

# Peacefully realizing (de)reification and (non-)self

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## Overview

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1. The Dhamma message 20'
2. Interaction contemplatives & scientists 5'
3. Meditation research 5'

# 1. The Dhamma message

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## 1.1 Goal & Path

Goal (shifting emphasis)

- (i) To diminish distress caused by stress of daily life
- (ii) To obtain and enjoy freedom from vicious circles of suffering
- (iii) To become immune for several forms of these vicious circles

Path

By training the triple connected skills

discipline—concentration—insight

Here

discipline {

diligence	( <i>craftmanship</i> discipline)
respectful and kind behaviour	( <i>ethical</i> discipline)

## 1.2 Basic Exercises BE1 BE2

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### BE1 (for concentration)

Sit in relaxation

Invite attention to rest on a meditation object •

- the sensing of the belly movements while breathing

[• loving kindness • awareness itself]

Noticing to be distracted,

return kindly to •

### BE2 (for insight)

Sit in relaxation

Invite attention to rest on a meditation object •

- the sensing of the belly movements while breathing

[• loving kindness • awareness itself]

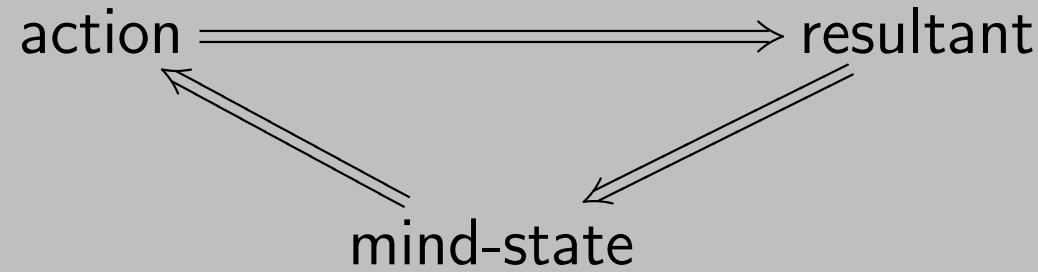
Noticing to be distracted, **observe the 'visitor' a few moments**,

return kindly to •

Milestone: to be able to breath autonomously while observing this

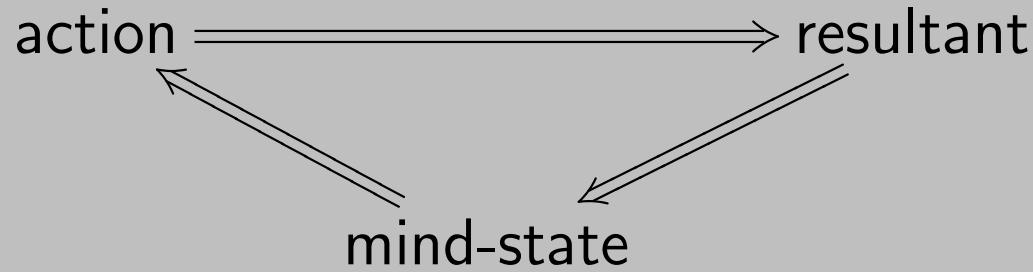
## 1.3 Dependent Origination (DO)

(inspired by Abhidhamma teaching of U Nandamalabhivamsa)

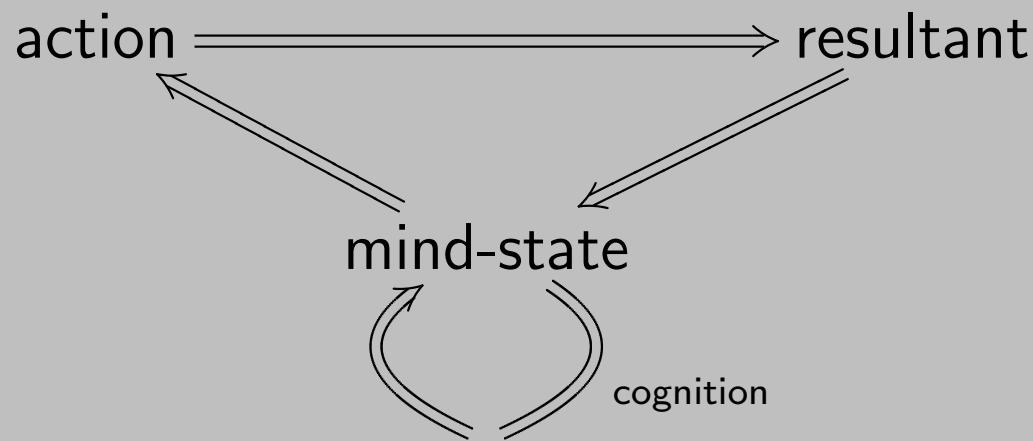


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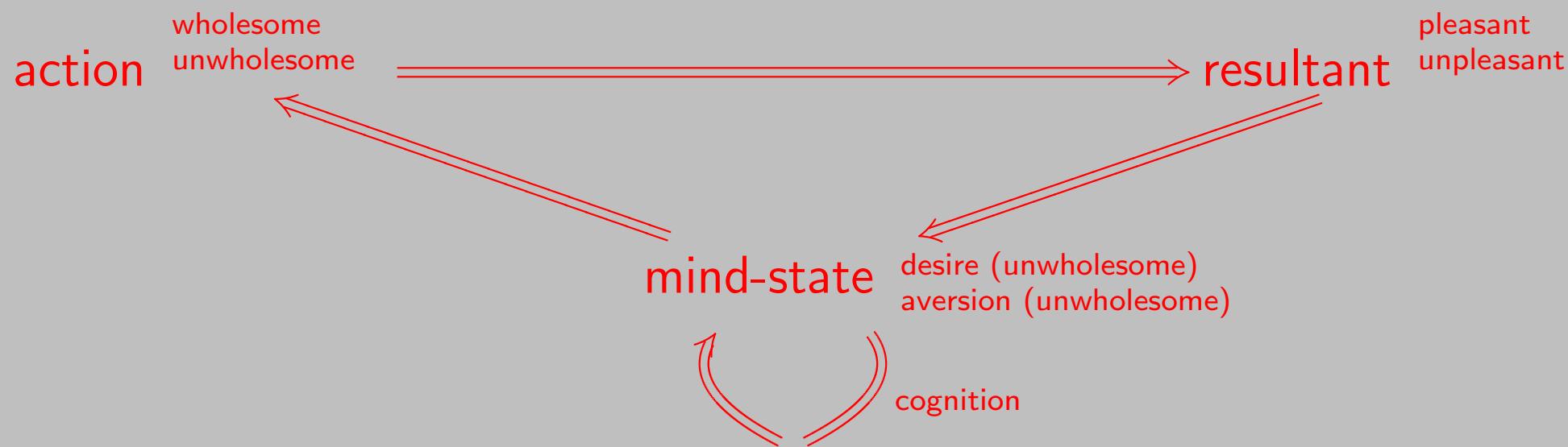


One more detail

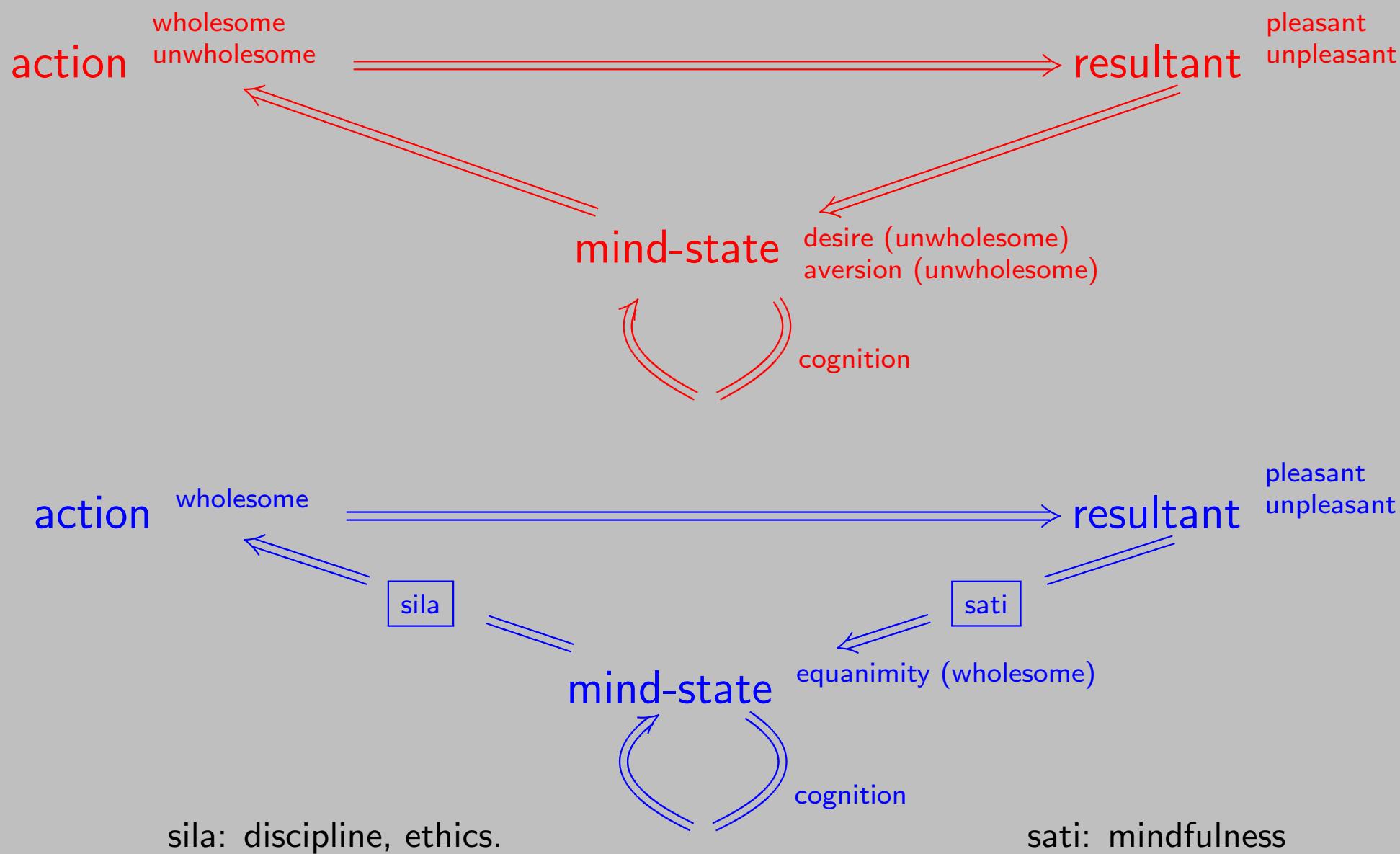


DO: this happens in a **near-deterministic** way

## 1.3 DO, the vicious circle of suffering and its purification



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## 1.4 Virtual Reality (VR)

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Reality is seen in a personal way:  
according to expectations, desires and aversions (used by magicians)  
So there are many different realities

Processes are seen as things: reification  
When dereification happens, there is suffering

DO  $\Rightarrow$  non-self appears: VR of self dereifies (depersonalization)  
non-permanence: VR of world dereifies (derealization)

Accepting self and world as VRs  $\Rightarrow$  no more suffering

Self $\neq$ World,	duality
Self = World,	non-duality
DO: both are Empty	absolute view
Acceptance by objectless awareness	against nihilism

## 1.5 The Three Characteristics (3C)

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**non-self**: everything is decided elsewhere, also our intentions

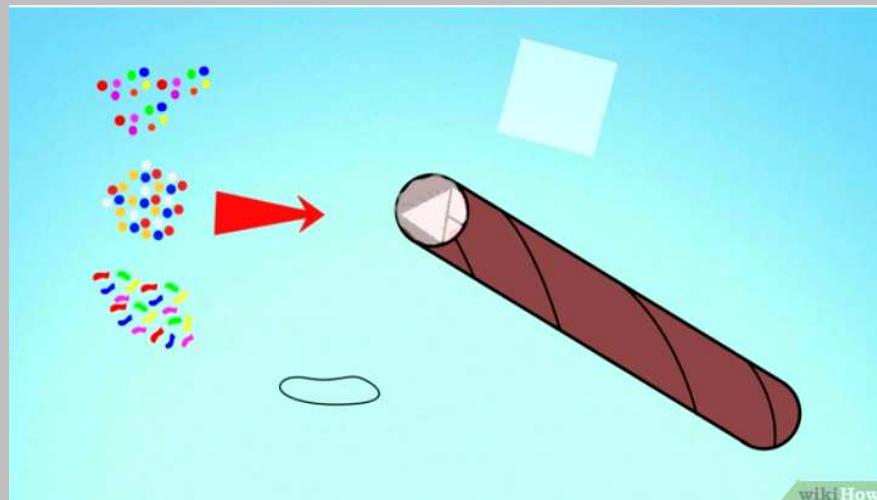
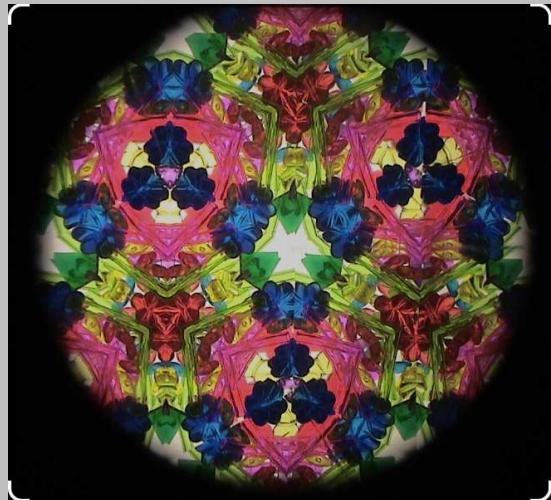
**non-permanence**: Virtual Reality (VR) collapses, vibrates

**suffering**: this is unbearable

Metaphor. In a kaleidoscope one sees beautiful symmetrical images

If we like such 'snowflakes': they cannot be kept, there is eternal change

Examining: they do not really exist, appear as conditioned components



## 1.6 Relinquishing fetters consecutively (main ones)

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First there seems to be no way out of the suffering because apparently

emptiness  $\xrightarrow{?}$  suffering

But there is an exit: suffering is not caused by emptiness but by

Wrong View: “self has independent existence”

Surrendering with determination may eliminate (4 levels of liberation)

1. Wrong View
2. Aversion
3. Sensual desire
4. Pride

}

(simultaneously in two steps, first dilution)

Freedom appears after surrendering peacefully to near-determinism (!)

The process can be made less painful by using

- serene states (Jhanas)

But this is neither necessary nor sufficient

## 2. Interaction contemplatives & scientists (advise)

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- 2.1 Do not consider the dhamma as **fixed truth**, but as a valuable **model**  
Something like physics (Nyanaponika; Gautama Sakyamuni)
- 2.2 Contemplatives and scientists collaborate  
with neither sanctification nor Einsteinification  
but with interest loving respect
- 2.3 Scientists and contemplatives: towards mutual understanding  
participate in each other's training (at least three full days)

### 3. Meditation research (advise)

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- 3.1 Operationalize concentration and mindfulness (S. Whitmarsh)
- 3.2 Studying a special meditation effect, better take two of these and analyze whether the strength of these effects correlate (Pascal Fries) and with the concentration and mindfulness scales mentioned in 3.1.
- 3.3 Hold hybrid retreats: half of the yogis meditate, as control group the others study Buddhist psychology under same monastic conditions
- 3.4 Ten thousands of meditation hours do not make an expert  
That effort is neither necessary, nor sufficient