

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

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Overview

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

1.2 Basic Exercises BE1 BE2

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]

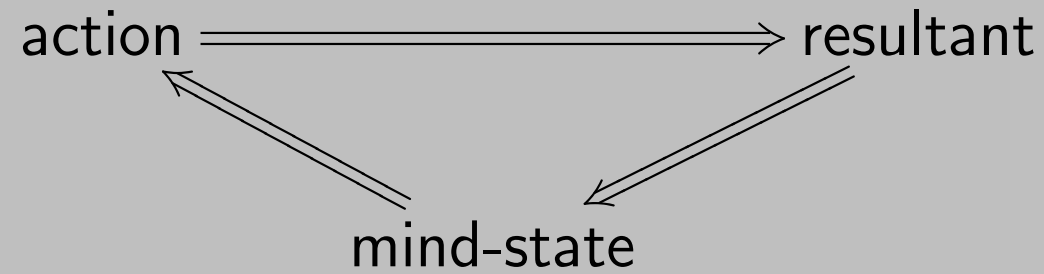
Noticing to be distracted, [observe the 'visitor' a few moments](#),

return kindly to ●

Milestone: to be able to breath autonomously while observing this

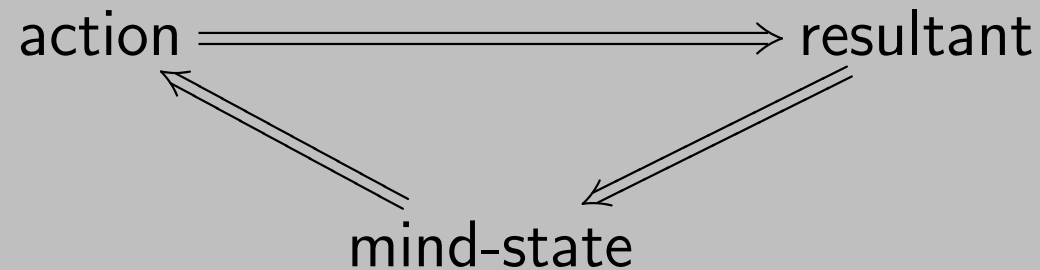
1.3 Dependent Origination (DO)

(inspired by Abhidhamma teaching of U Ñāṇdamalabhivamsa)

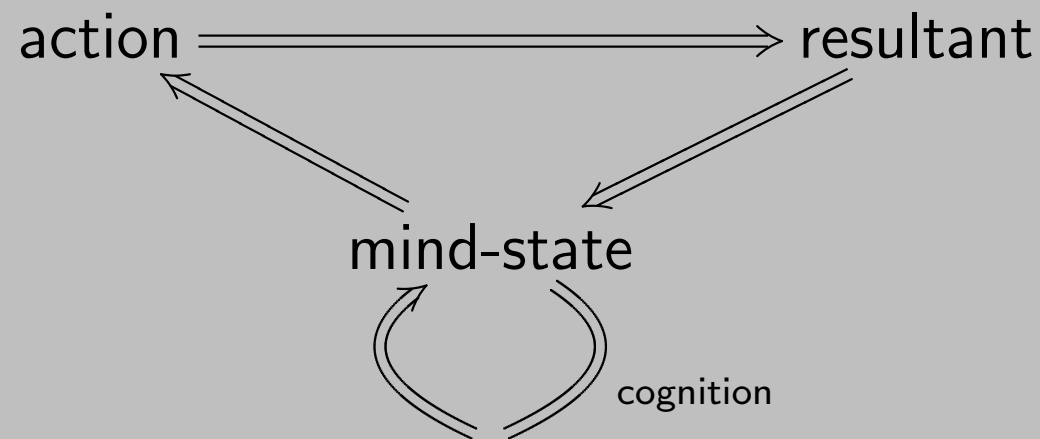


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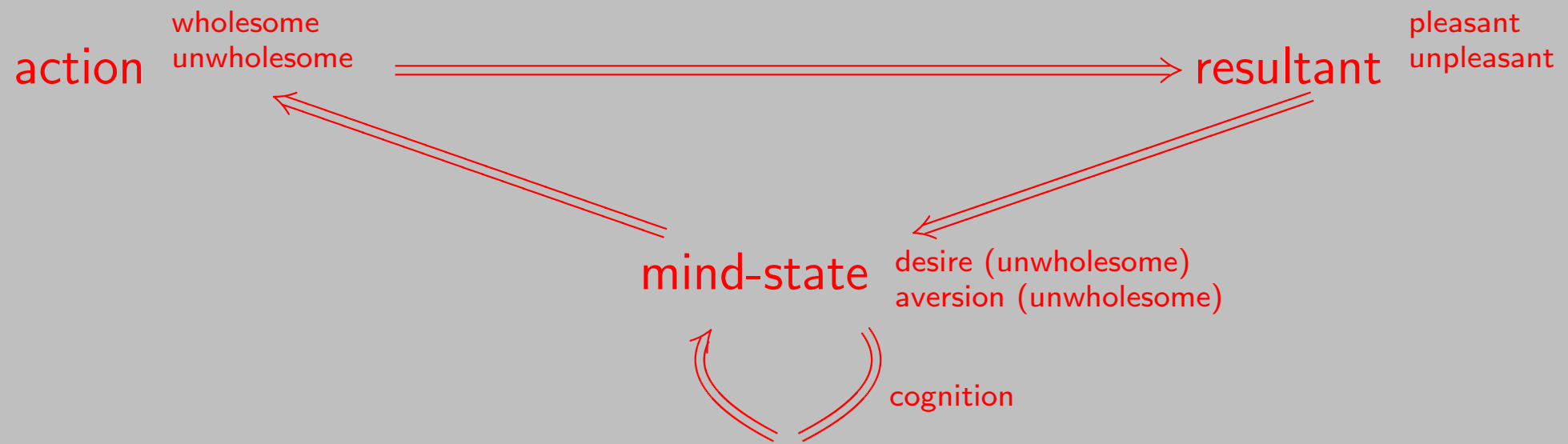


One more detail

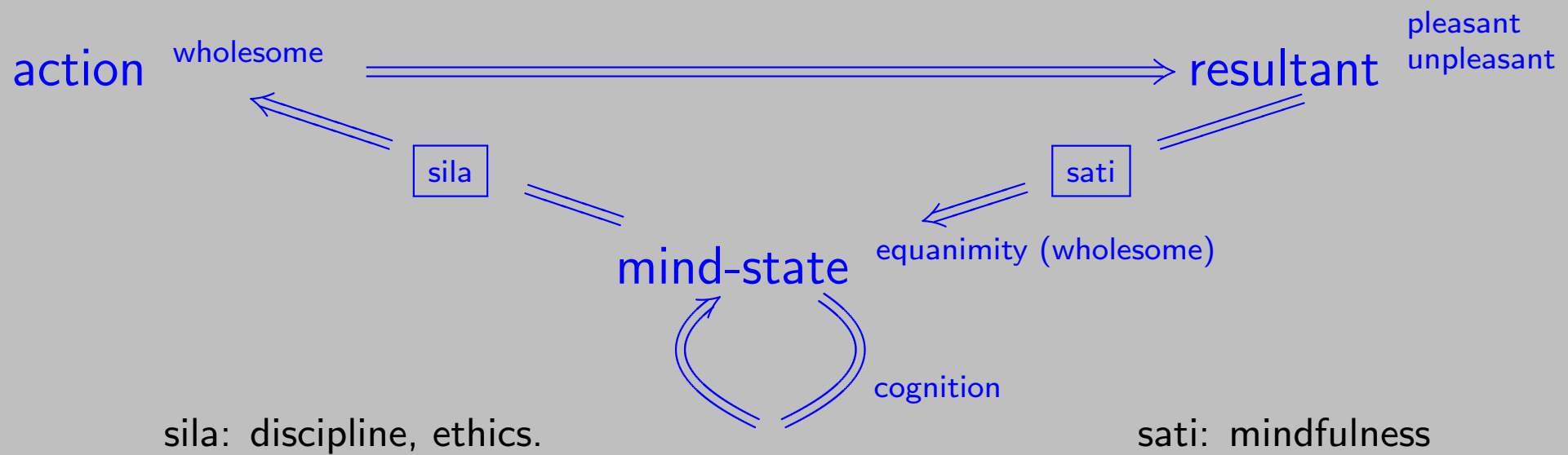
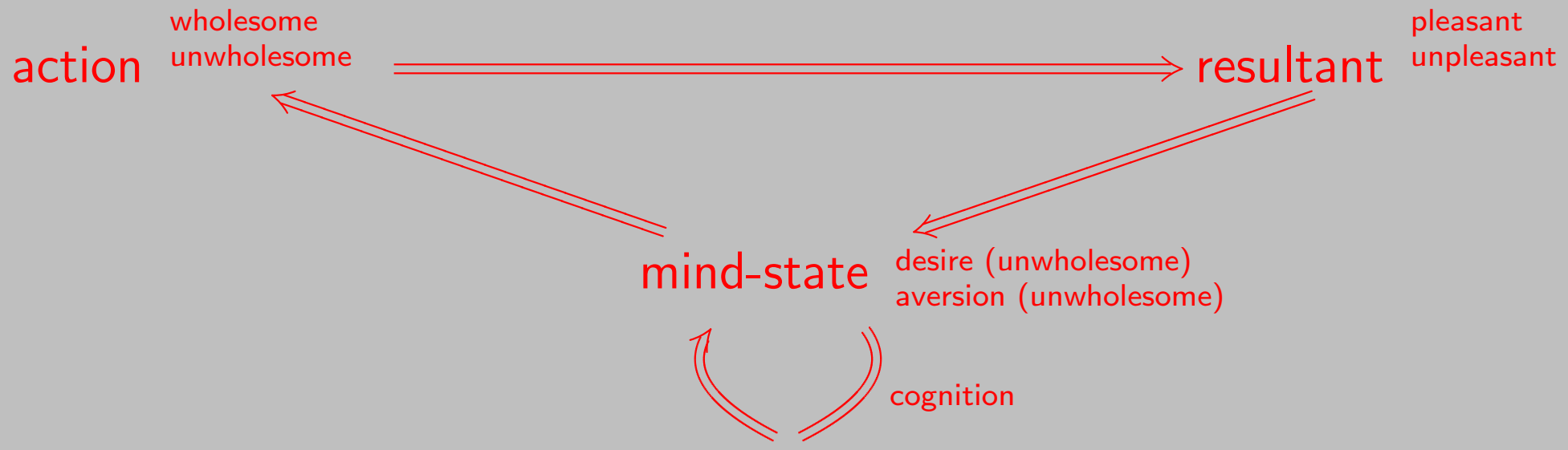


DO: this happens in a [near-deterministic](#) way

1.3 DO, the vicious circle of suffering and its purification



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1.4 Virtual Reality (VR)

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)

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

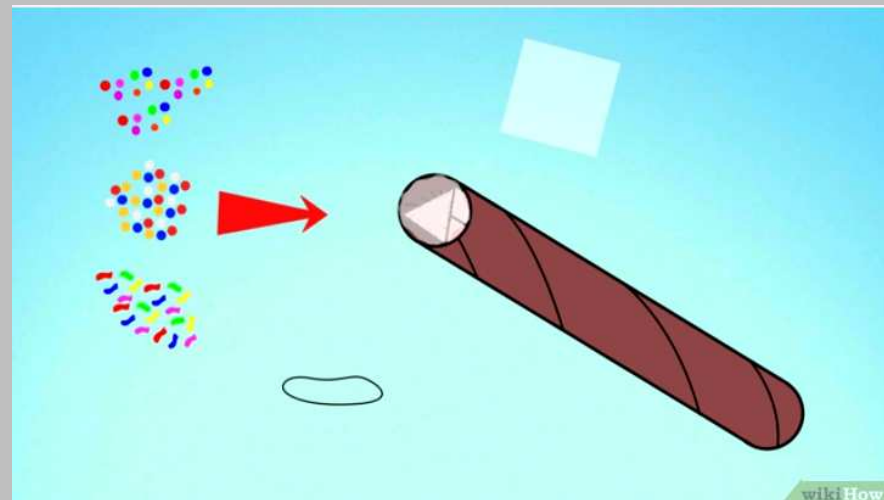
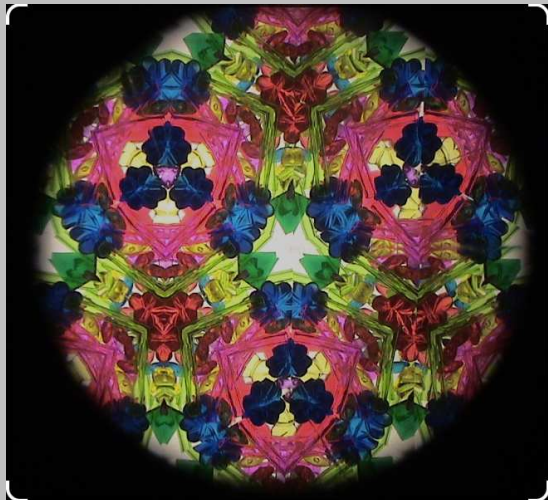
non-permanence: Virtual Reality (VR) collapses, vibrates

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)

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

emptiness $\overset{?}{\mapsto}$ 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)

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)

- 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