

# Module 6, Part 1 - final transcript and srt.

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## SUMMARY KEYWORDS

object, mind, meditation, parts, reality, exist, elements, universe, sense, meditate, hydrogen, understanding, deeper, interdependent, particles, buddhist, science, oxygen, carbon, phone

## SPEAKERS

Scott Snibbe

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**S** Scott Snibbe 00:04

So hi, everybody! It's really a pleasure being part of this seminar, and I got an awful lot out of listening to the last one, so I was really grateful to be part of it. So I'm not going to lecture on these topics - you just heard way more advanced experts than myself talk about them. But the purpose of this session now is to gain some experience of them. So the first meditation is going to be on "How Things Exist", which, again, is not necessarily an answer to how things exist, but a fairly deep way to ask that question. You know, the way that Buddhists do it in meditation, because the perspective from the Buddhist view is that - as interesting and compelling as even a seminar like this is that we've just gone through - that if you only study the topic, it doesn't become part of your being, part of the way you think, part of the way that you see reality, and part of the way that you treat other people.

**S** Scott Snibbe 01:04

And so there's two other steps. So there's studying or listening. And then there is contemplating/thinking about it. So that's seen as the second step: to actually make something part of your reality, is to think about it later, which you will probably even do with, you know, watching Star Wars, or an Avengers movie or something like that - like when you watch those things, they become part of your reality. So, you can think of this kind of meditation that's almost like watching a movie that affects your reality, in a very deep way. But then the last way beyond contemplation is - we don't usually sit and meditate about, you know, a movie that we just saw - but you meditate on the topic, so you meditate on the topic that these wonderful speakers just talked about. And that's when it really gets deeply integrated into your psyche - you know, it changes the way that you see the world, you perceive the world, and also how you treat other people, and how you treat yourself.

**S** Scott Snibbe 02:01

In general, there's said to be very, very strong benefits of this type of meditation. This particular one is seen as the ultimate antidote to a lot of the things that cause us to suffer in

reality: this sense of being separate from other things, it seemed to be the ultimate cause of suffering and pain in life. Not, of course, the material suffering - like we all experience like sickness and accidents, and so on and running out of money and so on - but the mental causes of suffering, you know, kind of that second level of suffering, where we're angry and anxious, and afraid, and so on. To find ways of working through those productively.

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Scott Snibbe 02:43

So, the first meditation that we're going to do is on this topic, How Things Exist. And it's actually nice to do it right now, because we had such a nice introduction from these, you know, four other hours of discussion today. And it's actually quite simple to summarise, even in a sentence, which is, you could say that: things exist as parts, you know, so nothing is unitary, everything has parts. And that all of those parts didn't come from nowhere, they all have causes somehow. And then the thing that wraps them together and makes them seem whole and separate, is our mind. That our mind wraps this collection of parts that all have causes, with some sort of a label - a word, like, you know, Scott, or [other names], and so on. And that's it. That's actually you know, the very, very simple explanation of dependent origination - one way of looking at dependent origination. But the way you meditate on it is very elaborate. And that's actually very important. And we'll get into the meditation in a minute. And again, I hope that it will be fun because I try to make it fun. And I enjoy it a lot myself.

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Scott Snibbe 04:00

The old fashioned Buddhist methods for meditating on how things exist like this, use objects like tables, and cups. In fact, you heard some of those in the prior discussion, where you look at a table and you say it has legs and a cup and say it has a handle - I have a cup, you know, we can do that. But, I like to use a much more modern object. This is the one of the ways I've enjoyed modernising this meditation, which is your smartphone. Oh, I have one of those too - you know, you probably do, too. So this is kind of a cool example because I know I'm not as attached to my cup as I am to my smartphone. So it's a really good example of an object that we have kind of probably pretty strong emotions towards.

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Scott Snibbe 04:49

So with this example, when you look at the phone, you see that the phone of course is made of parts, but a lot of times you may not have heard that before except when maybe one of the parts breaks. And also that all of the parts have causes, you know that there are people who made and designed all these different parts, and they came from so many different natural materials. And then your mind wraps the bundle of parts as an iPhone. And I think, you know, Apple is so skillful at making these, sometimes we never really think they're made out of parts. But the meditation is actually pretty cool, because I've researched it really deeply. And this object has like almost every element in the universe in it - and we're going to go through that in the meditation. It's kind of amazing isn't it? That it has almost every element in the universe - no uranium, nothing radioactive. And you do this slowly in meditation to go from an intellectual understanding to an experiential one, right. So it's not just the idea, that's interesting, but actually, it changes how you think of things. And also, I think how your strong emotional reactions to them are the emotions that cause you pain.

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**Scott Snibbe 05:56**

So that's the first meditation we'll do, which is on an object and how it exists, which really adds a lot of nice grounding in what we've talked about today in the other sessions. The second meditation that we'll do is on how we exist, you know: how we as a person exist. And that applies the same reasoning to our body and our mind. And we do this in a very specific way, we look at our body and mind, searching specifically for this strong sense of self that we normally feel. And then we see if we can find that self. Within all the parts in Buddhism, they call this meditation The Five Aggregates - which is actually one of the first teachings that the Buddha talked about, like: what you really are. One way, it's a model, just like all models, even like scientific models, where you break yourself down into your body. And then four different aspects of mind, which we'll get to.

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**Scott Snibbe 06:50**

They say, this is a very advanced topic and one of the pitfalls of this topic is a warning that the people who think about it don't fall into nihilism. So to especially the feeling that you don't exist at all, and that your actions have no consequence, you know, kind of a moral nihilism. So, traditionally, for that reason, they [Buddhists] actually kept this topic to advanced students - or even restricted or kept kind of secret, until students were ready for it. I heard Robert Thurman talk recently about this topic, which he speaks very openly about all the time and even more advanced topics. And he says that he doesn't think this concern is such a big deal for Westerners because he says basically, a lot of us are already nihilists. He said, because our culture tells us that we came from nothing, and we go back into nothing. He [Thurman] says that so for us, this meditation might actually be one that takes us away from nihilism, and more towards a connecting with a deeper sense of wholeness and connectedness and interconnectedness with the universe and others.

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**Scott Snibbe 08:08**

And also, the way that I've tried to structure the meditations, which is, you know, from the Buddhist tradition, is to keep this sense of wonder and connection without making you feel unmoored. So for me, when I do these meditations myself, it often feels almost like watching an episode of Cosmos, if you've ever seen that show (or BBC documentaries on the universe), where you get a bigger and bigger sense of how things exist, and a subtler sense of who you are. But I do want to just say as a caveat, that if you do start to feel uncomfortable or unmoored in any way like that, please feel free to just stop listening to me if you want. And you can just ground yourself in your breath in your body, that's often a good way to think: to always come back - to just come back to your breath, come back to the sensations in your body, if for some reason you do feel unmoored or frightened or something like that.

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**Scott Snibbe 09:10**

So, there is an element of posture involved in meditation. There are many different options for it. But take take a meditation seat, and there's a few ways you can do that. You can do it cross legged on the floor seated on a cushion, which is a traditional way to meditate. You can sit

upright in a chair with your legs uncrossed and your feet flat on the floor. So try to do that now. It's almost like tuning an antenna where you move it back and forth. And then half close your eyes. They say Ideally, you let a little bit of light in and that keeps you awake. You can place your hands with the palms up in your lap. And we're gonna spend a few minutes probing the deepest nature of reality together now - for a reason, you know: in order to bring out a healthier, and more interdependent understanding of ourselves, and the things around us. You know, not just out of curiosity, but out of a motivation to become more present and beneficial - to become a more beneficial presence in the world, for both my own lasting happiness, and for the happiness and the well-being of everyone around me.

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Scott Snibbe 10:41

So the motivation is an important first part in meditation in this tradition. And so we do this now, by trying to better understand the interdependent, dynamic nature of reality, the role that our mind sometimes plays in distorting reality, and to break down the illusion of unchanging, solid, interdependent objects and the mistaken view that things outside ourselves have the capacity to bring us pleasure or pain from their own side. So focus on your breath, just for one minute, to stabilise the mind. You can watch the breath as it comes in your nostrils, out your nostrils - or at the rise and fall of your abdomen. And as you're trying to focus on your breath for one minute, which is even in itself difficult, if thoughts and feelings arise in your body, or memories or plans, just let them pass by and bring your mind back to your breath as you feel it coming in and out of your nostrils with the rise and fall of your abdomen. So just one minute focus on our breath together.

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Scott Snibbe 13:51

So now we're going to delve into the Buddhist view of reality. A view that sees things as composed of three elements: 1. the parts of an object, 2. the causes that bring them together, 3. and the mind that sees those parts and their causes as a singular separate entity. So bring to mind some external object that we're going to examine how it exists. And it can be helpful to choose an object that you have some strong attachment toward. We're talking about inanimate objects for the purpose of this meditation. And for a modern person, a phone is ready at hand, and it's maybe our most prized possession after our body. Something we get anxious about when we're parted from it even for a minute. So maybe you can choose that object today for your meditation. Or you might choose your car, or your house, if you have one, or your apartment, or even your cosy room that you're in right now. Or some type of food that you crave - a favourite meal - so bring it to mind right now.

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Scott Snibbe 15:53

And once you have this object of attachment in mind, first acknowledge that it does bring you some conventional pleasure. And it's useful and beneficial in many ways to our life. And I can feel grateful for that. And then we dive deeper. So we seek to understand some of the ways in which we mistakenly see the object. And also the simple wonder of how the object comes together. And how it functions through so many different parts, and causes. So to come to understand reality better, we first examine the parts of our object, looking at the object

objectively, the way that science tells us it exists. So we start with the bigger, more obvious parts of the object. And as we consider each of these parts, think about whether the phone, or the car, the house, the delicious food - if you can find its essence in that part.

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### Scott Snibbe 17:37

So if you're thinking of a phone, consider whether the phone is found in its screen. In it's computer chips. In the case, the battery, or the buttons... If it's a car you're examining, you could consider how it has wheels, an engine, a chassis, an interior, a steering wheel, windows, a dashboard. Do you find your car in any of those individual parts or the collection of parts? If you're thinking about your house or your room, there's the foundation, the interior framing, the floors, the walls, the ceiling, the electrical fixtures, plumbing, pipes. Is the house any one of those parts? Or is it the collection? And if you're thinking of food, say a piece of cake, for example. You can think of the flour, the sugar, the eggs, the butter. If we had all these separated out on a plate, would we find them as appealing? Would we be even willing to eat them? So think for a moment specifically about the object you've chosen. And just reflect on the parts. And also think if the object is more or less identified with any of those parts: have that searching, questioning mind. Just for one minute, quietly.

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### Scott Snibbe 19:42

And then we go more deeply. So with the phone you could start to examine the manmade materials of glass and plastic, the electronic components, resistors, capacitors, wires, sensors. With the car: the rubber, the glass, the plastic, the heavy steel frame, the lighter aluminium sheets. With your house or your room the materials it's made of: wood, wire, latex, glass, plastic, drywall, brick, mortar, concrete. And with food: the raw plants and animals that the food came from, wheat, chicken, eggs, sugar cane, cows and cow's milk, fruits hanging from trees, vegetables on the ground connected to the green growing plants in long rows. So as we consider these parts of our object, are we coming closer to finding the essence of the object that attracts us? Meditate silently for one minute just thinking about this level of parts of your object and searching with curiosity if there's some essence - if you can find the object more or less than any of those parts.

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### Scott Snibbe 24:12

Next, we go even deeper to the atomic level: to the elements that these objects are made up of. It turns out that your phone contains almost every element in the periodic table: 70 of the 80 or so naturally occurring elements. Indium, and tin, and oxygen coat the touchscreen display that you touch with your finger every time you interact with it. The processor is mainly made of silicone but also phosphorus, antimony, arsenic, boron, indium, and gallium. The screen is made of a special glass that's made out of silicon dioxide, aluminium, magnesium, sodium, and potassium. Gold and silver and copper are the metals that make all the electrical connections inside. Tantalum fills the capacitors that regulate energy flow. And the rare earth elements itrium, europium, terbium, and gadolinium form the glowing red and green and blue of the screen pixels, some very rare elements. And then the battery is made of lithium, cobalt,

and nickel. And then praseodymium and neodymium are used on the phone speakers and vibrating motors to make very powerful electromagnets. So almost all of the naturally occurring elements in the universe are right there in your phone.

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#### Scott Snibbe 26:46

Your car is made out of fewer elements: about a dozen. Aluminium in the body panels and the wheels, iron and bismuth and calcium and carbon in the steel. Chlorine and hydrogen and oxygen make up the polyvinyl chloride plastics in the mouldings that trim the undercarriage of the car. There's gold and copper in the circuits of your car. Helium used in the braising and leak testing of the auto parts. Magnesium used in the subframes oil pans, bonnets and trunks - and valuable platinum found in the catalytic converter that reduces the exhaust pollution. And then your house or your room is made mostly of natural materials. Wood is mostly carbon, hydrogen, oxygen and nitrogen. The pipes and wires and nails in the home are made of copper, iron, gold, and aluminium. The drywall is made mostly of gypsum that's made out of calcium, sulphur, oxygen and hydrogen. Paints contain zinc, oxygen, sulphur, titanium, carbon, hydrogen, oxygen, and other trace elements depending on the colour. If the object you are thinking of is food: it's made mostly of carbon, oxygen, nitrogen and hydrogen spiced with little bits of phosphorus, sodium, chloride, sulphur, and calcium.

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#### Scott Snibbe 28:57

Whichever object you chose, try to visualise, step back, and imagine your object that you're contemplating broken down into piles and vats of the elements that comprise it. So imagine your phone broken up into 70 tiny piles of granulated matter, piled on your desktop, that make up your phone. Or imagine a car: much bigger piles of the dozen elements that make up your car stacked in front of your house or outside on the street. Imagine the house broken back down into its elements: 1000s of pounds of elements in huge vats or in piles - like vats of carbon and copper, iron and aluminium, calcium, containers filled with liquids and gases, hydrogen, oxygen, nitrogen. Or imagine your dinner plate broken up like this with neat piles of carbon, phosphorus, sodium, chloride, sulphur and calcium paired with little glass containers of oxygen, nitrogen, and hydrogen. Doesn't seem delicious anymore that piece of cake, when you look at it like this.

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#### Scott Snibbe 30:27

So for a minute try and conjure the same emotional attachment you feel to this pile of elements, it's all the same elements in your object. Where did the object go? When we broke up the parts in our mind, do the parts themselves have the same allure as when they're all combined together? Is our love of our phone or home or car or our meal, a love of the parts individually? Then, if we can't find the object in any of the individual parts, how does it make sense that it can be found in the sum of them? Meditate on that silently just for a minute.

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#### Scott Snibbe 32:09

So when we picture these different elements, they still have qualities. They have colours and textures tastes and smells. But when we move our mind below the atomic level we arrive at

textures, tastes and smells. But when we move our mind below the atomic level, we arrive at the invisible world of the subatomic, where there's no longer colour, or form, or taste, or touch, or sound. Atoms are almost entirely empty space. With their subatomic particles, electrons, protons, neutrons, zipping around at incredible speed. And as we've been talking about today, even these subatomic particles don't exist the way we think about them. They seem to be more probabilities. They exist relationally as they interact with, and depend on, and are measured and observed, by other things and other minds. So for a moment, try and picture your phone, your home, your car, or your meal. Try and picture it for a moment as this incredibly active, alive cloud of energy and particles, whatever those are. And ultimately, just a probabilistic coming in and out of existence, of quanta of energy, constantly changing, moving mostly empty space. Focus on that for a moment. How your object exists at whatever your understanding is of this fundamental level of quantum reality. Meditate for one minute like that.

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#### Scott Snibbe 35:19

And now pull back, like that famous movie "Powers of 10", where you're zoomed back to the conventional level - where the illusion of the phone the car, your home or your meal appears to your senses. And seek for a moment if you can observe the object simultaneously in both ways: that you see its conventional way of appearing with form and colour, texture and sound. Like you also see at the same time, with your mind and your intellect, you see through to the parts and the molecules and the elements, the subatomic particles, the quantum probabilities. To do this now for a minute and see what it does to your mind. Does it soften the edges of the strong feelings you have toward your object? Does it give you a deeper sense of awe and wonder and how things truly exist? Just silently for one minute, see if you can hold both realities simultaneously: that of the senses and that of the subtlest underlying reality.

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#### Scott Snibbe 37:34

So that's the analysis into parts. And now we think about the causes that bring these parts together. Their immediate causes - like with your phone: imagine the people that designed it, the people that manufactured all the sub-components, the people who transported these components by plane, ship, truck, or on foot, between dozens of different countries. And it's the same with the parts of your home. Imagine where all the raw materials were made and how they came to be in your home, who designed or grew or melted, cut, brought them to the place where they are now. And similarly with food, bring to mind the people who planted the crops, who watered and fertilised them, who processed or cooked the foods and sold them to you, and how they ended up in your home or in your belly.

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#### Scott Snibbe 39:23

And then there are deeper causes: you can think further back to the evolution of science and technology, Agriculture and Commerce. Even society itself that made the cultivation and collection of these raw materials possible. Think back to the evolution of intelligent life on Earth that led to human beings being able to work together in this way - back to the dawn of life on Earth 4 billion years ago. Then back to the birth of our star - the birth of our solar system. Back further to the explosion of earlier stars, that led to the formation of the heavy elements like carbon and oxygen, that form most of the elements of life on Earth. Think back, even to the start of the universe, when the simpler elements like hydrogen and helium formed. See how

the object that you're thinking about is connected to the entire history of the universe. And see how it's not just connected in the past, but it's still connected at this instant, how each particle in your object feels the gravitational pole of every other particle in the universe. And also interacts electrochemically even at the quantum level, with others nearby. Carl Sagan actually put this really beautifully once - he said: "If you want to bake an apple pie - if you want to know how to bake an apple pie, you have to go all the way back to the Big Bang."

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Scott Snibbe 42:00

And then we move from causes to the mind that labels these caused parts. We consider the role of the mind in reality. The collection of parts in front of you, countless trillions of particles, and they're grouping into molecules, cells, and human made structures. Think about all the causes that brought them together and see how your mind imposes on to the continuity of parts and causes that brought them here this strong label of phone, or home, or meal. And try and see this label in your mind applying that label as equal participants in the existence of your object. And when we do this, we can also see that other people and other types of minds might not see our object, the same way that we do. They may not feel as strongly about your object as you do. They may not care about it at all. Other types of minds and beings might not even see it as a separate, distinct object, the way that we do.

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Scott Snibbe 44:14

And now that you see the object before you in this much richer, interdependent, changing way, for a moment recall again, how you ordinarily see it as singular, independent, unchanging. You might even smile or laugh at the illusion that you impose on reality. And see how shallow our ordinary sense of being is compared to how things exist when we analyse them in this way - in a way only the mind of human beings can: using your imagination and your knowledge and wisdom and science. Things do exist, but they exist in this interdependent, changing way, composed of parts that have causes, and the mind that labels them for a time as your object. And it's possible that you can notice that your strong feeling of attachment might be reduced through seeing reality in this way: the illusion of an independent object that has the power on its own side to bring me pleasure or pain - that gives way to a lighter, more interdependent way of experiencing reality.

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Scott Snibbe 46:04

And then, as you come out of this meditation, you can make an aspiration to continue trying to see things this way, especially when strong feelings of attachment or aversion arise to objects. To see if you can see through the illusion of a solid, separate, unchanging object, to the richly changing, interdependent object that it truly is - a process, that's objectified only through our mind, temporarily imposing a label upon it: a phone, home meal, or anything else. And as a final reminder, you know, from this Buddhist perspective, we meditate on the nature of reality like this, not just because it's interesting and awe inspiring, but because doing so softens our mind, and awakens us to our interdependent role in the universe. And it gives us a sense of responsibility and see how our every action and even every thought has new effects on the world. And it may make us want to make the world a better place in a specific way by carefully attending to our every word and deed as we see the web of cause and effect it has around us.



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Scott Snibbe 47:45

So that's the journey of how to meditate on your iPhone, or piece of cake, or your house, whatever. This topic, you know, the term is "emptiness" [sunyata] they use and this method of trying to taste it is called dependent arising or dependent origination. There are many there are numerous other methods to meditate on emptiness. But this is seen as a very powerful one. Some teachers say the most powerful method is this reasoning of dependent origination. The way that meditation works in this tradition, this type of meditation is called the analytical meditation. And it's a meditation where as you can see, you're not trying to empty your mind, it's quite the opposite: you try to fill up your mind with beneficial thoughts that steer it in a certain direction, in this case, toward better understanding reality. So the way we learn them in this tradition is a lot like jazz, where there's an outline. So you know, the outlines really, actually quite clear and simple, which is to just bring an object to mind, and then break it down into parts, to whatever your understanding is.

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Scott Snibbe 49:12

We're very lucky in the modern world, I think, because we have much deeper material understanding of how objects exist. So you can spend a lot of time on that. I think you can really leverage a scientific, materialist understanding of the world very powerfully, I never thought you know, thinking of neodymium could be inspiring, but in a certain context, it can if you follow I think this Buddhist' outline. And then thinking of the causes, what causes brought all those parts together? And that's crazy thought, right? When you really think about it from the scientific understanding, you have to go back to the Big Bang, you know, the hydrogen and helium - all hydrogen at that moment, you know, came from the Big Bang, and then, stellar explosions for all the heavier elements. And then the mind, whatever the mind is don't don't stress out about what the mind is in this meditation, we will in the next we won't stress out about it, but we'll examine that more in the next meditation.

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Scott Snibbe 50:12

Then the mind the role that the mind plays, as a wrapper, it just wraps a word, you know, language is actually very important to this meditation: that you take a word, which you often use a term label, and you take a word, and you slap it on top of this caused collection of parts. And that's how things exist. And it's not, there's nothing mystical here. Right, you don't have to say the mind is something special, or you have a soul or anything like that. But just to see that the way things exist is that we just call them something, we take a big jumble of things, and then we call it something. And we can make that jumble super fancy and perfectly packaged. But you just never want to forget that it is this collection of parts and it, you know, it came together and it will come apart, it's going to all break apart. But our senses really deceive us. We evolved, I think, you know, from a scientific perspective, we evolved this shortcut of seeing objects, because it's useful, it's conventionally useful to say, you know, there's the tiger chasing me, there's the apple in the tree. You probably wouldn't have survived if you had this incredible interdependent nature of reality and you were kind of, in this blissful meditation, you know, looking at a Mastadon, that's about to skewer you or something like that. So, you know, I think we're a little bit burdened by whatever it is that causes our mind to objectify so much all the time.

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Scott Snibbe 50:33

And so you have to take this from the Buddhist perspective, you have to take this very deliberate, taking apart very slowly, if you can, on the cushion - and not just once. Like, this isn't just a lecture you hear or a class you take once and then: "oh, I got it", you know, like a course. The meditation is to ask this question every day, you know, if you can, ideally, you know, at every moment eventually. But to go through it systematically every day, it's not like doing that analysis once and all of a sudden, you see your iPhone and you see it you always see it's interdependence with all of reality. That you do it a lot, that's what I want to say. So in terms whether this is according to, you know, authentic instructions: to the best of my understanding, the outline is, and then the specifics we're doing in our own modern creative way. The way the way people always have because we have to use our language, our understanding of our current understanding of reality, and so on our current understanding of the mind.

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Scott Snibbe 52:50

Okay, there's a bunch of different people we can quote here. We did a nice interview with his name escapes me at the moment. But he said, science admits to one miracle, just one miracle, which is that all of existence, all of reality, all of the material universe appears instantly out of nowhere, right. And so, like Carlo Rovelli was saying, there is a metaphysics even to science. Right? And that is the biggest metaphysics I think to science is that, you know, everything came out of nothing - in one moment. A lot of scientists wouldn't say that. And, you know, the theory mentioned by the person who just asked a question. Yeah, perhaps that's true. There are scientists exploring - there was even a paper a few weeks ago, seeming to say that you could see some very faint signs of perhaps the prior universe that gave birth to this universe, from my, you know, weak scientific understanding, all those things are very speculative: right now, nobody really knows.

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Scott Snibbe 54:07

Because they say even time itself, you know, science says time itself was began with the Big Bang. So then you have that crazy meta analysis of you know, what, is there a time outside of time? Like, is there another timeline on which time runs? So I don't think anyone has a good answer to what happened before the Big Bang, if that even makes sense. If there are other universes - the Dalai Lama has said quite firmly, he actually said: Big Bang, yes, but not the first big bang. So if you wanted to listen to His Holiness, that's that's what he says. But I don't I don't think any scientists could say what happened before the big bang or whether there were other universes and so on. And like Carlo Rovelli was saying, you know, and like David Deutsch, Carla Rovelli and David Deutsch: the way they say like "sciences models". Right? Like we don't say that even though we have an equation, Newton's equation of gravity. We don't say that that is gravity, right? We don't say gravity is that equation, we say that equation models reality. And so all of science is a model of reality - just as this is, just as what we did it. This is another model of reality where we look at it more from a philosophical perspective.

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Scott Snibbe 55:25



SCOTT STIBBE 55:25

It's a really neat one, though, because it's kind of amazing. Like Carlo Rovelli said how he was so overwhelmed by reading Nagarjuna, because purely from a philosophical basis. I hesitate to say the word common sense, because it's quite deep sense. But from an easily derived philosophical analysis of reality, like we just did, you know, this is like Nagarjuna's analysis, although we haven't applied it to the self yet. That we can derive such a subtle understanding of reality, like what a wonderful and useful model! But it too is a model, you know, even this dependent arising as we as we discussed in the last talk is also a model that is dependent on the minds - like your mind is thinking about the meditation we just did, and the structure that it has. And so that too, is a model. So I like this word model a lot, actually, because it makes you remember: like you can have a model of the Eiffel Tower, and the actual Eiffel Tower, and you never want to like confuse those. When we conflate them: that is actually I think, "mis-knowing" reality.