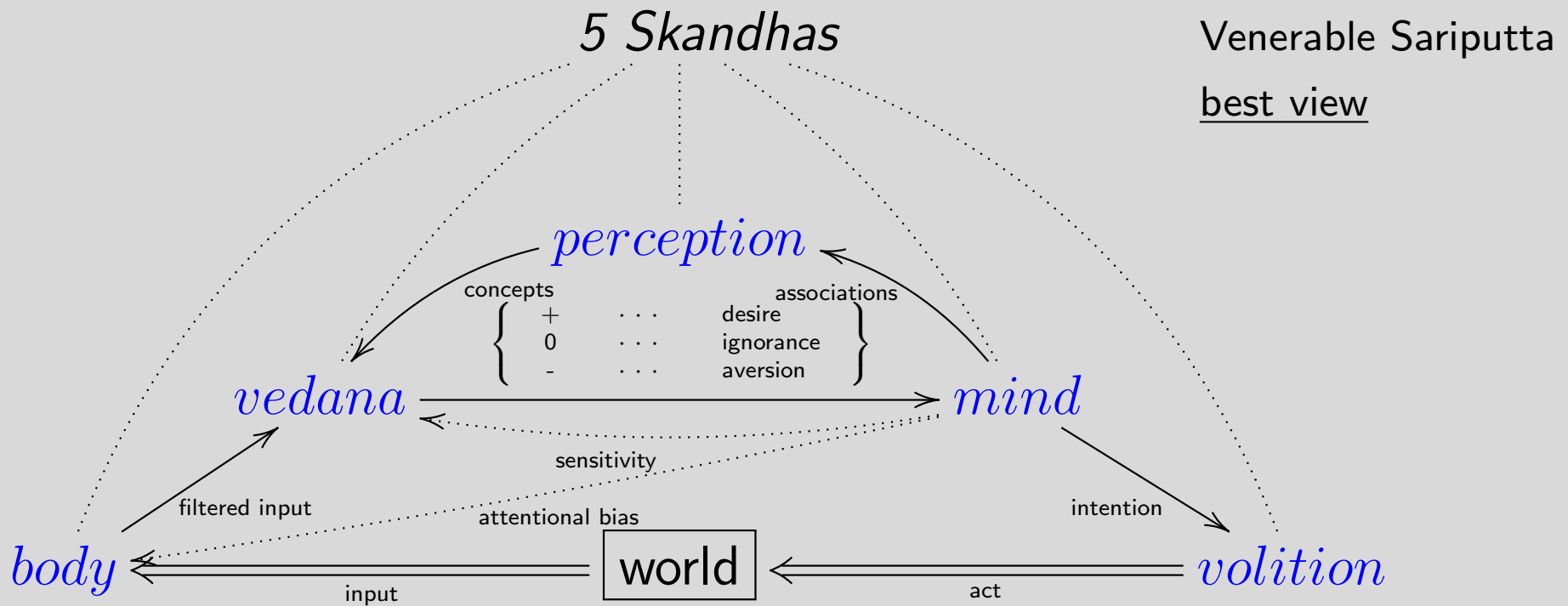
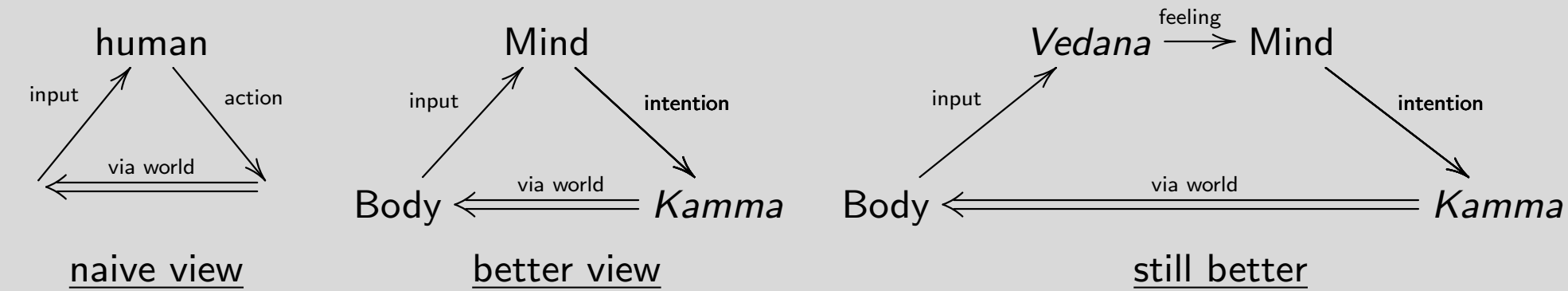
After many generations insects may learn to avoid candles

Humans, however, can purify their mind within a lifetime

For this one employs the triple connected mental development:

virtue	concentration	wisdom	} temporarily ✓
prevention	attenuation	relinquishment	

2. The skandhas and the exercises



Basic exercise 1. Relax. Mindfully keep observing a fixed meditation object (MO).

Realizing to have lost it to a 'visitor', return to the MO in a friendly way.

Basic exercise 2. Now also patiently observe each visitor, intuitively classifying them according to the 5 skandhas. Kilesas may be dissolved into 'empty' skandha components.

3. The great misunderstanding

Removing *kilesas* is like removing supporting walls in our home. Virtue and Concentration become an alternative support for the walls. Then one realizes that the phenomena follow a fixed pattern

<i>anatta</i>	no agency, <u>depersonalization</u>	} Three characteristics of existence (3C)
<i>anicca</i>	everything vibrates, <u>derealization</u>	
<i>dukkha</i>	<u>existential suffering</u>	

Then follow

- (presence of) fear
 - (delusion of) danger
 - disenchantment
- } 'dark night', dukkha phase

Misunderstanding: “*anatta* and *anicca* are the cause of suffering”
Falling apart, one craves for ways to glue the view of self and world. One is afraid of (what one thinks is) the void and stops meditation. The teacher explains that the 3C are fundamental. At some point *samvega*^{spiritual urgency} & *pasada*^{serene confidence} arise and practice continues.

[By taking *metta*^{loving kindness} as meditation object, experiencing *anatta* and *anicca* is much lighter, as *vedana* is always pleasant or neutral.]

4, The cure: dispeller of enchantment 'Wrong View'

With right effort and concentration the 3C can be attenuated and one enters a phase of equanimity. A big relief.

But one is not yet there: the tendency towards the *kilesas* persists. Using determination and surrender, one suddenly understands:

*“There is a sphere of being,
neither in this world, nor in any other world.
This sphere is neither a dying nor a reappearing;
it has no basis, no evolution and no support.
It is the end of suffering.”*

Udana 8:1, abbreviated

After experiencing this, the fear for *anatta* and *anicca* is seen as a consequence of 'Wrong View': “self and the world are substantial”; by then **Wrong View**, and its corollary **Doubt**, have been eradicated.

Fear of the void was
without identification



Marianne Kalsbeek

fear of falling apart;
the void is peace.

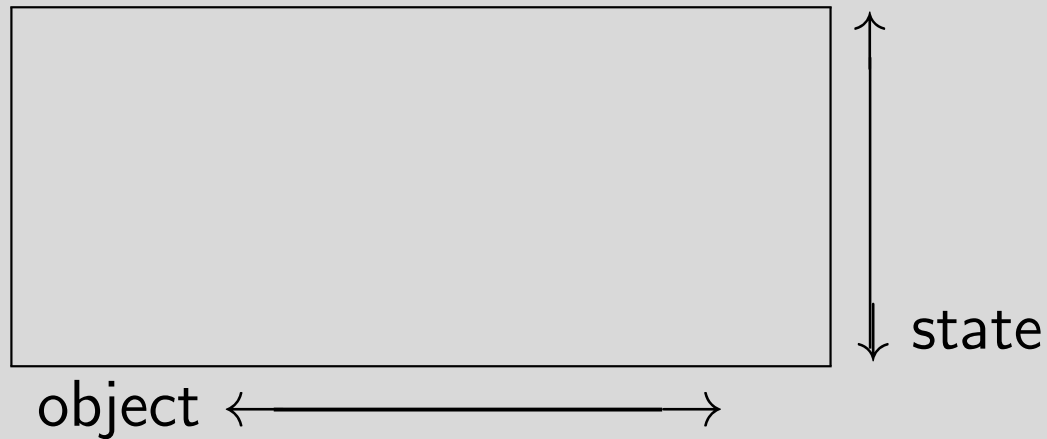
In principle the kilesas **aversion**, **desire**, **pride**, and **ignorance** are eradicated similarly.

5. Hypotheses in context of the Buddhadhamma

- Abhidhamma:
 - Consciousness has a *state* and is directed to an *object*.
 - It occurs in a quantized (discrete) way, as a sequence of flashes.
- H1. (Un)wholesome rooted^{sticky} mind-states act as glue.
- H2. Nature of mindfulness (M) (being angry \mapsto seeing angeriness):
$$[\text{input}, (\text{🤔} + \text{state}), \text{action}] \xrightarrow{M} [(\text{input} + \text{'🤔'}), \text{state}^{\sim}, \text{action}^{\sim}]$$
- - Strong^{lasting} and sharp^{high resolution} mindfulness sees reality as it is.
H3. Self and the world are a constructed VR (Virtual Reality).
- - Practice replaces unwholesome states by wholesome ones.
H4. The glue: neuromodulators emitted by volume transmission.
E.g. restlessness/cortisol (unwholesome), concentration/ β -endorphin (variable), metta/oxytocin (wholesome or beautiful).
- H5. Nature of cessation. In stream of consciousness:
 $i_1, s_1, a_1 \rightarrow i_2, s_2, a_2 \rightarrow i_3, s_3, a_3 \rightarrow \dots$ freeze input & action, so that
 $i_0, s_1, a_0 \rightarrow i_0, s_2, a_0 \rightarrow i_0, s_3, a_0 \rightarrow \dots$ mindfully seeing a repeating circle
 \Rightarrow reset/freedom! [Like in chess: 3x same position \Rightarrow game ends]

Encore: meditation on breath vs on metta

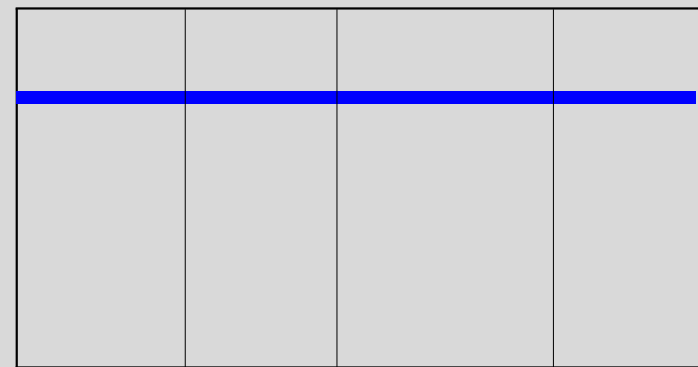
Consciousness: *object (content)* and *state*



metta
equanimity
aversion

breath

meditation on breath



metta

breath ear eye

meditation on metta

more easy to reach *jhanas* absorptions

much less dark night