

The Brain on the Mind

&

the Mind on the Brain

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Radboud University

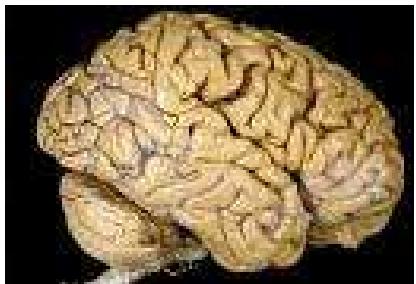
Nijmegen, The Netherlands

Two directions

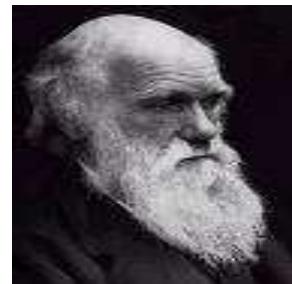
The brain (in the form of science) has to say things on the mind

The mind (in the form of trained introspection via insight meditation)

may have something to say about the brain (hypotheses)



Brain



Mind

Power of introspection

Physicists since Newton 1672: colors form a 1D phenomenon
(wavelength λ of the light)

Goethe 1810: colors form a 3D phenomenon

Colors I



(1.0,1.0,1.0)



(1.0,1.0,.80)



(1.0,1.0,.58)



(1.0,1.0,.00)



(1.0,.80,1.0)



(1.0,.80,.80)



(1.0,.80,.58)



(1.0,.80,.00)



(1.0,.58,1.0)



(1.0,.58,.80)



(1.0,.58,.58)



(1.0,.58,.00)



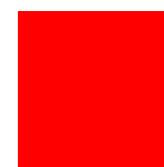
(1.0,00,1.0)



(1.0,00,.80)



(1.0,00,.58)



(1.0,00,.00)

Colors II



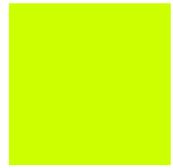
(.80,1.0,1.0)



(.80,1.0,.80)



(.80,1.0,.58)



(.80,1.0,.00)



(.80,.80,1.0)



(.80,.80,.80)



(.80,.80,.58)



(.80,.80,.00)



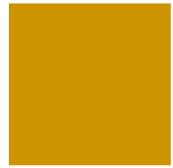
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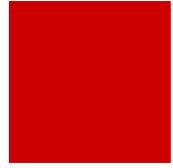
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(.80,.00,.80)



(.80,.00,.58)



(.80,.00,.00)

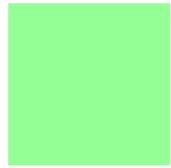
Colors III



(.58,1.0,1.0)



(.58,1.0,.80)



(.58,1.0,.58)



(.58,1.0,.00)



(.58,.80,1.0)



(.58,.80,.80)



(.58,.80,.58)



(.58,.80,.00)



(.58,.58,1.0)



(.58,.58,.80)



(.58,.58,.58)



(.58,.58,.00)



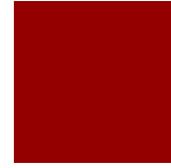
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(.58,.00,.80)



(.58,.00,.58)

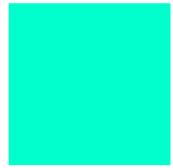


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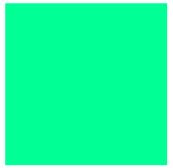
Colors IV



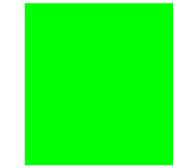
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(.00,1.0,.80)



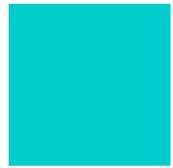
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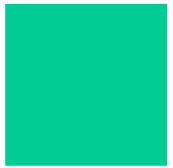
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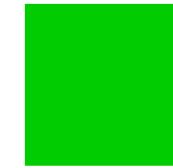
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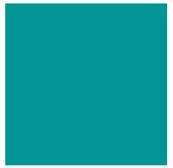
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(.00,.58,1.0)



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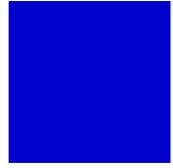
(.00,.58,.58)



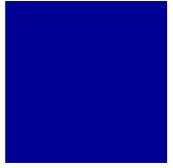
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(.00,.00,.80)



(.00,.00,.58)



(.00,.00,.00)

Consequences of Goethe's observation

Hypothesis to resolve color controversy (Young and Helmholtz):

The retina has **three** kinds color receptors

Colors are 1D at their production and 3D at their perception

This gave rise to a multi- 10^9 € industry (color photography, -TV, -beamers)

The hypothesis was confirmed only in 1960!

Free will unleashed

Henk Barendregt & Karin Videc

Four violations of narcissism

1. Copernicus we are not the center of the universe
2. Darwin we are not the summit of creation
3. Freud our personality is not fixed, often neurotic
4. Buddha we do not have a self

We like to be the boss in situations but we are not

We like to be the boss over our body but we are not

We like to be the boss over our mind but we are not

St Augustin (Confessions):

*If my mind orders my body to do something,
then my body obeys so well,
that one can hardly distinguish between the order and its execution.*

*If, however, my mind orders my mind to do something,
then it does not listen, even if it is the same mind.*

Why this monstrous phenomenon and for what purpose?

The three characteristics

Life is

changing	unstable
selfless	we are not the boss
suffering	evolution 'wants us' to be in control

This is concerned with daily things

There is a deeper form of the three characteristics

Consciousness is

changing	chaotic
selfless	beyond control
suffering	disgust for emptiness

This is concerned with existential crises

Your turn

Perhaps also something on the synchronicity hypothesis:
cognition consists of synchronized neural activity.

(von der Malsburg, Singer)

Sariputta: 20 wrong views of self

Human: matter, feelings, thinking, action, consciousness

Addressing

Materialists: self is not matter
 self is not in matter
 self is not of matter
 self does not host matter

Romanticists: self is not feeling
 self is not in feeling
 self is not of feeling
 self does not host feeling

Thinkers: self is not thinking
 self is not in thinking
 self is not of thinking
 self does not host thinking

Doers: self is not doing
 self is not in doing
 self is not of doing
 self does not host doing

Idealists: self is not consciousness
 self is not in consciousness
 self is not of consciousness
 self does not host consciousness

Buddhagosa (400 A.D.)

Traditional view:

If we perform unwholesome actions (kamma),
then we get unwholesome results;
if we perform wholesome actions,
then we get wholesome results.

Disspeller of the delusion

Buddhagosa

[Ontmaskering van de begoocheling]

*There is no one that causes kamma
and no one that experiences its result.
Phenomena alone arise.
This is the right view.*

Nevertheless we can be held responsible for our actions!