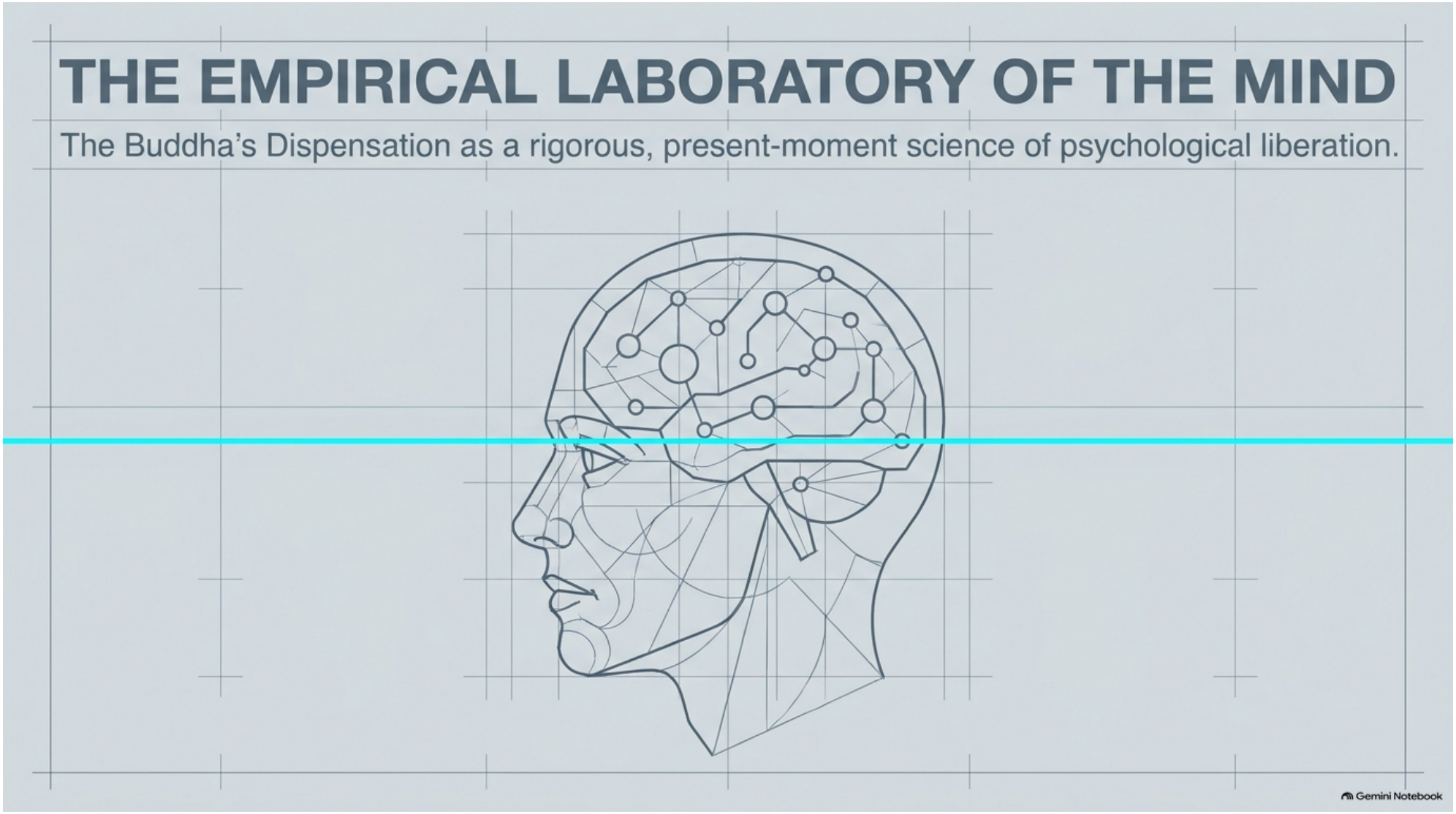
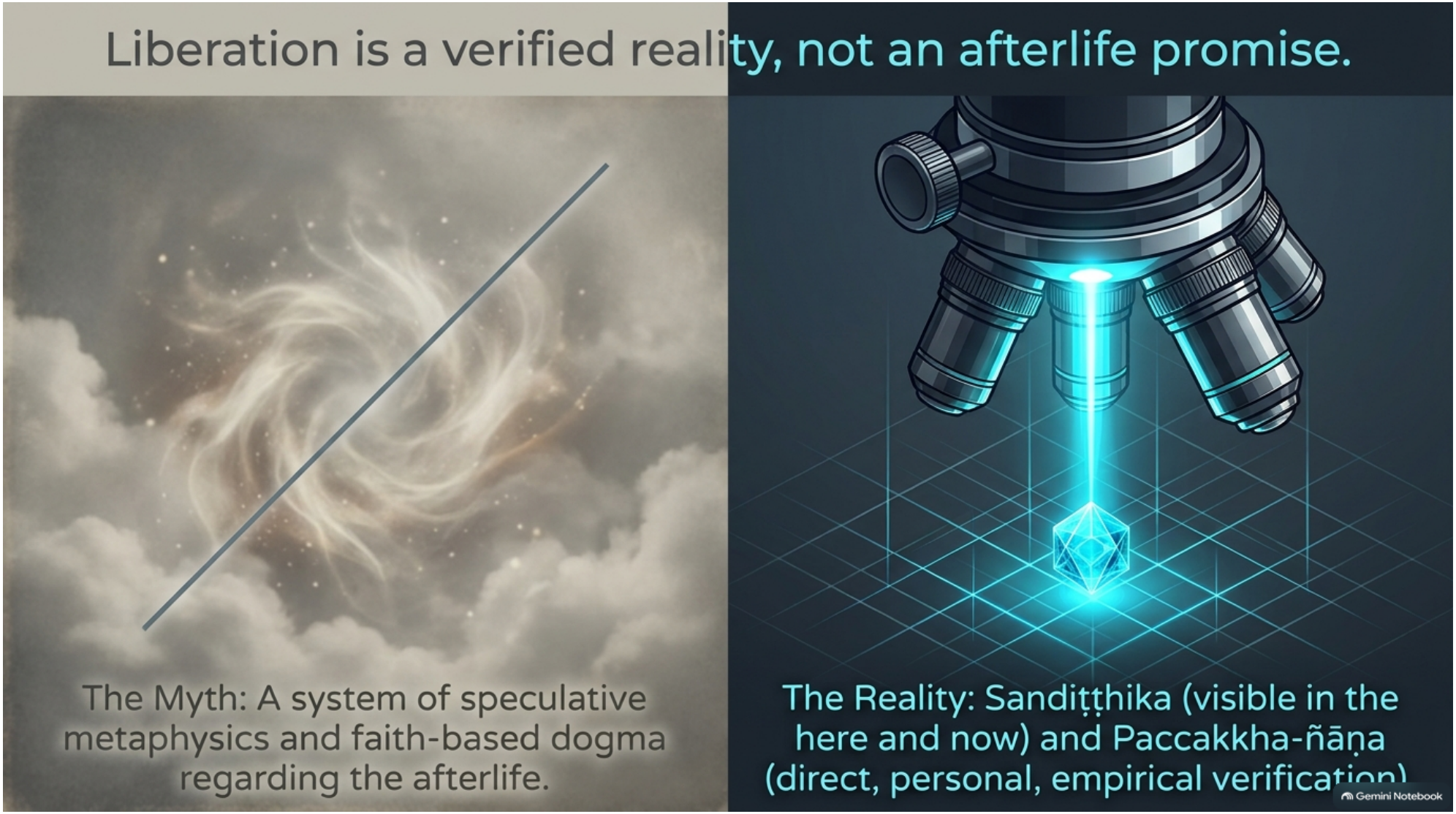


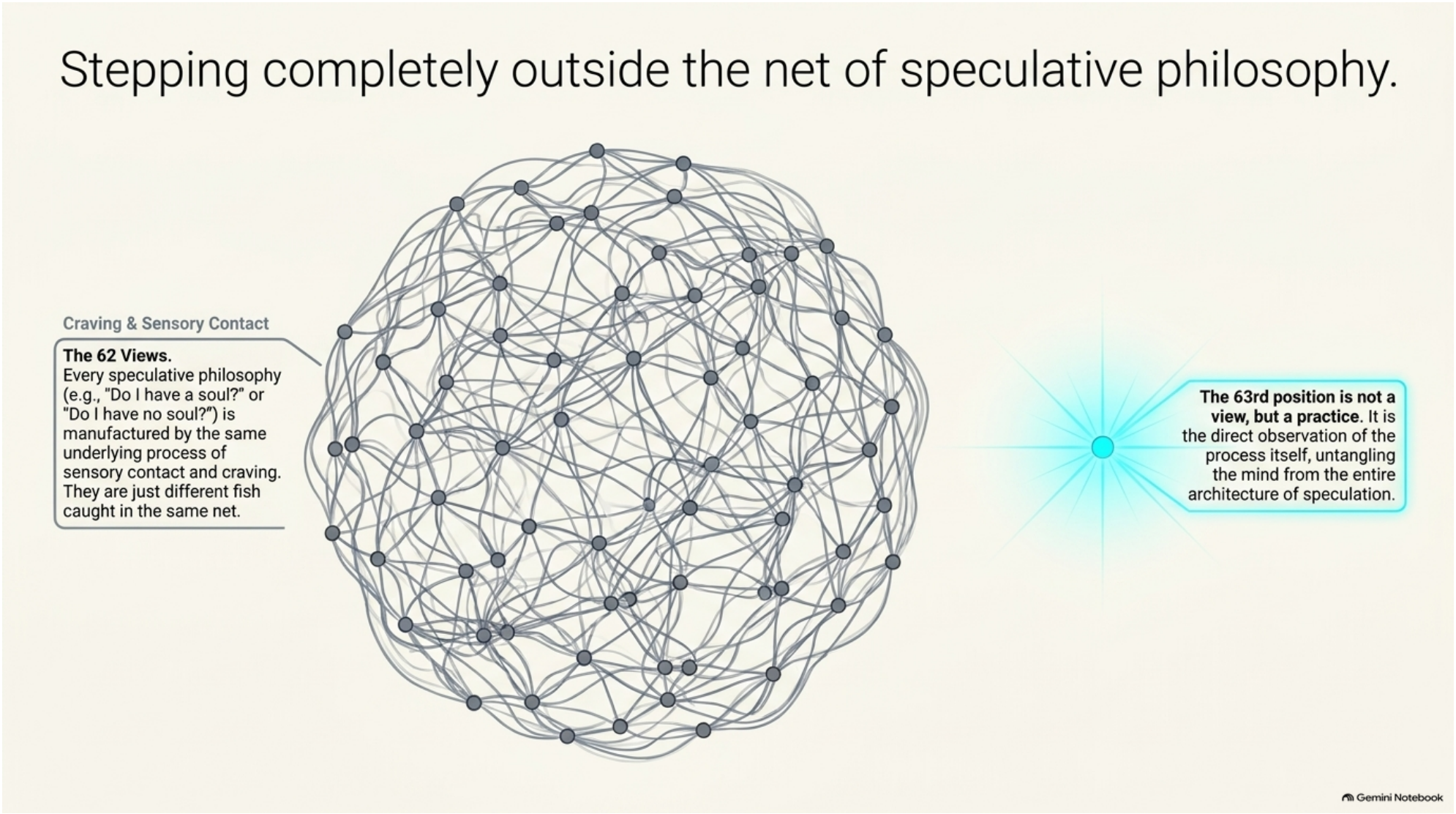
PRESENTER NOTES

Open by framing the talk as an inquiry into lived experience and mental processes. The deck uses Buddhist analysis as a practical framework for examining suffering and release. Clarify that “empirical” here refers to direct observation in practice, not a claim that every traditional category is a modern laboratory construct.



PRESENTER NOTES

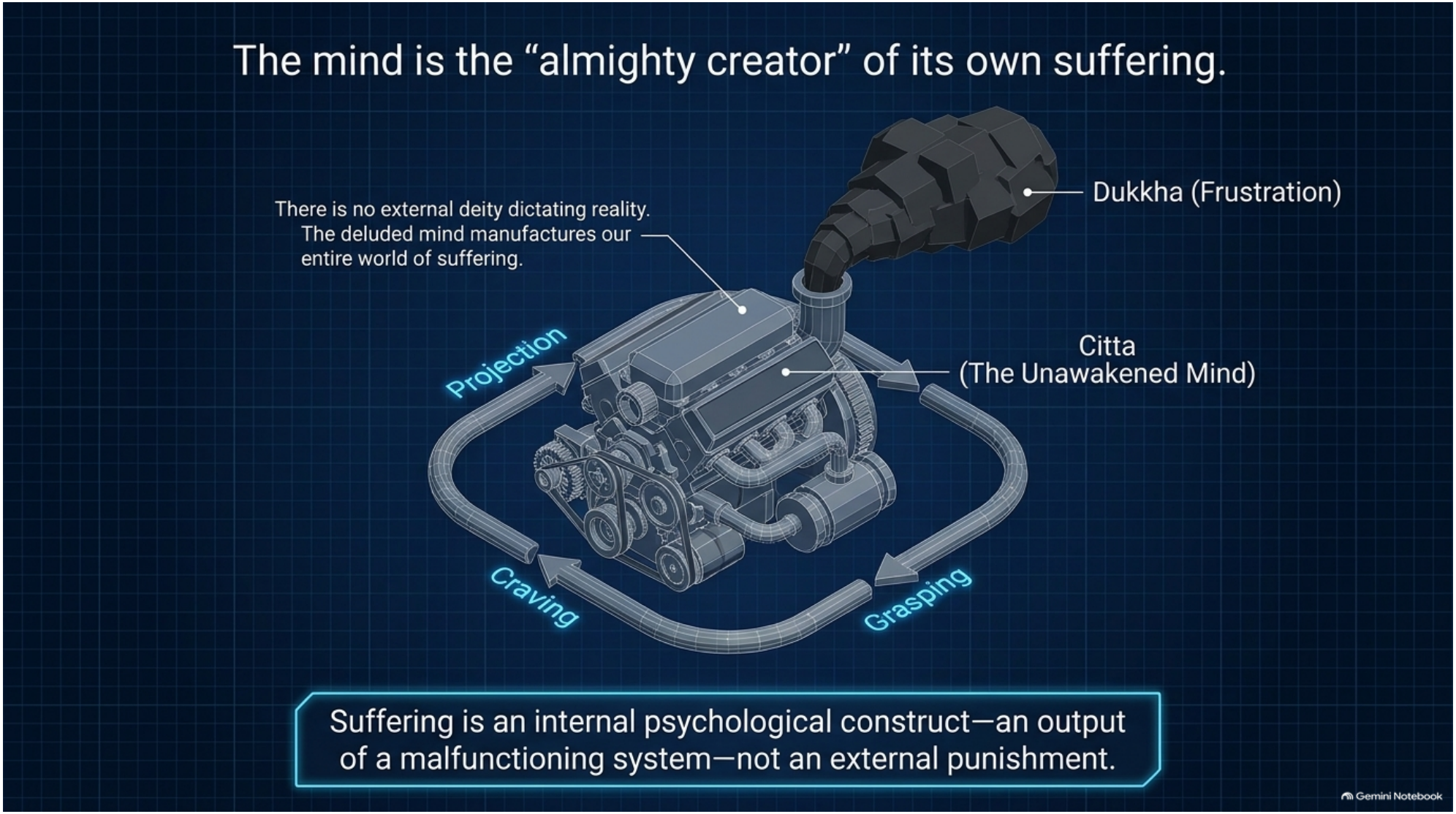
Set up the central contrast: the presentation treats liberation as something to investigate in present experience, rather than a promise about an afterlife. Introduce the Pali terms as Buddhist concepts: sandiṭṭhika points to what is visible here and now, while paccakkha-ñāṇa refers to direct knowledge.



PRESENTER NOTES

Use the network image to describe how views and questions can arise through contact, feeling, and craving. The “63rd position” is the deck’s label for stepping out of speculative positions through observation. Present this as the talk’s interpretive framework, not as a standard cognitive-science taxonomy.

Slide 04



PRESENTER NOTES

Walk through the machine as a model of how suffering can be produced: the mind projects meaning, then craving and grasping keep the cycle moving. Dukkha names the resulting stress or dissatisfaction. The point is to examine these conditions as mental processes rather than assign blame to an external force.

Shifting from apparent narratives to ultimate mechanisms.

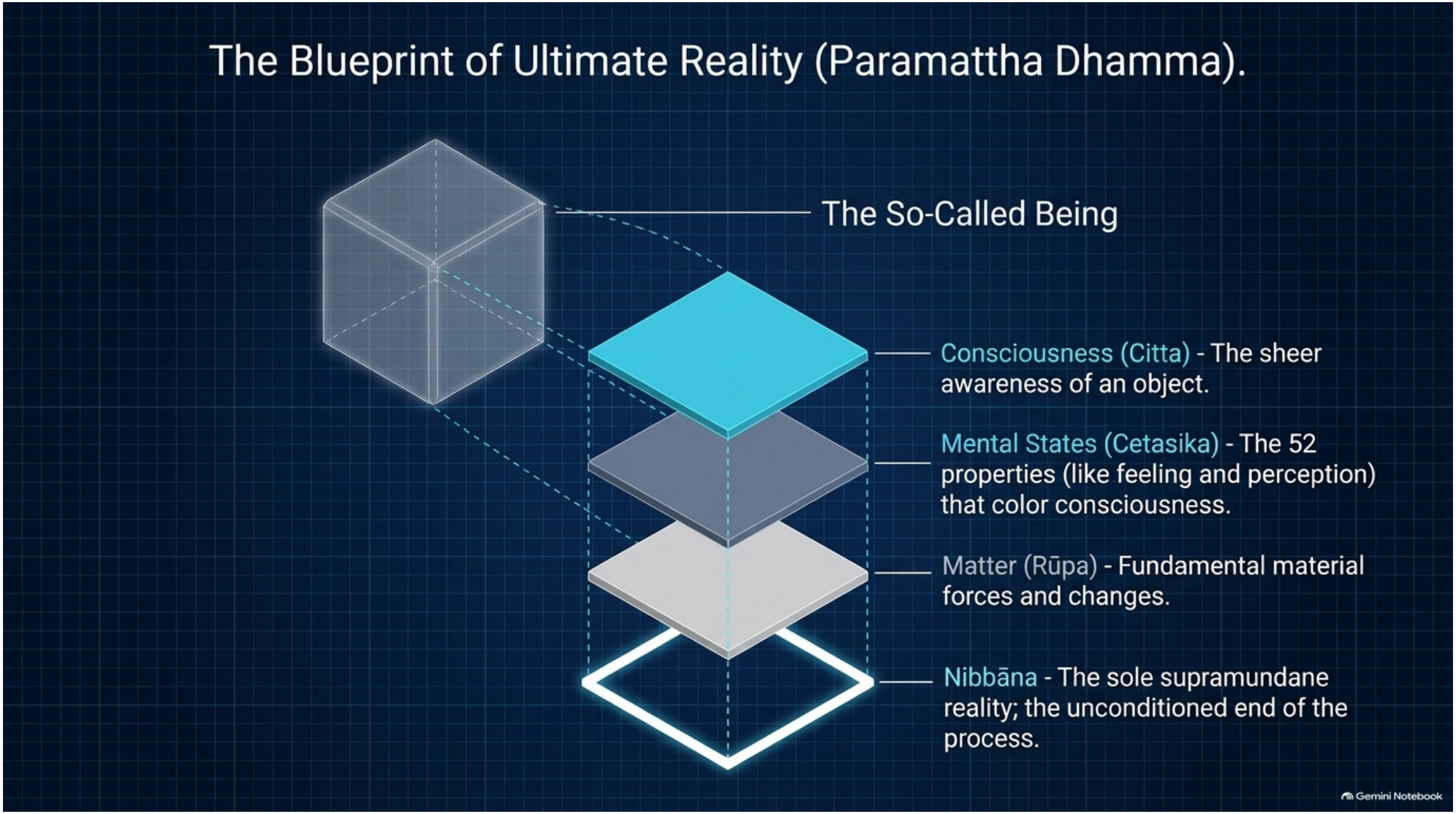
Conventional Truth (Sammuti-sacca) The apparent narrative.	Ultimate Truth (Paramattha-sacca) The microscopic analysis of irreducible elements.
I am a person walking.	Intention arises; physical elements shift.
This is a solid table.	Vibrational forces and qualities.
Water.	H2O.
Buddhism teaches a psychology without a psyche.	

Gemini Notebook

PRESENTER NOTES

Distinguish conventional descriptions from analysis into components. “A person walking” and “a solid table” work in ordinary conversation; the ultimate-truth column asks what processes and material qualities those labels summarize. The H2O example illustrates levels of description. These are Buddhist analytical categories, not a replacement for physics or biology.

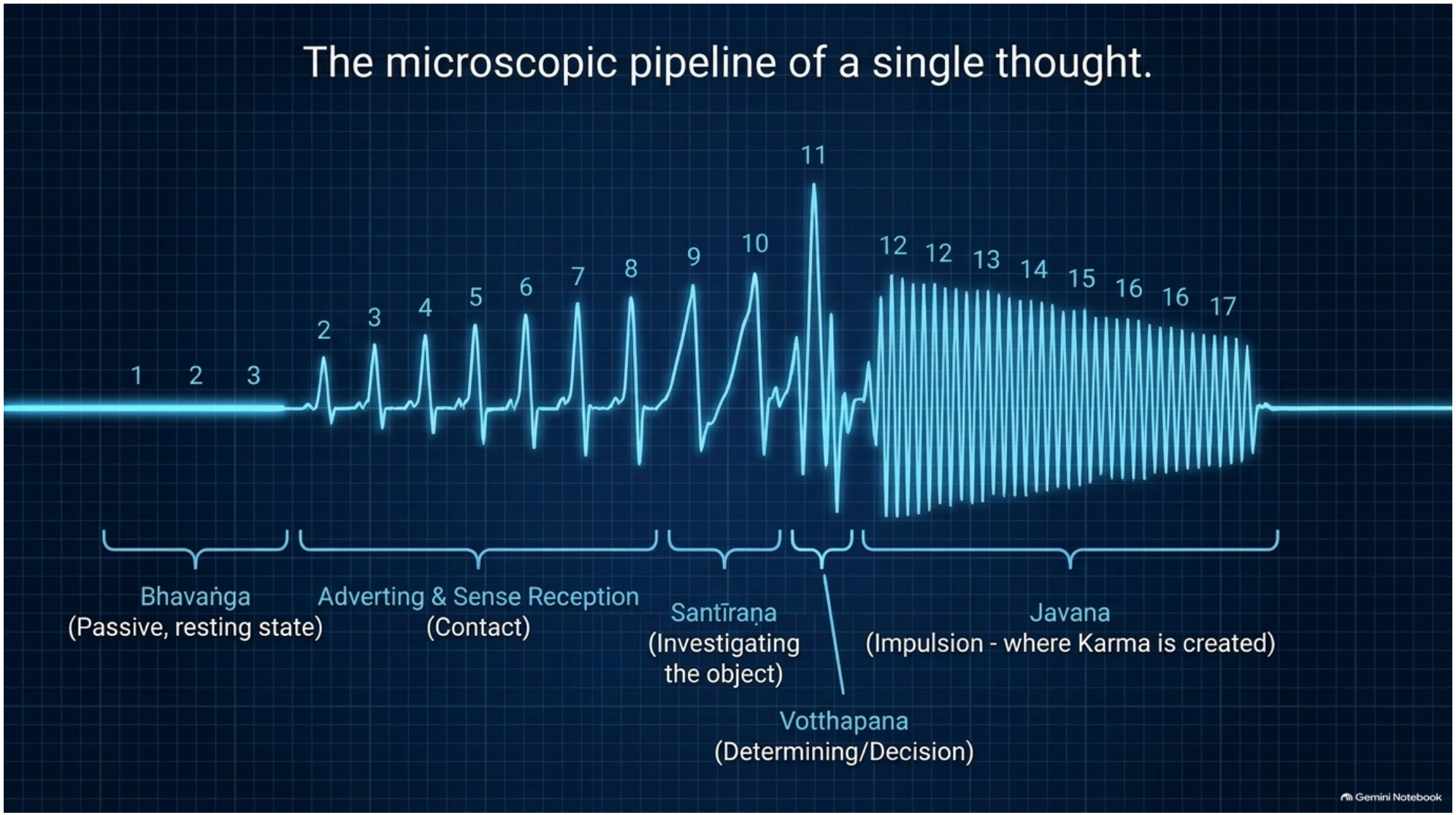
Slide 06



PRESENTER NOTES

Introduce the layers shown here: rūpa for material form, citta for consciousness, and cetasika for mental factors. The slide also places Nibbāna beyond conditioned processes. The list of 52 mental factors belongs to a particular Abhidhamma classification; explain it as part of the tradition's map rather than a count established by contemporary neuroscience.

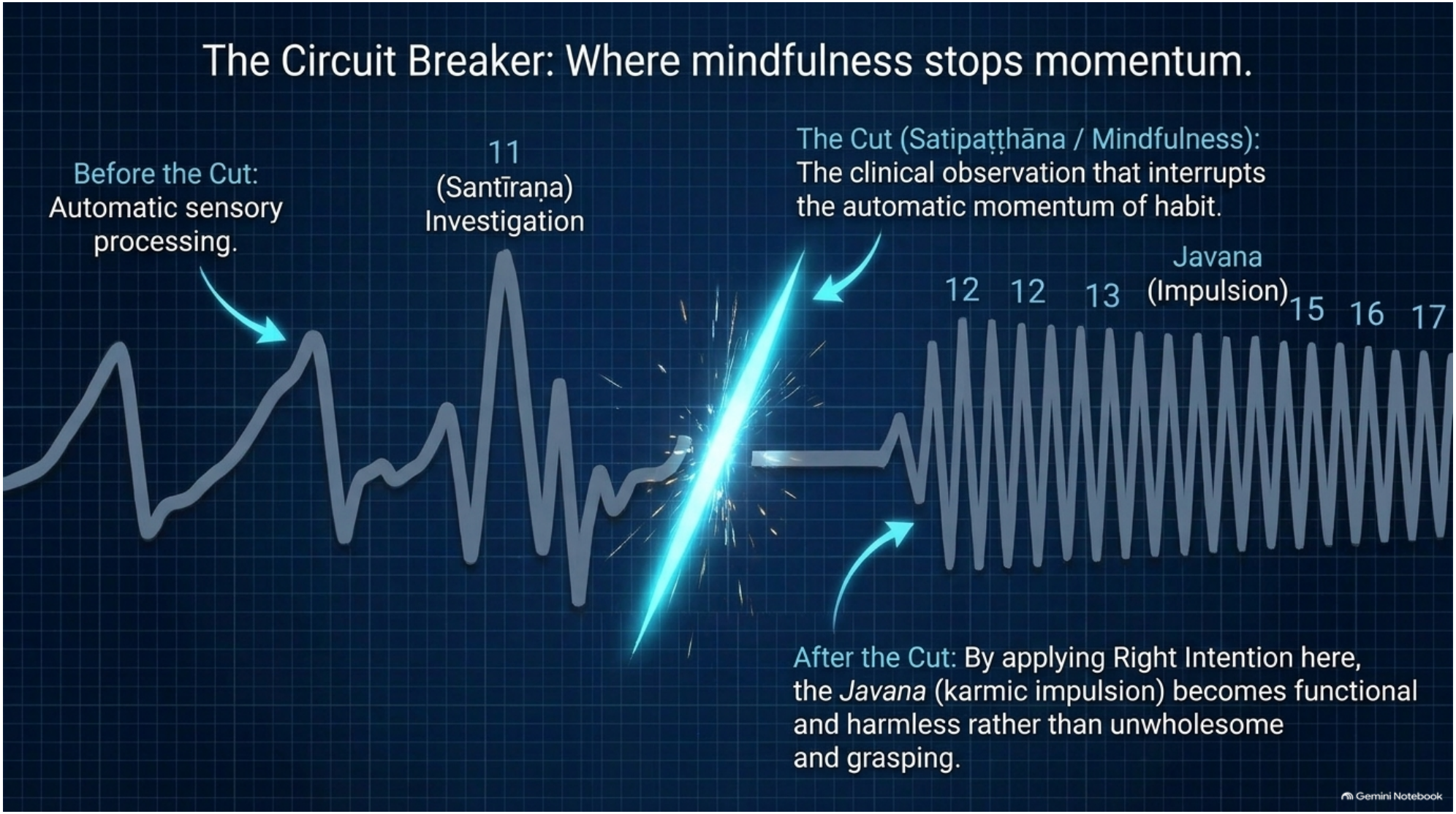
Slide 07



PRESENTER NOTES

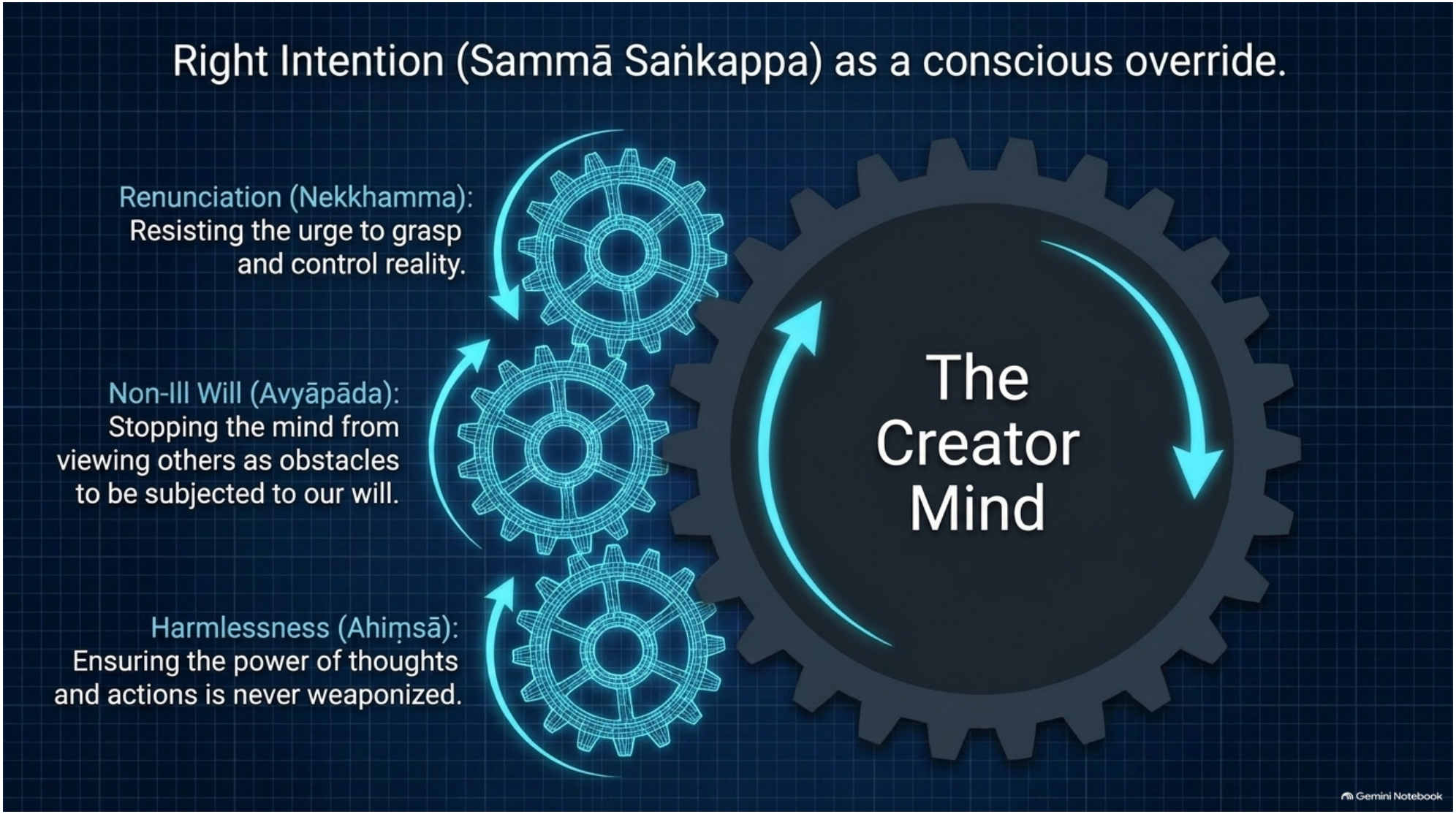
Trace the sequence from a passive resting state through sensory contact, investigation, decision, and javana, the impulsive phase where the tradition locates karmic action. Use the waveform to make the sequence easier to follow. It is a schematic account of cognition in Buddhist analysis, not a measured neural trace.

Slide 08



PRESENTER NOTES

Compare the automatic sequence before the “cut” with the response after mindful observation. Satipaṭṭhāna means establishing mindfulness; the diagram presents it as interrupting habitual momentum so intention can guide the response. Emphasize the practical question: what changes when the impulse is noticed before it becomes action?



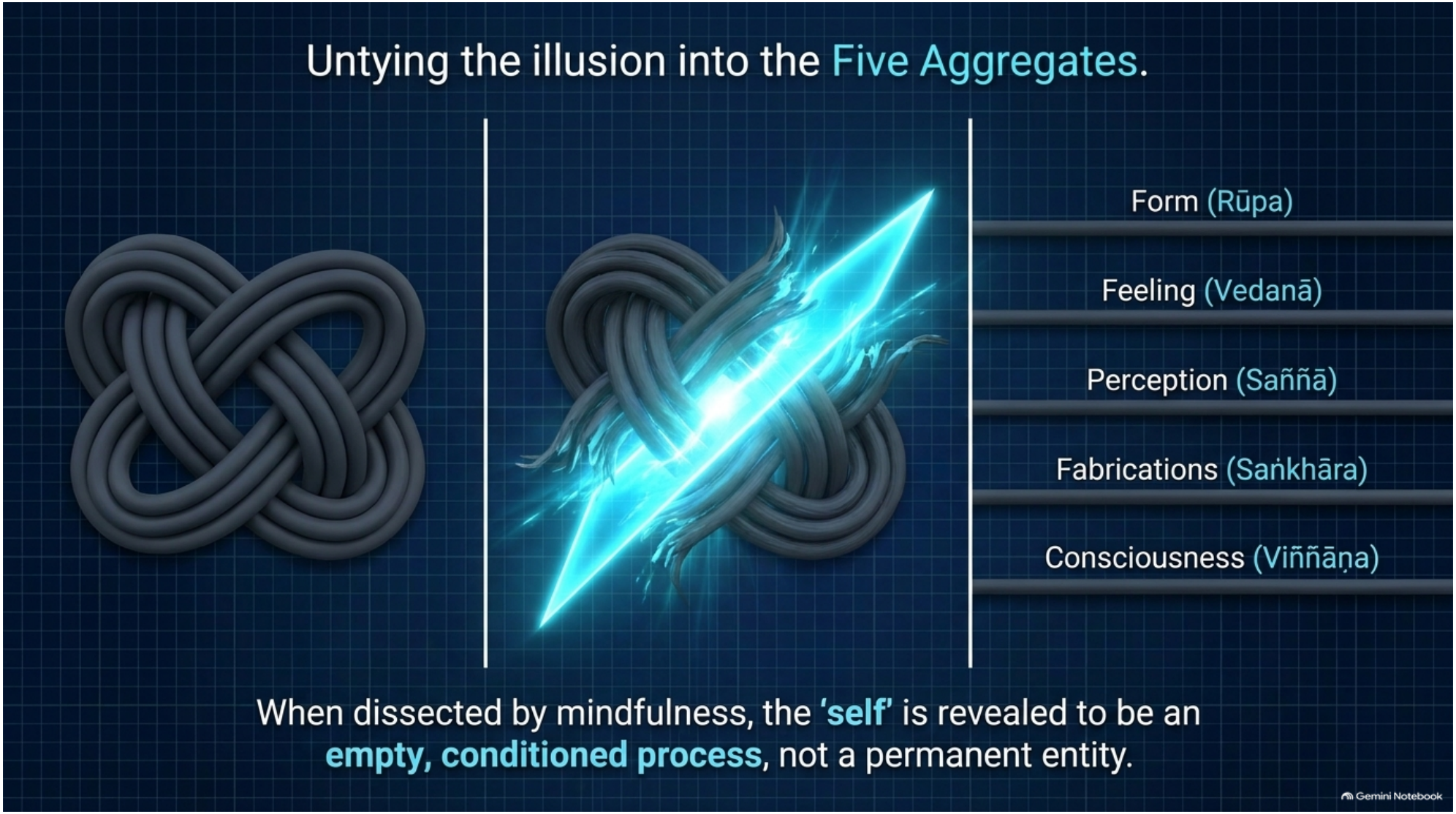
PRESENTER NOTES

Explain right intention through the three qualities named on the slide: renunciation, goodwill, and harmlessness. These serve as an ethical direction for attention and action. The “creator mind” is a metaphor for how intentions shape responses; it does not mean the mind literally creates all external reality.



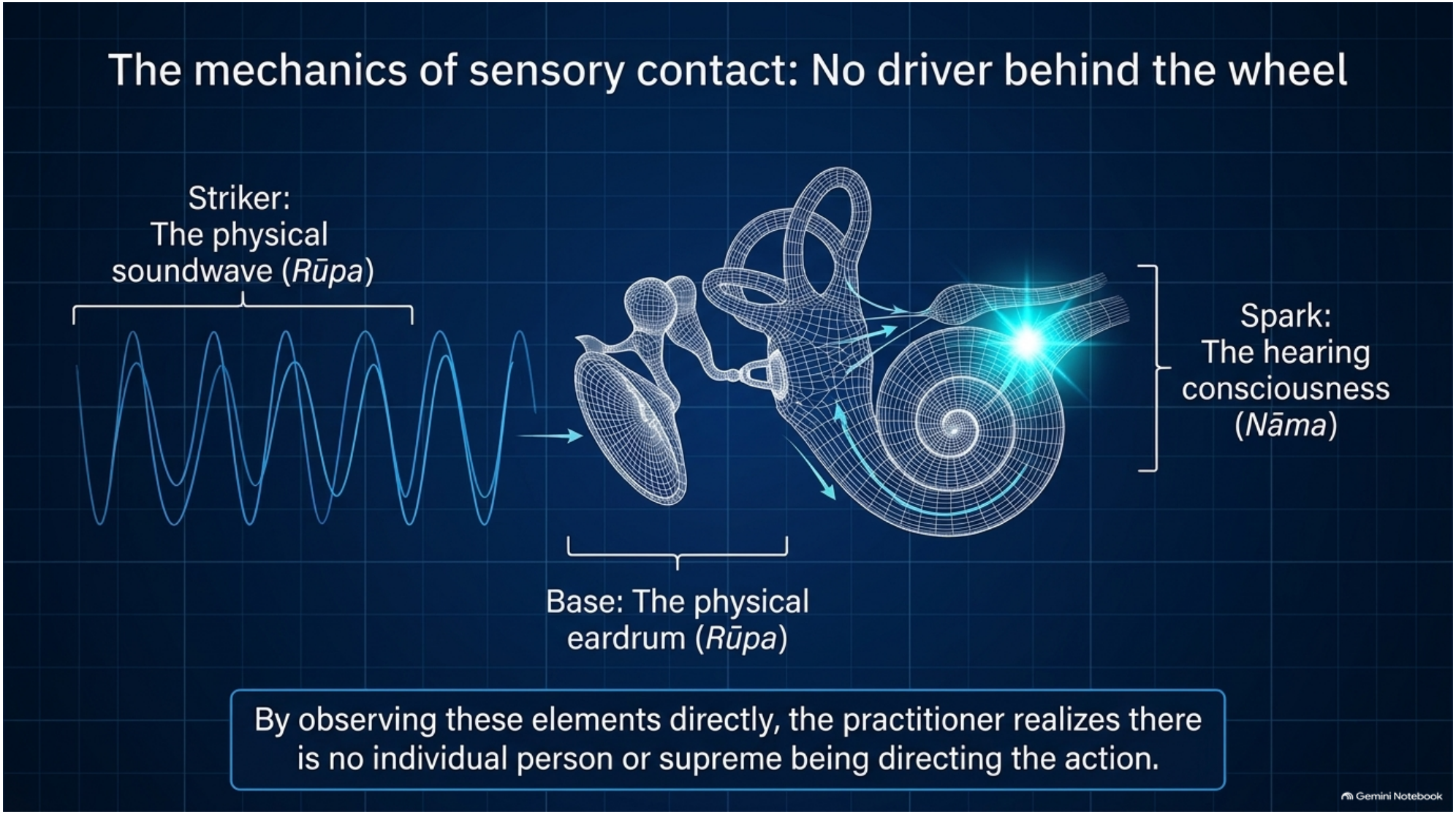
PRESENTER NOTES

Describe the knot as a felt sense of a permanent self that forms when experience is interpreted as belonging to an enduring observer. Personality belief, sakkāya-diṭṭhi, names that identification in Buddhist teaching. The image is illustrative: it does not imply that the brain literally contains a knot or that identity can be reduced to one mechanism.



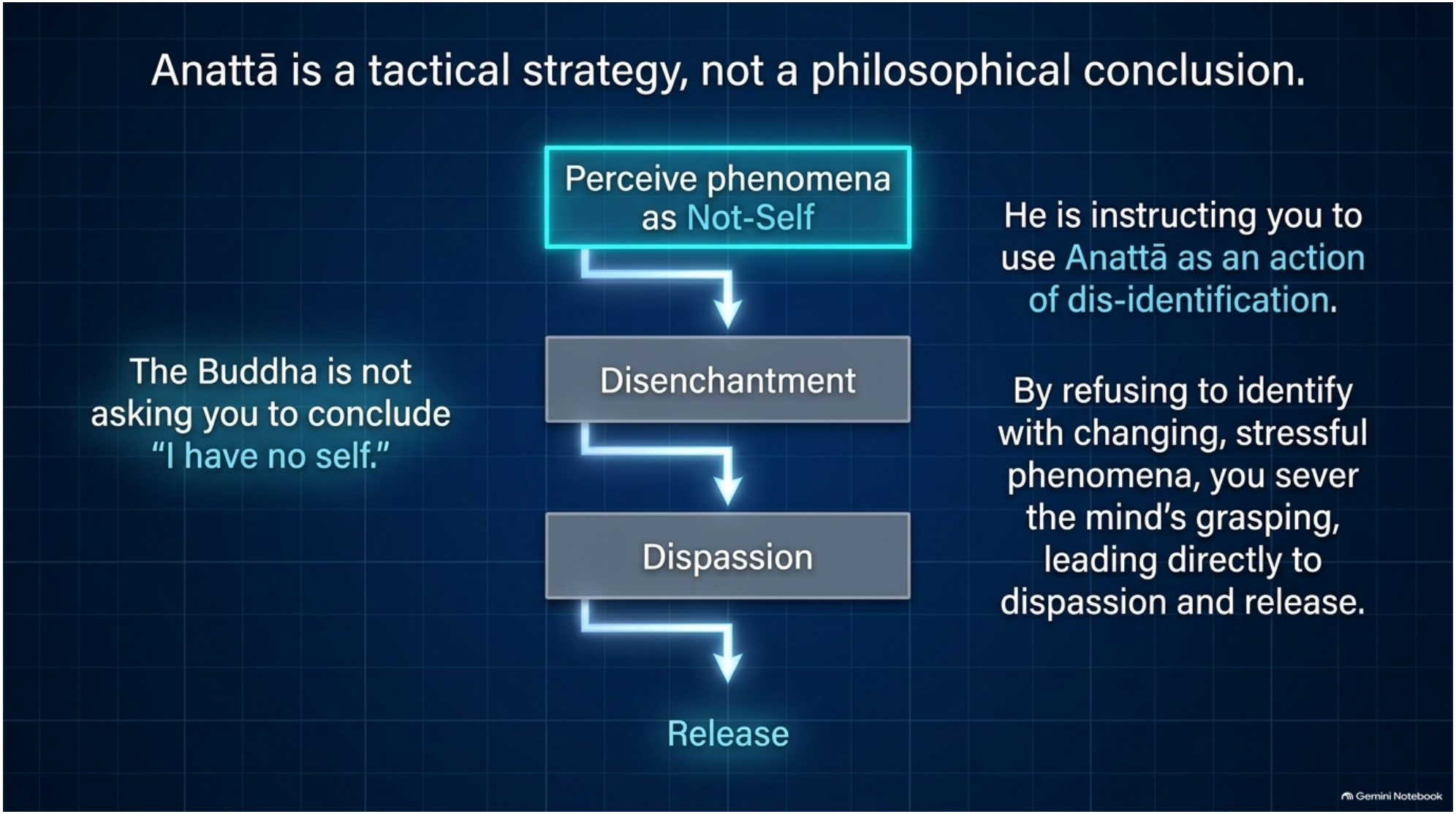
PRESENTER NOTES

Introduce the five aggregates: form, feeling, perception, formations, and consciousness. The slide's central move is to examine each as conditioned and changing, rather than treating any one of them as a permanent self. Invite the audience to relate this to observable experience while distinguishing the traditional model from a neuroanatomical account.



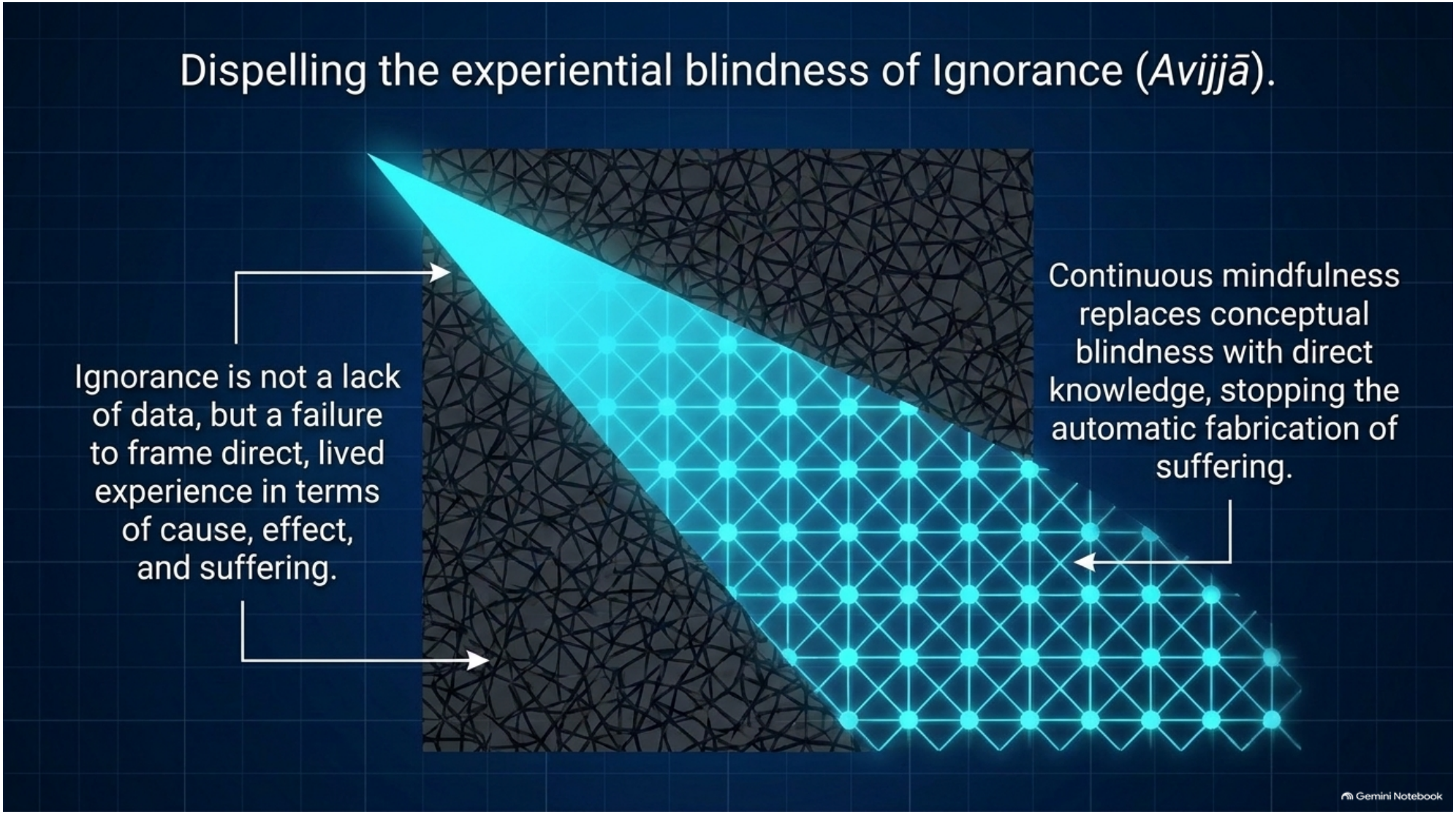
PRESENTER NOTES

Use hearing as a concrete example. A physical sound contacts the ear, and hearing consciousness arises in dependence on conditions. The analysis removes the need to posit a separate internal driver directing each event. Keep the claim within the Buddhist account of sensory experience; it is a philosophical and contemplative explanation, not a complete scientific theory of hearing.



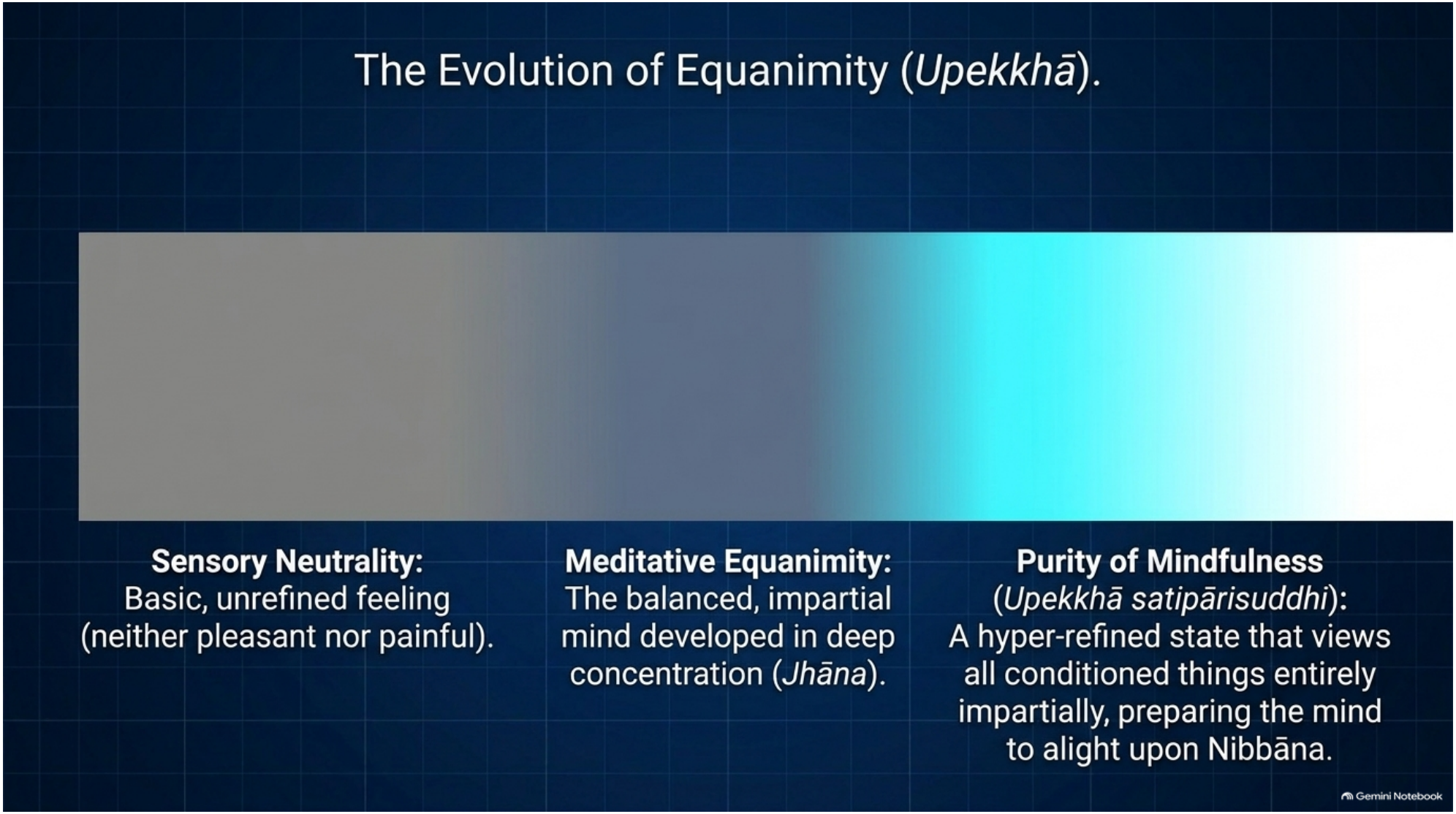
PRESENTER NOTES

Clarify that anattā is presented as a practical way of relating to experience. Seeing phenomena as not-self leads, in this sequence, to disenchantment, dispassion, and release. The teaching does not ask the listener to adopt a slogan about identity; it asks them to test whether changing, stressful phenomena can provide lasting control or security.



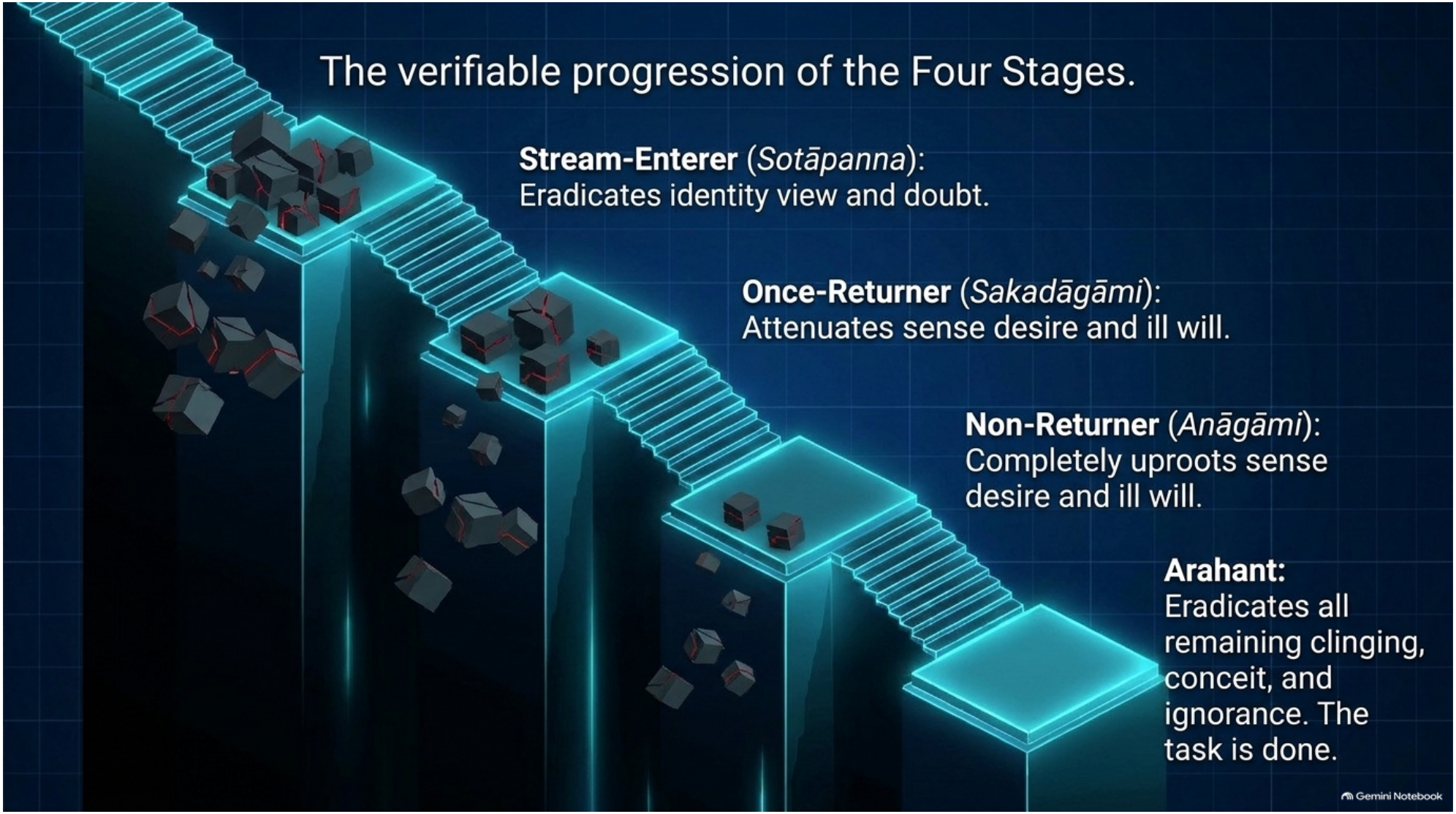
PRESENTER NOTES

Explain ignorance, avijjā, as a failure to understand experience in terms of conditions and consequences. The diagram contrasts conceptual assumptions with closer observation of how experience arises. Mindfulness is presented as a way to replace habitual misreading with direct attention to causes and effects.



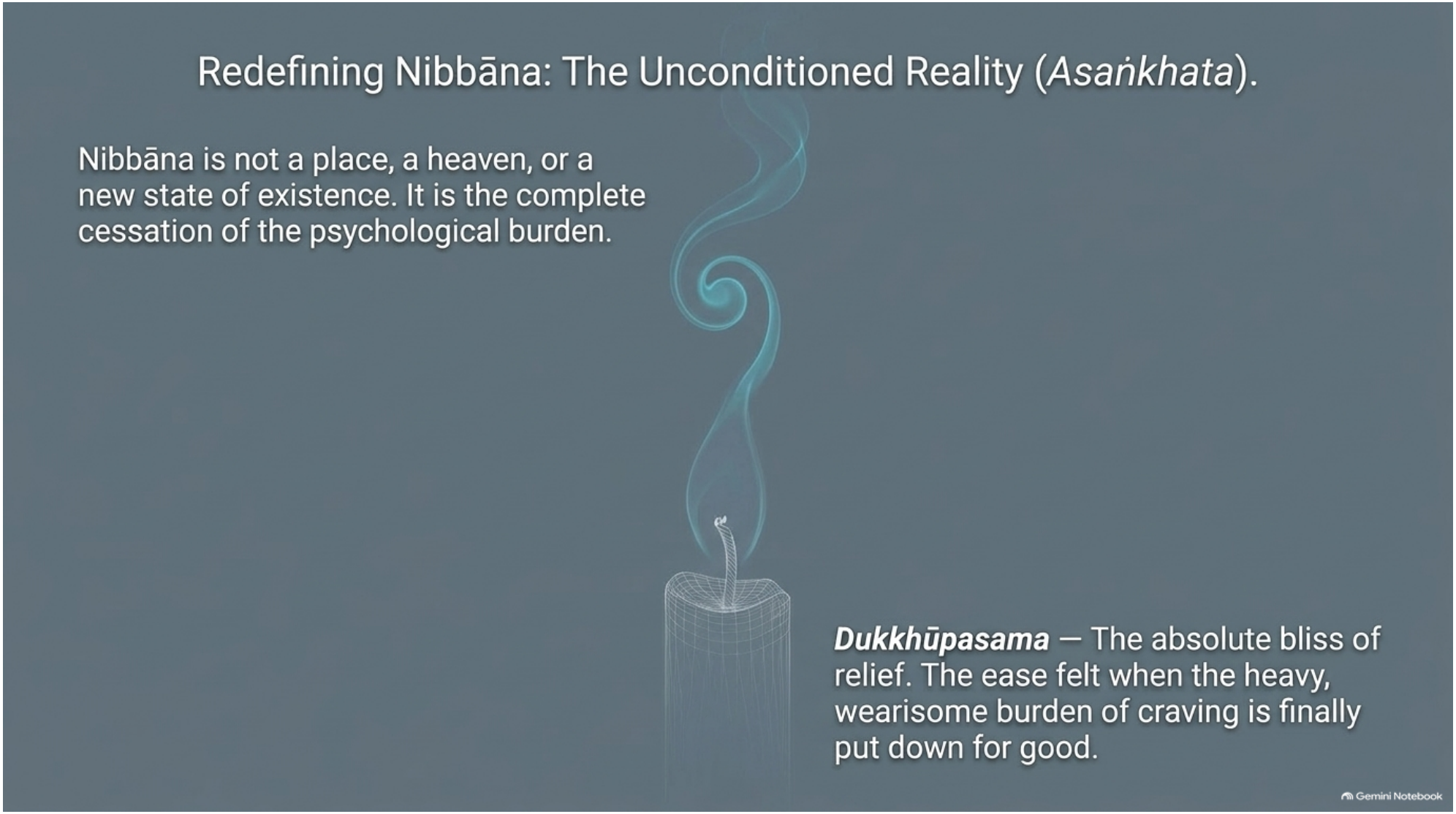
PRESENTER NOTES

Walk through the progression from basic pleasant or unpleasant feeling, to the balance developed in deep concentration, to the clear impartiality called upekkhā satipārisuddhi. Equanimity here means seeing conditioned experience without being pulled into attraction or aversion. It should not be confused with numbness or lack of care.



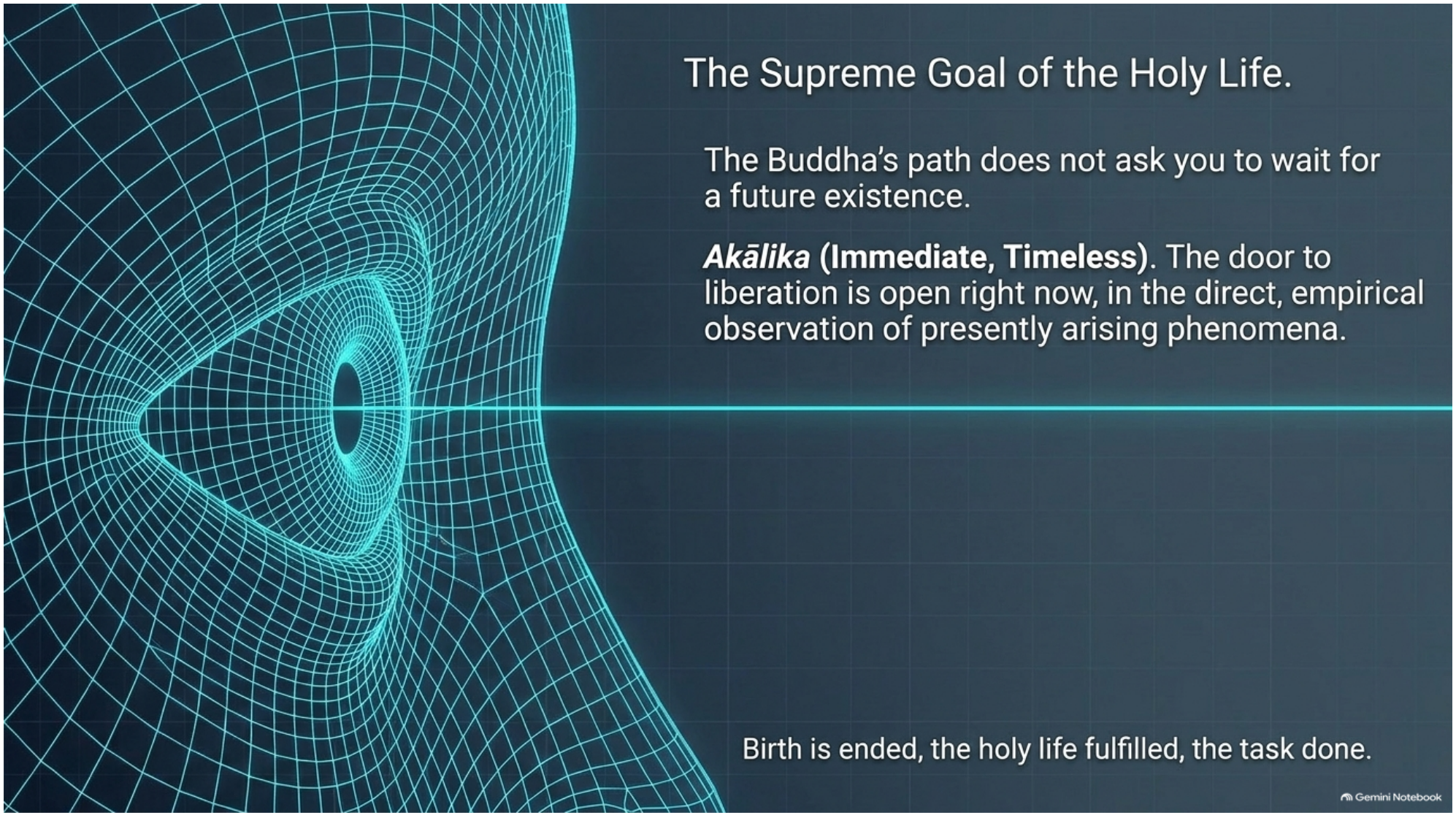
PRESENTER NOTES

Introduce the four stages in the Buddhist path: stream-enterer, once-returner, non-returner, and arahant. The slide summarizes traditional descriptions of how attachments and ignorance are progressively abandoned. Present these as doctrinal stages of liberation, not as clinical diagnoses or empirically validated milestones in cognitive psychology.



PRESENTER NOTES

Close the doctrinal arc by describing Nibbāna as the cessation of the burden of craving, rather than a place or another kind of existence. Dukkha-passama names the easing or quenching of suffering in the deck's framing. Avoid turning this into a measurable cognitive endpoint; the slide is explaining a Buddhist soteriological concept.



PRESENTER NOTES

End with the presentation's practical claim: the path concerns observing experience as it occurs, here and now. Ākālika means immediate or timeless in the traditional description of the teaching. Summarize the progression from examining contact and intention to reducing clinging, then leave room for questions about how contemplative models relate to modern cognitive science.