

(174) For conventional reality and Shunyata reality, the image of objects and phenomena visible in the visual field is the same. Only the way in which the mind has processed it is different.

(173) In the reality of Shunyata, things are not different because the mind does not perceive the properties of things. It does not differentiate perceived things. Which does not mean that things physically look the same. What happens then is that there is incomplete perception. If there is a bicycle and a ball in the field of view, the mind does not see the difference between them. But this does not mean that the bicycle and the ball look the same, that the mind unifies the appearance of things. Things retain their appearance. The mind sees them in the same way, but not the same way.

(172) What is Shunyata, and what is the reality of Shunyata? Shunyata is a specific state of mind, devoid of any part of the process of perception, in which the conscious Self is absent. The mind in Shunyata sees a pure reality, different from the conventional, uninterpreted reality, which is reflected to it as in a mirror. This is the reality of Shunyata.

(171) In Shunyata there is not even the slightest trace of the conscious Self that observes. There is simply no one to observe. There is only the mind that sees. This mind does not know what it sees, does not recognize anything, does not focus its eyes or attention on anything. If it only sees, then there is no subject in it. The subject would be present if there were full perception, but there is none in Shunyata. There is only the mind functioning as a mirror in which the external world is reflected. This mind in Shunyata is animate and extremely pure. When trying to describe it, the first association is... Crystal Clear. There is only one state of mind in Shunyata - the definitive absence of the conscious Self. No further can be reached. Shunyata is the end of the road. There is only Shunyata. And in it the reality of Sunyata is visible. The reality of Shunyata is all around. And if you want to look further than that, then at the edge of the Universe you will see... the reality of Shunyata.

(170) Explorations related to the ontology of conventional reality are constrained by linking the question of existence to an indication of an object. For example, the claim "a tree exists" is an indication of the object to which existence refers. Existence is unitary in its nature. There are as many existences as there are objects and phenomena. An axiom in ontology is the claim that there is no "nature of being" that is common and unambiguous to all. But what if an object did not have its own existence, and all objects had a common existence? Such a situation occurs in the reality of Shunyata. Then the existential judgment takes the form "the tree, without form, exists" or "the tree, being an object without properties, exists". The tree does not exist as an object, but as a thing devoid of properties. And as a thing devoid of properties the tree is identical with the car, which is also devoid of properties, and with

every other thing. All things are the same because nothing differentiates them. So there are no different existences associated with different objects. There is only one existence common to all things. And since the reality of Shunyata is the basis of conventional reality, one existence is the basis of the being of all objects of conventional reality. Thus there is only **one existence**. The existence that we observe in conventional reality as the differentiated existence of an object is only the existence of its differentiated form. The claim "the tree exists" is in fact the claim "the form of the tree exists" and is not about the tree only its form. In conventional reality, the definition of being is limited to form. "The tree exists" is an assertion "the form exists" and cannot be an existential judgment because it is only an assertion of the existence of attributes. And attributes are not realistically existent. It is not possible to assert the existence of something that does not realistically exist. Existential judgments in conventional reality are judgments about attributes, not things. To get to the basis of existence one must look deeper. What would an existential judgment look like then? Reaching the basis of being requires a paradigm shift - the existential judgment is verbalized post factum. In the reality of Shunyata, no existential judgment like that of conventional reality, which is the verbalization of the sense of being, is possible in real time. In the reality of Shunyata, only pure experience takes place, without the participation of the conscious Self, and the existential judgment is already formulated in conventional reality, after leaving Shunyata. The post factum existential judgment would be "the visible things were in the same way" or "the visible things were without form" or "the common existence of things without properties was visible" or "the visible things were not different". In the reality of Shunyata, the existential judgment takes the form of a vision in which what is visible is the common existence of all things. That which is not visible is non-existent. Being is undifferentiated, and what is manifest in it is also undifferentiated. There is one being, and that which is contained within it manifests itself in the same way.

(169) The Buddha used only a part of the possibilities of Shunyata. The part that can be used to fight suffering. But Shunyata is much more universal. To deal with modern ontology one has to know the reality of Shunyata. To discuss the nature of being based only on conventional reality is to wander in a fog. Being, revealing its nature in Shunyata, makes its structure visible in conventional reality.

(168) Empirical objectivity is an overriding value. (Sic!)

(167) Shunyata is not a state of mind. Although only in a specific state of mind is it visible. Shunyata is reality. The reality that really exists. This reality is the basis of conventional reality. Everything that exists in conventional reality contains the reality of Shunyata. The reality of Shunyata is the skeleton for conventional reality. Conventional reality is the reality of Shunyata + form. In

some very inaccurate comparison, conventional reality would be the Sun, where the matter of the Sun would be Shunyata and the sunlight would be the form. However, without the reality of Shunyata, there is no conventional reality or form. That is, without the matter of the sun, both the whole sun and sunlight itself do not exist. This is not an exact comparison, because sunlight is produced by the sun, and form is produced by the human mind, not by Shunyata.

Because Shunyata is still experienced by the human mind it is not yet ultimate reality. Ultimate reality exists only beyond the human mind. **Ultimate reality is the basis of the reality of Shunyata, which in turn is the basis of conventional reality.**

(166) What is the structure of being? Being is the structure of reality as experienced by the human mind. Thus, while ultimate reality is the basis of human being, it is not constitutive of it. It is only the human mind that is constitutive. To consider being in terms of ultimate reality is meaningless. Because ultimate reality is beyond its reach being transcendent to it. Ultimate reality does not exist for the mind. Mind will never know ultimate reality, because in order to do so it must annihilate itself. But the reality of Shunyata is a constitutive reality for being. So the ultimate being is the reality of Śunjata. Or in other words, Shunyata is the basis of being. The elementary particle of being is the formless reality of Shunyata.

(165) Any attempt to define being without taking Shunyata into account is merely moving across the surface of the problem without touching its essence. **To cultivate ontology without knowledge of Shunyata is to tell fairy tales.**

(164) **We have come to the point where in order to cultivate modern Western philosophy further, one must not only meditate, but one must almost become Enlightened (know the Shunyata).**

(163) My first two or three experiences of Shunyata were through hearing. All my subsequent experiences were through sight. I have not experienced Shunyata through the sense of smell, nor through the sense of touch. But I am convinced that there is no obstacle to experience it with any sense. Shunyata, when experienced by hearing, has the same qualities (162 and 158) as when experienced by sight.

(162) Buddhists describe Shunyata by negation - what it is not, showing it in opposition to the nature of conventional reality. I will attempt to describe what Shunyata is. Shunyata (Emptiness) is:

1. All-encompassing - manifests everywhere and permeates everything.
2. One - manifests in the same way to everyone.
3. Homogeneous - objects and phenomena visible without attributes do not

differ, they are the same.

4. Unchanging - manifests itself in the same way each time.

5. eternal - there is no sense of the passage of time in it.

6. final - it is the achievement of the goal, which is the final appearance of reality.

7. crystal clear - the pure mind evokes the view of the purity of the Emptiness.

8. Seen - can also be experienced through hearing, taste, touch, and other senses.

9. ...

(161) There are few people who can see Shunyata. Just because practically all of humanity is blind does not mean that Shunyata does not exist

(160) Human art is an illusion. The art of the ignorant artist is empty art; its conventional value does not exist in Shunyata (Emptiness). It is of value only to entangled and tangled minds, for it functions at their level, the level of conventional reality. For the mind without duality, experiencing Shunyata, the only valuable art is the art transcendent to the human world.

(159) The art of metaphor is kitsch. Art based on visual metaphor is long dead.

(158) In Buddhist texts, things and phenomena in Shunyata (Emptiness) are described by negation - what they are not. For example, in a passage from the Heart Sutra:

"...All dharmas are empty;

They neither appear nor disappear,

They are neither defiled nor pure,

They neither increase nor decrease.

Therefore, in emptiness there is no form, sensations,

Perceptions, tendencies, and consciousness.

There are no eyes, ears, tongue, body or mind;

There are no colors, sounds, smells, tastes, touch

Nor objects of the mind;

There is no realm of sight

And on to the realm of mind consciousness.

There is no ignorance or end of ignorance,

And on to old age and death.

Nor is there an end to old age and death.

There is no suffering, its cause,

Its annihilation and path;

There is no wisdom or attainment,

Nor anything to attain..."

I have marked material dharmas in red and non-material dharmas in blue. What then are the dharmas (things and phenomena) in Emptiness? Material

dharmas are seen in Shunyata as physically existing things. **What are dharmas in the Emptiness? Dharmas are visible.** What is not visible are the attributes of material dharmas. Non-material dharmas, on the other hand, are not visible at all. And that is all that can be said about them. With one small exception: *motion* as an immaterial dharma is visible in Emptiness. **What are dharmas in the Emptiness? Dharmas are invisible.**

You can add to the list of "what dharmas are not" from the Heart Sutra as you wish: *no weight or no weight, no air or no air, no love or no hate, no success or no success, no hope or no doubt, no satisfaction or no satisfaction, no computer or nuclear power plant, no inhalation or exhalation, no car or bicycle... etc.*

(157) Śunjata is a little Nirvana.

(156) Buddhism teaches that everything is subject to change, and that immutability is an illusion. But it overlooks a fundamental principle - the nature of Shunyata(Emptiness) is unchanging.

(155) **Rejecting individualism in intersubjective cognition, Shunyata is an objective, falsifiable experience, leading to many experimentally verifiable conclusions. The conclusive truth of the reality of Shunyata is the reproducible result of experience.**

(154) Do others exist in Shunyata? Do things exist in Shunyata? Existential judgment is not possible in Shunyata because the inner Self is absent. One cannot say whether others exist. One cannot see existence. In Shunyata there is no distinction between others and things. Only undifferentiated matter is visible. Individual elements differ in appearance. However, there is no one who can formulate a differentiating or value judgment. **Others in Emptiness do not exist although they are visible. Things in Emptiness do not exist though they are visible.**

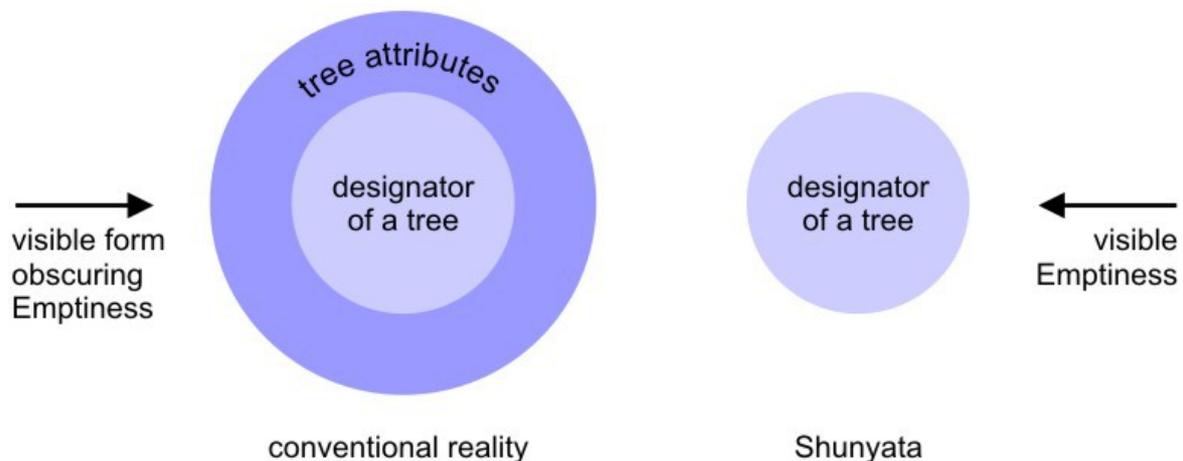
(153) Emptiness as a state of mind isolated from its surroundings is merely a figment of the imagination. The opposite of the mind in Emptiness is the mind during sleep. Sleep is a state of mind based on internal processes. Emptiness is based on external reality.

(152) Don't rely on what others say. In Buddhism, knowledge is only your own experience. The rest is anecdotes and stories from teachers.

(151) What are the cognitive limitations of experiencing Shunyata?

(150) **"Form is Emptiness, and Emptiness is form."** This statement from the Heart Sutra seems built on a contradiction. But contrary to appearances, one does not need to experience Shunyata to understand it. "Form is

Emptiness" tells us that form in conventional reality is Emptiness in the reality of Shunyata. This part is simple, and generally no one has any problems understanding it. More difficult is the second part, "Emptiness is form," which tells us that all Emptiness in Shunyata reality is the material for form in conventional reality. The basis of every form is Emptiness. The theorem "Emptiness is form" can be illustrated by a tree: where the "designator of the tree" is Emptiness, and the "attributes of the tree" are form. The theorem "Emptiness is a form" would look as follows: "designator of the tree" is "the tree attributes". And this should be understood in such a way that the basis for the existence of the tree attributes is the tree designator. Without the tree's designator, the tree's attributes would not exist. Emptiness is contained in form. So you can see how Emptiness is part and parcel of form. Emptiness is an inherent part of form. Emptiness is the form.



In conventional reality, only form is visible, but form obscures existing Emptiness and therefore Emptiness is invisible. In the reality of Shunyata, form does not exist and therefore Emptiness is visible.

(149) There is no one to stay in Shunyata. When Shunyata comes there is no one left to be in it. Emptiness can only be experienced by the non-dual mind, devoid of the inner Self. In Shunyata there is only the mind disembodied from the inner Self. There is no one who resides in Shunyata.

(148) The mind separated from the inner Self is the subconscious mind. So only the subconscious mind can stay in Shunyata. Do we not realize that the subconscious, since by definition it is devoid of the inner Self, is all the time residing in Shunyata?

(147) The subconscious resides in Shunyata all the time? This active inner Self does not allow one to see Emptiness that is experienced by the mind all the time?

(146) Buddhist form can be divided into :

- material, e.g., trees, clouds - the concept of a tree does not exist in

Shunyata. This kind of form is distinguished by the fact that the designator of the material form exists in Shunyata - physical things, such as trees, physically exist in Shunyata.

- non-material, e.g., time, hate - the sense of the passage of time and feelings do not exist in Shunyata. This kind of form is distinguished by the fact that the designator of the immaterial form does not exist in Shunyata - nothing such as the designator of hatred in a physical way does not exist in Shunyata.

Paradoxically, in this view, movement is a material form. Movement as a concept in Shunyata does not exist. Movement as a physical phenomenon in Shunyata does exist.

(145) Time is not felt in Shunyata. There time stands still. It is inhuman. It's a gnawing, inhuman feeling of timelessness. It is temporal castration. The observed images appear without a time component. Streets, houses and passing figures. The street exists without time, houses stand without time, human silhouettes move without time. They are not immersed in time. There is a free flow between the street, the houses and the human figures. There is no resistance that time introduces. **Time is a kind of resistance.** Time resists reality. The sense of time passing is a mental resistance experienced by the mind. The lack of time in Emptiness is a free flow. Of what? Just free flow.

(144) Dominant among Buddhists is the belief that Shunyata is indescribable. That it is knowable only in the realm of experience. Attempts to verbalize it are doomed to failure because then its meaning is lost. Hmm! Really?

(143) Emptiness is a very concrete reality. With an unambiguously defined reality. It is more concrete than conventional reality.

(142) Is time a form if time does not exist in Shunyata?

(141) Form in Buddhism is everything that is not material. Form is everything that does not exist physically.

(140) The condition of existence is an existential judgment. Is any other condition of existence possible?

(139) Since it is not possible to exist without an existential judgment this means that **existence is a concept.**

(138) The distinction between subject and object is only apparent. There is no distinction between the existent and that which exists, because something like the existent is an illusion of the mind. The only thing that exists is the reality of things.

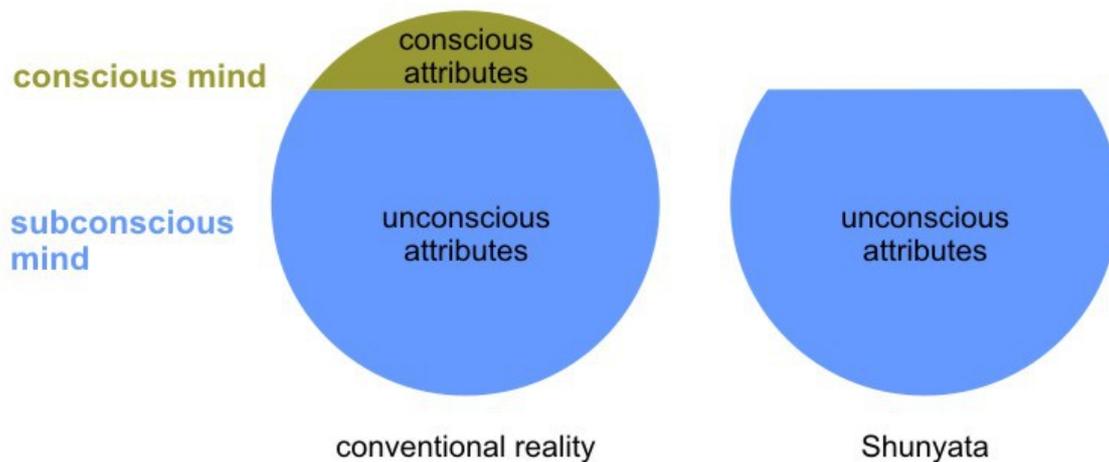
Yes, the subject is the sine qua non condition of the existence of the object. Is the subject the sine qua non of the existence of the thing?

(137) Can a thing which, for the duration of its existence, without ever being subjected to existential judgment, has interacted with other things, through the last of these interacted things, affect existential judgment?

(136) Routine in meditation practice is the kiss of ego.

(135) Emptiness is a hammer for driving nails. For many Buddhists, knowing emptiness is the ultimate goal of their meditative practice. But this is a misconception, evidence of total ignorance and the ignorance of their teachers. Emptiness is only a tool. This tool is needed to change consciousness. Only the consequences of gaining knowledge of the nature of Emptiness have the power to change consciousness. Shunyata is just a hammer.

(134) Subconscious perception of attributes of objects in Emptiness:



The subconscious perceives the attributes of objects and phenomena in Emptiness and subjects them to subconscious judgement. Thanks to this, the mind remains calm while still remaining in Shunyata. Would the mind react violently and come out of Emptiness in a situation where the attributes of the appearing objects and phenomena do not conform to the pattern found in the subconscious?

(133) The knowledge of Emptiness known by sight does not add up with the knowledge of Emptiness known by hearing into a fuller picture of Emptiness. Emptiness known by one of the senses is not a partial Emptiness. The full picture of Emptiness is not a composite of the sensations evoked by each of the senses. Emptiness known through hearing is Emptiness known in its entirety. The specificity of Emptiness is experienced through each of the senses.

(132) Five prerequisites for knowing Shunyata:

1) if you want to see Emptiness do not meditate with your eyes closed.

- 2) If you want to hear Emptiness do not meditate in silence.
- 3) If you want to feel Emptiness by touch do not meditate in solitude.
- 4) If you want to taste Emptiness do not meditate without food.
- 5) If you want to smell Emptiness don't meditate without smells.

(131) It is not possible to observe Emptiness during Shunyata. This is because during the course there is only pure presence (without the inner Self) and pure seeing (without processing or analysing the image). Any reflection is only possible after leaving Shunyata. Analysis is based on what has been remembered.

(130) Subjective truths and objective truths on the path of changing consciousness. Paths of self-development, ways of meditation, Buddhist ethos and Buddhist psychotherapies are all subjective truths. The objective truth is the way of seeing Emptiness in Śunyata. The way Emptiness manifests is unchangeable. Its nature is always and everywhere the same. Emptiness appears to everyone in the same way.

(129) For one who knows the path to Shunyata, Emptiness is available "on demand". After preparing the mind during meditation. The meditator has a choice, he can practice without Emptiness, or eventually experience Emptiness during meditation. Emptiness is not experienced spontaneously (although it sometimes happens). Ultimately, it is the meditator who brings about the appearance of Emptiness and by moving the mind "switches" the mind into Emptiness. This moving of the mind is something extremely subtle, the beginning of an intention, a lightness of mist, a flicker.

(128) The state that is conducive to the experience of Emptiness and immediately precedes it is the pregnancy of the mind.

(127) After coming out of Emptiness there is sometimes a feeling of helplessness, of confusion. The conscious mind begins to realise that something has happened over which it has no control and will never have any control. This state is some form of helplessness, a kind of loss of confidence, a lost sense of decision-making. And ultimately the loss of part of one's subjectivity.

(126) There is life after Shunyata.

(125) It is not true that one who experiences Emptiness already resides among the Buddhas as Enlightened. Two things are necessary for Enlightenment: Wisdom and Merit. **Inseparable**. Wisdom is the knowledge of the path leading to Emptiness. Merit is the development of unlimited Compassion. One who possesses only one of these qualities is not even halfway to Enlightenment.

(124) The experience of Emptiness is a kind of **shock**. After coming out of Shunyata, a deep stirring of the mind is felt, a sense of change. Change, change, change. And although Emptiness is seen in the same way each time (but not the same way), the dominant feeling is one of change, change, change. Another breach in the conventional perception of the world.

(123) Is it possible to be in Emptiness while doing the washing up?

(122) Why does time stop flowing after entering Emptiness?

(121) What is the difference between Emptiness experienced in a closed room and Emptiness experienced on the street?

(120) Why Shunyata? In empirical research, Emptiness gives an insight into the nature of being. If one wishes to know what is the nature of being then in Emptiness one will be able **to see it**. If someone asks himself a question about the meaning of existence, he will receive an answer in Emptiness.

(119) Being is a typically human construct and in Emptiness being does not exist? In a conceptual sense, this is indeed the case. The concept of being does not exist in Emptiness. But physically objects and phenomena in Emptiness are visible and their activity is also visible. The mind in Emptiness cannot evaluate and confirm the existence of things and phenomena, although it can see them. This is because it is in the state of the unconscious seeing mind, whose seeing is passive, non-differentiating and non-evaluating. However, from the perspective of conventional reality, it can be said that in Emptiness the mind sees things without attributes. If we accept that existence is a state distinct from nothingness, then existence occurs in Emptiness because visible things **are not nothingness**. The mind in Emptiness does not see nothingness only undifferentiated things, undifferentiated existence. Therefore, in Emptiness, existence is common to all things and phenomena. There is one, the same, undifferentiated, existence common to all things.

(118) The way to freedom. Dying is an apt comparison to the effects of experiencing Emptiness repeatedly. The changes that take place in the mind experiencing Emptiness are a gradual distancing from the human world. However, the dying of the dual human mind is not a path to nothingness. Dying is the path to freedom.

(117) A necessary but not sufficient condition for the experience of Emptiness is the exclusion of the verbal narrative of the mind. Circumstances then arise which are conducive to the appearance of Emptiness. However, Emptiness can only be seen when the mind makes **a switch** in these circumstances. This switching causes a change in the essence of the reality seen, the

disappearance of the existence of time, the cessation of recognition and evaluation of objects and phenomena, and a lack of identification with the subject observing the reality of Emptiness.

(116) What does switching look like? Switching is a distinct change in the way you see reality. With some approximation, it can be compared to switching from dream to reality. It is a qualitative change. Just as dream differs from java, so does java differ from Emptiness. The dream reality has its proper essence. The conventional reality in waking life has a different essence. Emptiness also has its own specific essence. Switching is a distinct change in experiencing two different essences. It is a clearly defined, highly contrasted change and is unlikely to go unnoticed. Switching also occurs in the transition from Emptiness to conventional reality. However, the entry into Emptiness is faster and more abrupt in character. The exit, on the other hand, is more gradual, and one sometimes observes alternating repeated entries into and exits from Emptiness before the mind finally settles into conventional reality.

(115) In order to experience Emptiness one must first calm the mind in order to later allow it a new quality of activity. Sometimes meditators calm the mind so much that they fall into **a dull state**, almost into lethargy. This path does not lead to Emptiness. The state in which mental processes are inhibited and the body is in a state of collapse is a pathological state. Weak, desperate, powerless and lost individuals in search of enlightenment move into this state. Those possessing the wisdom that gives access to Emptiness know that the mind in Emptiness is never dulled. On the contrary, it is active, clear, pure and crystal clear. It is not stifled and closed but open and all-embracing. It is not shrunken and hidden but saturated and present with all its potential. The potential of a mind devoid of duality.

(114) Emptiness experienced by sight and experienced by hearing has the same One Taste. It is the same. Although experienced by different senses it has the same essence. Emptiness that sounds evoke is the same as Emptiness that visual stimuli evoke. This essence has nothing to do with the impressions that sounds and images create in conventional reality. To a certain approximation, we can say that it is like their common basis. However, a basis which, paradoxically, they have no influence on. Although they create it, they do not influence it. This is a kind of singularity. For they themselves are also empty. They exist physically in Emptiness but they carry no meaning. They evoke a taste of Emptiness, but they do not constitute it in their own way. Therefore, Emptiness evoked by sound and image has undifferentiated the same taste. The same smell.

(113) The goal of every Buddhist is to experience Emptiness. Few, however, have the knowledge that the only way to know it is **through the senses**. Emptiness is not a vision, it is not a mental state generated by the mind. The

mind through its states cannot discover Emptiness. Nor is Emptiness an insight. A change in the understanding of a phenomenon does not lead to the knowledge of Emptiness. Emptiness can be seen (or heard) only when there are no mental states in the mind. A mind without any mental state is a mind that sees (or hears) Emptiness.

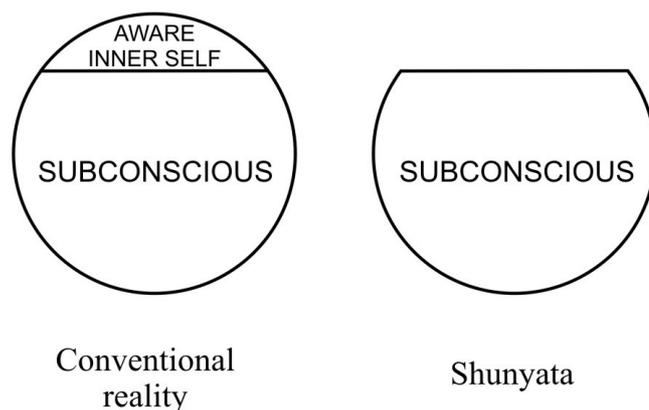
(112) Eternity does not mean infinity. Eternity means only the existing “now”.

(111) In Shunyata both things and phenomena manifest themselves in a peculiar way. Since there is no concept with which to describe this, the only way is by comparison. A quite apt comparison is One Taste. Everything in Shunyata has a common trait, a common colour, a common principle. Everything in Sunyata has One Taste. No sense of the passage of time has One Taste. The end of the road to Shunyata has the same One Taste. The meaningless, undifferentiated objects have One Taste, the space around the meaningless objects has the same One Taste. And Shunyata itself also has One Taste. And the Universe too. In conventional reality, the One Taste does not manifest in any way. The One Taste is not possessed by flowers, sky, love, compassion, streets, people, trees or fire. It is characteristic only of Shunyata. It is in some way related to Emptiness. It is not anything real existing, because One Taste is also empty. One Taste. The Taste of Emptiness. The tree does not possess the One Taste. However, in Shunyata, the tree as a thing without attributes has the One Taste. But it is different with compassion, which in Shunyata does not have the One Taste (sic!).

(110) The thing in Shunyata is visible as superficial. Unidentified and undefined. Unmarked. It is a peculiarity.

(109) Compassion is one of the most important elements of Buddhist philosophy. What does not exist in Shunyata does not really exist. The mind in Shunyata is not capable of feeling compassion. Compassion does not exist in Shunyata. The most important element of Buddhist philosophy - compassion - is an illusion.

(108)



(107) To get closer to the answer to the question "Who am I?" one has to get rid of identification with the body and identification with thoughts. Getting rid of identification with the body and identification with thoughts is not yet Shunyata. The ultimate form of the answer exists in Shunyata.

(106) **Co-understanding, not compassion.** There is a lot of talk in Buddhism about compassion as a necessary part of changing consciousness. However, it would be correct to speak of compassion. In inner development directed towards a change of consciousness, compassion leads nowhere. The self-induced sadness, grief and solidarity with the sufferer is merely a gesture, an attitude, a simple and uncomplicated emotion. Compassion has no pro-development potential. Only co-understanding changes consciousness. Co-understanding causes an understanding of the motivation and behaviour of the other, and thus stops judgement. Withholding judgement is the path to non-duality. The absence of duality is Emptiness. Only co-understanding has the intellectual-emotional potential to change consciousness.

(105) Buddhism begins and ends in Shunyata. All the rest of Buddhist philosophy is mere psychology.

(104) What is form in Buddhism? It is not just a feature of shape, an outline of an object, a solid. Form understood as lump and shape is only one aspect of Buddhist form. Form is all the attributes of objects. The qualities that the human mind gives to things and phenomena. Form is all terms, names, qualities, symbols, judgements and concepts. Form in Buddhism is the green colour of grass, but also hatred. The form is the bus, but also culture. Buddhism is also just a form. In the yellow cube, both "cube" and "yellow" are forms. **Whereas the thing itself existing physically as a "yellow cube" but devoid of the attributes of cube and yellow is Emptiness.**

(103) A meditating mind that experiences relaxation is not on the path to Shunyata. The mind in Shunyata is not relaxed. It is active. Active despite the

absence of the presence of the conscious Self.

(102) In Shunyata, the mind turns off the inner Self, turns off awareness. However, the mind in Shunyata is not unconscious. It retains consciousness and a sense of reality (but not conventional reality). So consciousness is not necessarily related to awareness. Shunyata is **the state of conscious mind without awareness**.

(101) Shunyata does not affect the subconscious processes in any way. Shunyata shuts down only the inner Self. The rest of the mind functions unchanged. Who turns off and on the inner Self? There are no esoteric mysteries here. It is the rest of the mind, the subconscious. OK, but which part of the subconscious?

(100) It is a long way to Enlightenment. However, the experience of Emptiness is within everyone's reach. To experience Shunyata, you don't have to get rid of the ego forever. It is enough for half an hour. And for half an hour you can experience Emptiness. Provided that the ego is not silenced but switched off. Anyone can see for half an hour what the Buddha experienced.

(99) Shunyata accurately shows that there is no such thing as space-time. There is only "now" and "space" (the designations that in conventional reality bear the names "now" and "space"). Space-time is a typically human construct. I know it's a risky claim, but there seems to be no space-time in the Universe. (I can already see modern physicists knocking their foreheads). Space-time was invented to explain the human experience of the structure of the Universe.

(98) What does "now" look like? Colloquially, it seems that "now" is a microscopic slice of time existing between the past and the future. It is thought that the "now" is so short that it is difficult to observe what it really is. But in Shunyata, the past and future disappear, and the "now" extends to any length. In Shunyata, the "now" can last 5 minutes, for example. So there is plenty of time to see exactly what its structure and properties are. What does the "now" look like? Well, it is unlimited and omnipresent.

Unlimited means that there is no part of space-time or anything else that could influence or frame the now, that could resist or interact with the now.

Ubiquitous means that, being transcendent to the human inner Self, the "now" is the background to all things in the Universe. All things are, as it were, immersed in the "now". It even seems that "now" is an immanent feature of the Universe.

(97) Shunyata experience is not complicated. Shunyata is simple and immediately available in its entirety. The difficulty comes later. It is the interpretation.

(96) Identifying with one's own body and with the inner Self is infantile. Only the knowledge of the absence of the inner Self, combined with the ability to experience the body and its needs as a foreign element, is personal maturity.

(95) Shunyata is a peculiarity. It is a place of discontinuity in the process of deepening the meditative state.

(94) When meditating one often experiences meditative stupor. This is a state in which cognitive functions are impaired, in which thoughts and emotions do not appear, or appear in a partial state. In this state, the mind calms down and slows down. The state of stupor is not a desirable state in meditation. Although it is sometimes the result of calming and purifying the mind. The stupor state is also often used to slow down and extinguish the conscious Self. However, the mere absence of thoughts and emotions does not indicate that Shunyata is being experienced. In a state of stupor, the mind is still functioning at a conventional level, only with a reduced intensity. To experience Shunyata, it is necessary to go to a higher level by getting the mind to make the "switch. In general this can be described as a shift from the outside world to the inside world. From a state of stupor with internal collapse, to a state of opening outward with a wide perspective (comparison to the perspective of a wide-angle lens). To a synthetic, holistic state. The defining moment is the "switch" from which the way the mind perceives the external world changes. It is a qualitative change. The change is clearly visible and cannot be overlooked. The switchover is strongly accentuated, cannot be mistaken for anything else, and cannot be compared to any conventionally available event. Switching does not happen during meditative stupor, and therefore one must come out of stupor during meditation. From meditative drowsiness inward, associated with the limitation of perception and the exclusion of thoughts and emotions. By expanding the mind's perspective and its range (decreasing the inner mind area while increasing the presence of the outer area - still with limiting perception and excluding thoughts and emotions). Until there is a complete opening to what is outside (with the displacement of everything outside to the center of the mind). In this state, there is nothing that was previously inside. There is no awareness of the Self. What was a conscious interior is now completely filled by the external world. The external world is reflected in the mind as in a mirror. Therefore, the mind is then experienced as impossibly pure. Crystalline, transparent, clear. Sterile. The mind experiences the external world while being in full self-activity. In Shunyata.

(93) What does not exist in Shunyata does not really exist. Physical things in Shunyata exist (are visible), movement in Shunyata exists (is visible). What is fundamental in Buddhist philosophy - compassion - does not exist in Shunyata (is not visible). It is an illusion. (Nor is it heard, or felt by touch, or

perceived by any other sense.)

(92) Reincarnation in Shunyata does not exist (is not visible). It is an illusion. (Nor is it heard, or felt by touch, or perceived by any other sense.)

(91) *In conventional reality, objects are visible as emptiness associated with form. In Shunyata, objects are visible without form; only emptiness is visible.* This statement, though true, seems to be meaningless. It is different when the word **devoid** (devoid of form) is substituted for the word **emptiness**.

(90) Emptiness and form are interrelated.

Emptiness cannot exist without form, and form cannot exist without emptiness. With the caveat that this happens only in conventional reality. In Shunyata, emptiness exists without form.

Emptiness is form, and form is emptiness - by analogy - content is form, and form is content.

Content and form are interrelated.

Content cannot exist without form, and form cannot exist without content. With the caveat that this happens only in conventional reality.

In Shunyata, content exists without form.

(89) The word *Shunyata* should be translated as *devoid*. Then the famous dogma of the Heart Sutra, "Emptiness is form, and form is emptiness," becomes, "Devoid of form is form, and form is devoid of form. **Devoid of form is form**, which should be understood to mean that objects and phenomena devoid of form, such as are visible in the shunyata, are the basis, the skeleton, of all objects and phenomena conventionally visible. Objects and phenomena visible in the shunyata without their forms are conventionally visible only in association with forms and are identified with those forms. **Form is devoid of form**, which is to be understood to mean that objects and phenomena conventionally visible in association with their form and identified with that form are visible in the shunyata as they really are, that is, without form.

(88) If one pursues various psychic states through meditation, it is not unlikely that one will attain them - insights, visions, previous incarnations, overwhelming happiness, hallucinations, bliss, exits from the body, clairvoyance, and other psychic garbage. In meditation, maintain a deep-seated criticality and reject everything. **Anything that can be rejected is not Shunyata.**

(87) There are two realities - the conventional reality and the reality of emptiness (Shunyata). Buddhists say that what doesn't exist in Shunyata reality doesn't really exist, it has form, it is an illusion. To see that something doesn't really exist you have to be in the reality of Shunyata. The human

world is a reality of illusion. It is neither good nor bad. It is part of karma. Emptiness (śunjata) cannot be filled with creativity or anything else. Emptiness is not vacuum, nothingness. Śunja (Emptiness) should be translated as "devoid". Devoid of form.

(86) Consciousness is a process of identification. Identification of the conscious part of the mind with a decision previously made in the subconscious. All decision-making occurs in the subconscious. The time lag between the decision made in the subconscious and the identification impulse is estimated to be tens of milliseconds. Tens of milliseconds.

(85) 100% of the mind is subconscious. All processes of the mind take place in the subconscious. Even those that we think of as running consciously. Processes such as decision making, thinking, occur first in the subconscious. Then, some of them are subject to consciousness. Consciousness is an illusion. It is a screen on which the mind displays selected content. The time lag between the process in the subconscious and its display on the screen of the consciousness is a few dozen of milliseconds. Enough so that with proper preparation it can be observed. A few tens of milliseconds.

(84) I often hear that there is no time in Shunyata. But that is not true. Time exists in Shunyata in the same way it exists in conventional reality. But in Shunyata there is no sense of the passage of time. We experience the passage of time as a kind of continuum of past and future. We are aware of what has just happened and what is about to happen. In Shunyata there is no such thing. There is no sense of change. There is no sense that anything has happened before. There is no feeling that anything will happen in a moment. Instead there is a strong sense of the present moment. To the point where nothing but the present moment exists. Even the slightest premonition that something might happen in a moment does not exist. Even the slightest suggestion that any change will occur in a moment does not exist. The momentum of the world has stopped. Time has stood still. The continuum was interrupted. The place of interruption has been filled by the present moment. The mind feels no need to change anything. It accepts the present state. So the present state continues. Two minutes, twenty-two minutes, one hundred and twenty-two minutes.

In conventional reality, the present moment is not graspable. The future passes seamlessly into the past. And we only think we know what the present moment is, that we can grasp it. We can see what the present moment is and what its nature is only in Shunyata. Then we have a lot of time (one hundred and twenty-two minutes) to see what it really is. **Then we can see what its structure is**, what its taste and smell are. And what it feels like to touch.

(83) Free will is an illusion. All decisions of the mind occur in the subconscious, and are based on algorithms (determinism). Once the

subconscious has made a decision, a signal of identification with the previously made decision is sent to the conscious part of the mind. The identification signal is interpreted by the conscious mind as free will. The signal is sent with a delay of about tens (<33) of milliseconds. Thus, free will is an illusion created by the identification of the conscious part of the mind with a decision made by the subconscious.

(82) Shunyata is a change in the way of seeing.

(81) Realization (Enlightenment) - to make real. A state of mind that has made real something that was an idea, a thought, a goal. It is not a trance, insight, or hallucination. It is not realization, understood as the completion of a process (quantitative change). Realization is transcendent, it is a qualitative change. Realization is a change in the way of seeing. It is an acquired ability to see another reality. The reality of Emptiness.

(80) In addition to meditating, one should deepen one's knowledge. One should not become attached to any attained states. One should negate everything that appears. Until finally one experiences a state that the mind cannot reject or negate. That will be Shunyata. The mind in Shunyata is not dull, subdued, inert, and dulled by hours of meditation. Mind in Shunyata is alive, crystal clear, and open. It is not a slowed-down mind. It is a mind experiencing real reality, not self-made mental states. The mind in Shunyata does not lose its sense of reality. On the contrary, the reality experienced is complete, and this distinguishes Shunyata from insights, hallucinations, and other trance states.

(79) Buddhists say that if you try and strive for Enlightenment you will never achieve it. And they are right. But European minds understand it their way. Literally. Which is a big mistake. What do Buddhists want to convey by saying that one should not strive for Enlightenment? Enlightenment is a form, it is the mind that created the concept of enlightenment. But to achieve real Enlightenment one should get rid of forms, not pursue them. Therefore Buddhists say that one should not pursue Enlightenment as just another form. Instead, one should work on one's mind in order to experience Enlightenment. And this Enlightenment is the goal of Buddhism. Every bodhisattva vows not to deviate from the path to Enlightenment and not to rest until all people are enlightened. So the claim of "not pursuing Enlightenment" is about form, and is not a denial of consciously embarking on the path to Enlightenment.

(78) Art is the pursuit of truth. The conventional reality available to most people is a false reality, it is an illusion.

(77) Just as the consciousness of the Self is an illusion, the consciousness of

Shunyata is also still an illusion. And this is because it is still experienced **by the mind**. Nevertheless, the two illusions are not the same. They differ in quality.

(76) The mind that is in Shunyata retains a sense of reality.

(75) Realities do not exist "by themselves." Realities are created in minds and only exist there. Both conventional reality and Shunyata reality exist. But is the reality of noumen a reality at all? There is no basis for writing about it. What is it then? A rudiment? Canva? Or simply noumenas? There is no such thing as the reality of noumena. There are only noumena. Reality will only be created by the mind, which will begin to perceive noumena. Realities are illusory entities created by the mind. Reality is a filter, an overlay on the perceived noumena.

(74) Buddhism in Poland - Catholic minds try to assimilate European ideas about Buddhism. The level of ignorance of these "Buddhists" is striking. They think of Buddhism in a magical, esoteric, ludic way, closely connected with rituals. Instead of a Catholic prayer, they do meditations. Instead of the Stations of the Cross, they do retreats. They think of enlightenment as ascension, reincarnation as resurrection. They think of the experience of Emptiness as raptures of soaring exaltation. They look forward to meditative benefits as a reward for obedience to the teacher. Minds, through so-called teachers, fettered and enslaved by a misconceived ideology. Total lack of independence. Besides, the so-called teachers (just like the Catholic teachers) suppress every sign of freedom of thought by instilling obedience and loyalty to the doctrine. The level of knowledge of teachers is not higher than that of students. It is knowledge they have read from books or heard from others like them. No knowledge based on their own experience of the states of mind they teach (Shunyata). There is a complete confusion of concepts in their minds, even Buddhist concepts, and they have no need to change it. Caricatured Buddhism. But all in all - what else could one expect? Communist minds riddled with Catholic ideology pray to Buddha for help (sic!). The environment of Buddhism is different in Tibet and in Mazovia. Different culture, different psyche, different tradition. What is visible in Buddhism was copied - rituals, way of sitting, hierarchy. But what remained in their minds was always ours, familiar, Polish, unleavened. And to conclude: I took part in a meeting (about 50 people) during which a phonetically written prayer in one of Tibetan languages (half of an A4 sheet) was handed out to be sung by the participants. Hmm! Such Buddhism.

(73) The reality of Shunyata is a wonderful place for ontological exploration. Shunyata as a tool for humanistic cognition. Shunyata is repeatable and is unchangeable. The reality of śunyata is describable and verifiable. Shunyata can be explored in a scientific manner. It can be a research tool in psychology

and philosophy.

(72) A perceiving mind and noumena are needed for "reality" to occur. In Shunyata reality the noumena will take the form of undifferentiated, featureless things; in conventional reality it will take the form of differentiated objects. Both of these realities will exist only in the mind, as illusions. These illusions arise out of the adaptive necessity to create connections and relationships between the observed objects.

(71) The Buddha is not the depository of the only right way. Fortunately, the reality of Shunyata can also be experienced without his blessing. The reality of Shunyata is accessible to everyone, and you don't have to be a Buddhist to experience it. Buddha used Shunyata to fight suffering, I use it to learn about the nature of reality and my own mind. Munjata has no message that narrows it down to the struggle for freedom from suffering. I used the word narrow on purpose. It would be difficult to even find any reference to human suffering in Shunyata. That is not there. Shunyata is a powerful tool for humanistic cognition.

(70) The basis of Buddhist philosophy is Shunyata. The experience of Shunyata is very rare and most meditators will never know it. It is rare because the opportunity to experience Shunyata:

- does not depend on the amount of effort put into meditation,
- does not depend on obedience and devotion to the teacher,
- does not depend on the number of degrees of initiation into the rituals of meditation,
- does not depend on one's position in the Buddhist community,
- does not depend on the number of good deeds,
- does not depend on merit, does not depend on the amount of compassion aroused for other beings.

The possibility of experiencing Shunyata depends on the quality of mind. It is difficult to point out qualities that predispose one to it. How about openness? An open mind is ready in its whole structure to experience a new reality. How about motivation? Eager, motivated mind does not give up making more progress on the way of cognition. How about self-criticism? A mind that is critical of every path that appears, rejecting those that lead to the wilderness. How about a goal-oriented mindset? A mind that does not want to experience Shunyata will not experience it. How about happiness?

(69) Shunyata is the way objects and phenomena manifest. But what is experienced when the mind is in Shunyata is "the reality of Shunyata," in a sense analogous to conventional reality. The "reality of Shunyata" manifests itself very precisely and is describable. While Shunyata (the mode of manifestation) shows itself in the fullness of its nature, in its entirety (the mode of manifestation is the same for all phenomena), the "reality of

Shunyata " shows itself in a manner limited to the capacity (number of senses) of the human mind. While Shunyata is the ultimate way of viewing the world, "the reality of Shunyata " is never fully cognizable due to the above limitations. Just as the reality of the noumenon, with which the "reality of Shunyata " is mutually contained, is not cognizable.

(68) By the way, it seems to me that Shunyata should be spelled with a lowercase letter because it is an omnipresent, rudimentary reality. This is in contrast to Buddhist nomenclature, in which " Shunyata" spelled with a capital letter is exalted as a lofty goal to be achieved by meditation practitioners. There is no need to give Shunyata a higher meaning than the one ascribed to it - omnipresence. Just as there is no need to capitalize "air".

(67) Mutual Identity of Objects in Emptiness. In conventional reality, objects are differentiated, i.e., they have certain sets of characteristics, a differentiated appearance, and a name. In Emptiness, or rather in the mind situated in Emptiness, objects are not differentiated. Buddhist philosophy speaks of the mutual sameness of objects and phenomena in Emptiness. Mistakenly the European tries to imagine what a world in which all objects are physically identical might look like. When we speak of the mutual sameness of objects in Emptiness, it means that objects cease to be differentiated by the different form that the human mind gives them. Physically they are still differentiated; the image of a tree still has a trunk and leaves, and the image of a car still has a body and four wheels. In Emptiness, the image of a car is still not the same as the image of a tree. In contrast, these objects manifest in the same way. Both the car and the tree have no form. That is, in the mind of the experiencer of Emptiness, the car is not called a car, the color of its body is not named, and neither is its make. A tree is not called a tree, its species is not named. It is only in this view that the car and the tree can be said to be mutually identical. This means that in the mind of the experiencer they have no characteristics that distinguish them from each other. Which does not mean that they are one thing, one substance and one structure. They can only be said to be One in the sense that they all manifest in one and the same way - undifferentiated. **The mutual sameness of objects in Emptiness does not imply physical sameness.**

(66) From a Westerner's perspective, many of the claims of Buddhist philosophy are paradoxical, incomprehensible, and mutually contradictory. But this is only an apparent impression. For example, the statement in the Diamond Sutra "The mind of man is not the mind of man, therefore it is called the mind of man." is true and logical. The confusion is created by placing the truths of two realities in one sentence, which gives the impression of illogic. But the contradiction disappears if we know that the mind of man in conventional reality is not the mind of man in the reality of Emptiness. And this is indeed the case - in Emptiness there is no such thing as the mind of

man. So, according to logic, we can say that the mind of man - (in another reality) is not the mind of man. However, if it exists in conventional reality as "the mind of man" it is only because it has a form or name given to it. It exists in conventional reality only because it is called the mind of man. Objects and phenomena exist in conventional reality only because they have form. In this case the form is the name. So the mind of man, in order to exist in conventional reality, must be called "the mind of man." If only we have the key, then the statement "The mind of man is not the mind of man, therefore it is called the mind of man." is very simple and understandable.

(65) Realities experienced by humans:

conventional reality = reality of noumen + human mind (+ Self)

Shunyata reality = reality of noumen + human mind (- Self)

So Shunyata is not the same as noumen reality, but has noumen reality as its basis.

(64) Does one experiencing Shunyata through hearing experience full Shunyata? Certainly, when one experiences Shunyata through hearing and through sight, one experiences the same manifestation of reality. But is Shunyata reality or is it a way of manifesting reality? If Shunyata is a mode of manifestation, then regardless of the sense with which it is experienced, it is always the same and reveals its full nature. If, on the other hand, Shunyata is a reality, then when experienced through hearing it reveals only part of its structure, which is related to sound. If it is experienced through sight it reveals that part of its structure which is related to the image. Similarly with the other senses - touch, taste, smell, etc. If Shunyata is reality, then its full nature consists of the partial qualities generated by all the senses. So is Shunyata experienced by humans a complete and finite reality? Or does it manifest only in the part accessible to the human senses, being in fact transcendental and, like the reality of the noumena, completely unknowable?

(63) Does the experiencer experience Shunyata in its entirety? Or does he experience only that part of it which is available to the senses? Let us take a person experiencing Shunyata through hearing. It seems that only the hearing part of the reality of Shunyata is available to him. In that one moment he is experiencing Shunyata through hearing, he is not experiencing Shunyata through sight. That part of the reality of Shunyata that deals with images and is associated with sight is not available to him. So when you experience Shunyata through hearing, you are experiencing only that part of the reality of Shunyata which is related to sound. So how extensive is the reality of Shunyata? Everything becomes clear when we realize that Shunyata experienced through hearing and sight is essentially the same. The manifestation of the external world is the same in both the auditory and the visual manifestations of Shunyata. Although it happens through different senses, the structure and quality of manifestation are identical. So a person

experiencing Shunyata through whichever sense they are using at the time is experiencing the reality of Shunyata in its entirety.

It would appear that Shunyata is not confined within human perception, but transcends it. So could Shunyata also manifest itself through senses that are not available to man?

If Shunyata is a universal reality (not yet absolute), what is its relation to the reality of the noumens?

(62) Being in Shunyata, in the present moment, is not at all wonderful. From the perspective of conventional reality, it is very specific and boring. Most people, if they suddenly find themselves in Shunyata, would quickly flee. Nothing is happening there. Being in the present moment is bland. Bland on all levels. From emotional to mental. Being in blandness not for a moment, but even for an hour is not easy. For many it would simply be boring.

(61) Shunyata contains a demotivating element. This element is the knowledge, acquired in Shunyata, of the ultimate end of the path of development. The attainment of the ultimate goal. Nothing new, nothing more will happen. What was supposed to happen has already happened. Nothing more can be achieved because everything that is to be achieved has been achieved. Why experience Shunyata again if the image of Shunyata will not change. The image of Shunyata once experienced is identical to that experienced a thousand times.

(60) Remembering previous incarnations, coming out of the body, clairvoyance, hallucinations, mystical exaltations, contact with god, etc. One who wishes to experience Shunyata should consistently reject these aberrations. The mind in Shunyata is crystal clear, transparent, active and lucid. And not disturbed by any illusions. Only then does the mind see things as they are.

(59) Emptiness is form - emptiness takes form - emptiness is the material for form - form is made of emptiness - there is emptiness in form - form cannot exist without emptiness, but emptiness can exist without form.

(58) Buddhists claim that Emptiness is an absolute. However, they are not quite right. For even Emptiness is experienced by the mind. So its image is very much dependent on this mind. Every mind is different. Every mind that is in Shunyata is also different. The reality of Shunyata is seen in different colors (individual differences in retinal structure) by different minds. The image of Shunyata is therefore slightly different. Therefore, although Shunyata is the same for everyone, it cannot be absolute. One can speak of the absolute only in the case of the reality of the noumen. It is a reality that exists in reality, but it is completely inaccessible to human cognition, because most of it exists

outside of human cognition. However, it does not change the fact that Emptiness miraculously shows us what a reality devoid of human illusions and appearances can look like. And although it is not an absolute, it is absolutely unique.

(57) Being in Shunyata, one can see in a startling way what eternity is. It is not an endless distant future. It is the ever-repeating present.

(56) The cooshay-empty disintegrates in Shunyata. In Shunyata, conventional reality disintegrates. Time disintegrates. Words disintegrate. Thoughts disintegrate in Shunyata. Feelings are disintegrating. Shunyata disintegrates in Shunyata.

(55) The yellow cube when no one looks at it is empty, it has no form. But when a person looks at it (when it is an element of perception) then the yellow cube is yellow and is a cube. It is then an object that has form.

(54) Most authors (including Buddhists) of books on Buddhism are not telling the truth when trying to describe the reality of Shunyata. Most of the time they are duplicating existing stereotypes, often adding their own attempts at understanding, thereby adding to the confusion that already exists. There are many inaccuracies and errors in their descriptions of a reality they have never known.

(53) "Emptiness is form, and form is emptiness." The basis for a proper understanding of this claim is to accept that emptiness is not vacuum, it is not nothingness, it is not non-being. Emptiness is a universal conventional reality devoid of properties. It would first be necessary to clarify from the perspective of which reality these assertions are to be considered. Claims made from the perspective of śūnjata are false. Emptiness cannot be form, because in śūnjata form is invisible and does not exist. Form cannot be emptiness for the same reason. These claims should be considered only from the perspective of conventional reality, and only in that reality do they acquire meaning. In Emptiness there are no forms, there is not even the presumption of the existence of forms, so saying anything about form in Emptiness is completely meaningless. But in conventional reality there are forms and there is the presumption of emptiness. So to speak of emptiness in conventional reality is perfectly legitimate. The claim "form is emptiness" tells us that in fact all objects and phenomena are empty and have no form. Which is obvious. In contrast, the claim "emptiness is form" tells us that all forms have emptiness as their basis. We can use a comparison to a gold wedding ring, where the ring is the form and the gold is Emptiness. So, just as in this case gold is the ring, emptiness is the form. And all because emptiness is the basis of all manifestation both in conventional reality and in Shunyata reality. Emptiness is not vacuum, nothingness, non-existence. Emptiness is the substance of all

objects and phenomena. Emptiness is contained in every form, it is everything visible around. Emptiness is our whole visible world, only that it is a world of objects and phenomena without properties. It is the human mind that gives properties to what is visible and gives form to emptiness.

(52) When I experience jhanas I don't dwell on them. I try to jump over them. Once the path to Shunyata is known, it takes a little more time to get there. Something like a shortcut. Experiencing jhanas by different people before first experiencing Shunyata is very individual. Only Shunyata is the same for everyone. The seven factors of enlightenment can be helpful. For me, three were very important: enthusiasm, motivation, and being critical of erroneous states of mind that arise. Motivation and enthusiasm work wonders. Meditative mindfulness continued during daily activities is very important. And not expecting specific outcomes from meditation (what this Shunyata will look like). Which does not mean lack of goal (yes, I want to experience Shunyata). Because Shunyata is so specific and qualitatively different from anything known that it is impossible to imagine it. And proper meditation. The mind in Shunyata is not passive, slow, immobile and dull. It is active, alive and crystal clear. If meditation does not change the mind, then it is time to change meditation. Meditation is also a constant search. Yes, seeking is an additional eighth factor of enlightenment.

(51) The eight jhanas describe successive stages in the development of the meditator in which the ego's contribution is less and less. In the last jhana the ego is already really small, but it is still present. Only by transcending the last jhana is the ego completely excluded, an entry into the state of Shunyata. Yes, the exploration of emptiness is simple. Relatively simple. Shunyata is simple because it is visible, it is tangible, in the same way that conventional reality is tangible. It is easier to discover the qualities of Shunyata in successive experiences because it is cognizable and it is the same every time, it does not change. It is more difficult to do this with the deeper regions of Shunyata. Or rather, those areas that are transcendent to the *śūnata*. These areas are extremely difficult to grasp. Shunyata manifests to us. And these areas are on the verge of being grasped. The remembered Shunyata can be returned to and analyzed. "Something that makes the decision" to leave Shunyata is an "impulse" and there is nothing particularly to remember, only that Shunyata is already escaping. And although the "something that sees" in Shunyata as well as the "something that makes the decision" to leave Shunyata is without quality, intangible and amorphous, it sees and makes the decision.

I don't know what that something is that gives the impetus to begin the process of leaving Shunyata. While exploring the *śūnataya* itself is fairly easy, the transcendent areas are not so easy to grasp. It seems that the impulse may come from the subconscious. It is very subtle, difficult to "observe". However, it is firm, i.e., once Shunyata is over, trying to maintain Shunyata is

of little use. However, this "firmness" can be very individual. Enlightened people stay in Shunyata effortlessly. And for as long as they want. Apparently they have control over the "something that makes the decision" to leave Shunyata. Is Shunyata the ultimate, absolute state of mind (absolute reality)? Since there is a thing transcendent to it. This thing even has 3 qualities: it sees, it remembers, and it makes decisions (about leaving Shunyata).

(50) Something that is not there but sees, remembers and makes decisions. "Something that sees" in Shunyata is not "someone who sees" because it has no individuality. It does not give meanings, it does not judge. It is not consciousness, it is not any variety of Self. It is without any quality, structure. It has nothing that can be grasped. "Something that sees" does not manifest in any way. There are no words to describe "something that sees". "Something that sees" does not manifest anything, is not anything that is present or absent. There is no such thing as "something that sees." Yet this something sees and remembers. It even makes decisions. What is the "something that makes the decision" to leave Shunyata? If there were no "something that makes the decision" to leave Shunyata, then the experiencer of Shunyata would never leave it again. But the mind leaves Shunyata after some time. What is the "something that makes the decision" for the mind to leave Shunyata?

(49) What is "something that sees"? In the mind in Shunyata, there is no ego, no Self, no observer. There is, however, "something that sees". After leaving Shunyata the mind remembers what happened in the visual field. If we assume that an observer is someone who observes something, then there is no one in Shunyata to observe. And there is nothing to observe. Yet there is "something that sees." In Shunyata the external world is reflected in the mind in a passive way. There is only an ordinary mirror image of what has happened in the field of vision. This reflection is remembered by memory. There are images in the mind that are visible in the visual field. Without properties, without names, without qualities, without purpose, without meaning, without time. Since there is no sense of the passage of time, an abiding is present. And this abiding is also remembered. What is abiding in śunyata? A memory trace, a sensation, a phenomenon? What is this "seeing thing" in śunyata? Is it pure memory? Formless Self? This "thing that sees" cannot be called any kind of Self, because it has no characteristics of the Self. It is not any variation of the Self. For the difference between the Self and the "something that sees" is a qualitative difference. It is certainly no super-self, hyper-self or super-self. For it is a complete transcendence of the ordinary Self. This "something that sees" has no graspable form, quality or structure. Are "something that sees" and abiding the same? Probably not, since the "something that sees" is what also sees abiding. So what is this "something that sees"?

(48) If we consider humanity to be a certain set of defining qualities of mind, then the experiencer of Shunyata does not possess these qualities. He is not human.

(47) Who is the one who remembers during Shunyata what happened? Which part of the mind is responsible since the Self is excluded in Shunyata? Is this pure memory?

(46) Shunyata is a non-dual reality perceived by the mind in which the entire structure of the Self is turned off. In this state, the mind does not lose consciousness and maintains contact with the external world. The subconscious part of the mind continues to work and perform its functions. The memory functions, the senses function. Everything that happens during Shunyata is remembered. The eyes and the whole apparatus of image analysis are functioning in the Shunyata that is experienced through sight (I have also experienced Shunyata through hearing, and it is probably possible through smell, taste and touch). Things observed in Shunyata have no form. And this is indeed the case at the conscious level of mind. However, in the subconscious mind it seems that the mind still assigns certain meanings to images, gives them form, and compares them with remembered patterns. This is why in Shunyata the subconscious does not experience cognitive dissonance, does not generate fear in response to unfamiliar objects in the visual field. The subconscious mind in Shunyata remains calm. It analyzes the images and accepts their appearance. Shunyata has no effect on the subconscious. It does not seem to modify or restrict it. If so, does the subconscious have any influence on the experience of Shunyata?

(45) Shunyata I experienced many times was always visible in the same way. There was no difference in the way it manifested. There is no point in even trying to experience it more times in the hope that things will change. It will not change. She will always be the same. This is a little surprising especially for someone who is used to change and progress. Shunyata is no longer changing. And it will not change again. There is no point in expecting Shunyata to evolve in any other way. It will not evolve. All subsequent experiences of Shunyata will be the same.

(44) The real "now" can be seen only in Shunyata. It is wrong to personify "now" with the moment when we think about now. The real "now" is not the moment when we think-now is just thinking about now. For the realized "now" is still only the thought of "now. The real "now," on the other hand, appears as a real experience caused by the non-existence of past and future, the absence of time (the sense of passing). And this takes place in Shunyata. Then the NOW permeates everything in the field of vision. Among people walking down the street, time does not flow. People are going from no one knows where, to no one knows where, and for no one knows why. No past or

future is assigned to them. The perceived objects rest in eternity. "Now" is not some ephemeral sensation. "Now" is the firmly established basic and most important structure of the reality of Shunyata. It leaves no doubt that this is "now." It permeates the visual field, models the manifestation of objects and people. It changes the atmosphere of reality. The experiencer of Shunyata also remains in timelessness. There is nowhere to go, nothing to do. The present moment is the only existing moment; there is no past or future. It is not known what has happened before, for such knowledge is not available in the "now". There is no anticipation of what will happen next, for such anticipation is not available in the "now". Everything is sufficient, being at the right time and in the right place. All that can be done is to abide in the present moment. There is no need to change it to be different. The true "now" can only be seen when it is not obscured by the past and future. When time (sense of passing) does not exist. In Shunyata.

(43) If there is no more human being in the world, the reality of Shunyata will not exist. Shunyata is experienced only in human minds. Some Buddhists claim that Shunyata is the ultimate reality independent of the human mind, and that informenas are "things in themselves." They see it as such a pure reflection of the external world (deEmptiness of ego distortions) that for them it is an image of absolute reality, reality itself. Unfortunately, they are wrong. Although Shunyata is a reflection of external reality, it is still reflected in the human mind. Therefore, it is also limited and distorted by the mind in the process of "mirroring". The absolute reality which does not have these limitations is the reality of noumena. And only noumena are the ultimate "things in themselves". If there is no longer any human being in the world, the reality of noumena will continue to exist.

(42) The artist's need for contact with the viewer through various forms of artistic expression has an egoistic and narcissistic basis. The more the artist moves away from ego and self-indulgent attitudes, the less the need to share creativity. Until the moment when the recipient becomes unnecessary. Then the artist reaches the state of the highest artistic initiation, the state of symbiosis with his own work, the state of artistic freedom. In this state no outside opinion influences the creative process. No egoistic and narcissistic motives deform the creative process. Freedom from one's own ego. Freedom from the audience. This is what artistic nirvana looks like.

(41) The structure of the self, the mechanism of the self, the arrangement of the self, the anatomy of the self, the construction of the self, the system of the self, the reach of the self. How deep in the mind does the self reach? How often does the self give dispositions to the meat on the bone, and how often does the self identify only with commands given by the subconscious? When is the activity of the meat on the bone controlled by the self and when by the subconscious part of the mind? This knowledge helps in experiencing

Shunyata.

(40) How long is "now"? Time is the sum of now. Now - a quantum of time. For human perception, a frequency of events equal to 30 frames per second creates the illusion of continuity. Human time (continuity, sense of passing) is a minimum of 30 now per second. How long does a now last? A maximum of 1/30 of a second. That is, no longer than 33 milliseconds. ;)

(39) Ken Wilber's claim that there is no time in Shunyata is incorrect. In conventional reality, we do not experience physical time, but only experience a sense of transience. Wilber seems to be confusing these two concepts. In Shunyata one does not observe the absence of time only the absence of a sense of passing. Physical time itself is very much present in Shunyata and is indirectly observed as a physical quantity (motion is observed in Shunyata, Shunyata has no effect on physical time). If we assume that time is the sum of elementary "nows," then in Shunyata we do not observe single, frozen frames of "nows" as we would if there were no time. In Shunyata we observe fluid movement. So the physical time associated with movement in śunyata is observed. The sense of passing in śunyata, on the other hand, is indeed absent.

(38) Ken Wilber has vaguely and very subjectively defined what one taste is in his book "One Taste". I will try to do it more precisely. One taste is experienced only in Shunyata. The mind in Shunyata does not perceive the difference between two different objects in the visual field. The mind registers all that it sees in the visual field, but two different objects are equally unattractive to it, equally meaningless. Against the background of the entire visual field, two different objects are the same thing to the mind. This "the same" is, in addition, something specific, it is marked by an intangible property. It is a new quality in experience. And this "same" is very aptly concretized by the comparison to a one taste. Two different objects manifest themselves in the same way, they have the same one taste. All other objects have the same one taste, as does all visible reality. And love, for example, and compassion do not have one flavor. But that is another story.

(37) Ken Wilber in his book "One Taste" published by Jacek Santorski and Co, p. 264 claims that for someone in Emptiness (Shunyata) every thing in the coarse, subtle and causal area has the same One Taste. However, he does not take into account that someone who is in Emptiness (Shunyata) does not see things in the gross area (conventional reality). The correct interpretation of the concept of One Taste is the one that refers to things visible only in Emptiness. We can say that all things visible in Emptiness have the same one taste. Just as all the waves of the ocean have the same one moisture content. And this is very clearly experienced in Emptiness. The one taste of all things visible in Emptiness is one of the fundamental

characteristics of Emptiness. The mind in Emptiness does not perceive or register the difference between a car and a pedestrian. The car and the pedestrian are the same thing. And this "same thing" can be called one flavor. Therefore, Ken Wilber's claim that for a mind located in Emptiness (Shunyata), objects in conventional reality and things in Emptiness have the same single taste is incorrect.

(36) Is Ken Wilber actually experiencing the One Taste (Shunyata) or just successive meditative exaltations? I am reading Ken Wilber for the umpteenth time, actually studying wanting to find out if he really experienced Emptiness, the One Taste, Shunyata, or just more meditative exaltations. So far I have my doubts. Shunyata is a state in which the subject is completely suspended, absent. In which there is not even the slightest movement of the Self. In this state it is necessary to cease all motor activity. Every command of the Self, such as moving one's hand, causes one to leave the One Taste. Even the mere intention of moving the hand activates the Self, triggers the thought processes, causing one to start leaving the One Taste. Ken Wilber claims to experience the One Taste during daily activity (moving). How is this possible?

(35) Whatever appears in Emptiness is not yet noumen. It is only a phenomenon without form - I have given it the name informen (Latin informe; deEmptiness of qualities, form). Thus, the "phenomena without form" occurring in Emptiness are informen. However, contrary to what Buddhists would like, informen is not a noumen ("thing in itself"), because it is experienced by the mind, nor is it a phenomenon, because for the mind it is deEmptiness of its own qualities. Referring to Immanuel Kant, both phenomenon and informen manifest partial properties of noumen. For me it turned out surprisingly that the phenomenon, however, contains more properties of the noumena than the informen. This is exactly the case - in relation to the noumenu, the informen in Emptiness is an impoverished phenomenon from conventional reality.

(34) Shunyata is present all the time. There is no need to look for it anywhere. We are immersed in it. All we have to do is learn to perceive it.

(33) No teachers, no authority, no tradition. Openness, motivation, self-reflection. That is the quickest way to Shunyata.

(32) Me meat on the bone. My every action flows from past experience. I the prisoner of logarithms. The only thing within me is the surrounding reality. I am incapable of thinking anything that I have not previously known.

(31) The phrase "in the mind there is only what is outside" has two explanations:

1. when the area occupied by the ego diminishes, the external world takes its place. This happens literally. And it is strongly felt. The external world becomes bigger, there is more of it, it grows and fills more and more of the mind with it. Until it fills it completely. Then the telescope vision disappears and the whole field of vision is reflected in the mind. There is only the vast all-encompassing external reality. Only the external exists. Shunyata.

2 There is nothing in the mind that has not been experienced by the mind before. Only the external exists. Only what has reached the mind from outside is processed in the mind.

(30) Is noumen the cause of duality? Informen Cooshay - neither I nor not I. Neither Cooshay nor not Cooshay.

(29) Informenological theory of art is empty, which does not mean that it does not exist. In Shunyata the qualities of phenomena do not manifest. So the informenological theory of art has no cognizable qualities with which to describe it. Nevertheless, it can be seen. It can be heard. And it can be experienced in touch.

(28) What exists and what does not exist in Shunyata? The informen of a tree (a thing without form) is visible in the field of view, so it exists in Shunyata. The informen of love is invisible-it does not exist in Shunyata. The informen of a doctor is invisible-the doctor does not exist in Shunyata, but the thing that in conventional reality is the doctor exists in the field of vision in Shunyata. The informen of time is not perceptible; time (the sense of time) does not exist in Shunyata. The informen of a scream does not exist in Shunyata, but the sound that in conventional reality is a scream is heard in Shunyata. The informen of greeting with a handshake is not felt in Shunyata, so it does not exist, but the touch of the hand is felt in Shunyata.

(27) The problem of movement in Shunyata. Informen(thing deEmptiness of form) of motion is visible in the field of vision - in Shunyata things move. The informen of motion is the apparent continuity of change in the position of things caused by the sum of many now's. But since time (the sum of many now's) does not exist in Shunyata then informen of motion should not exist either. It appears that the informen of motion in Shunyata is a singularity - an apparent informen. Something is visible in Shunyata that is not what it appears to be. This is puzzling because illusions only apply to conventional reality, not to Shunyata.

(26) Shunyata (Emptiness) does not really have much meaning. Shunyata (Emptiness) is only a tool for changing consciousness. Those who have seen Shunyata already know that there is no need to assign any other value to it. And also the fact that it is only a tool for man, in Emptiness means nothing.

(25) Shunyata does not change the way physical phenomena manifest. If in conventional reality a stone falls down, ice melts, wood rapidly oxidizes to form a flame, then in Shunyata all these phenomena are also visible. The only thing that changes is the perception of them.

(24) We do not experience physical time. We experience time as a sense of passing (and this sense of passing does not exist in Shunyata), and physical time is observed in Shunyata as a physical quantity (Shunyata has no effect on physical time).

(23) In Shunyata there is no observer, only the external reality is experienced. There is only what is outside (houses, streets, passing cars, people appearing - everything in sight), inside there is no one. What I really am is just absence. Absence. To the question of who I am, the answer is simple: what is outside.

(22) The mind perceives only that part of the thing in itself (noumenon) which is illuminated by the light of perception.

The phenomenon is not opposed to the noumenon. The phenomenon is only a part of the noumenon. The part that is experienced by the senses.

Are there as many things in themselves as there are phenomena? Or is there only one thing in itself. One, great, all-encompassing, thing in itself.

Through science we do not learn the nature of the Universe (noumenon), we only learn to predict the phenomena (phenomena) occurring in it.

(21) Conventional reality, the one in which we all live, exists only in human heads. Outside of human minds it does not realistically exist. The reality of Shunyata, contrary to what Buddhists preach, also exists only in human heads. The only truly existing reality that exists outside of the human mind is the reality of the "thing-in-itself" (the reality of noumenon). (the reality of noumenon).

(20) The impulse which is the need to move the finger starts the process of coming out of Shunyata (from Emptiness). Activating the area in the mind that is responsible for moving the finger starts the process of leaving Shunyata (Emptiness).

(19) There is no one conventional reality. There are as many kinds as there are people. And although it ultimately appears similar to everyone, everyone has created it individually in his own mind.

(18) Those who attribute to Shunyata (Emptiness) all sorts of wonderful, rich

experiences and impressive magic will be sorely disappointed. The ability to experience Shunyata (Emptiness) requires preparation and determination. It requires a mental state in which there is no future, in which there is no hope, in which there is daily dying. And in the end, it turns out that there is nothing extraordinary about Shunyata (Emptiness). That it is just something ordinary and simple. Commonplace.

(17) One who does not know the exact extent and precisely the depth of the ego's manifestation will not know what continues to prevent him from experiencing Shunyata.

(16) A practitioner who has climbed to the heights of altruism and compassion on the path of the heart, if he does not experience Shunyata, will not be enlightened.

(15) The purpose of meditation is not to experience states of deepened spirituality. States of deepened spirituality are still generated by the ego and consumed by the ego. The purpose of meditation is to permanently change consciousness. Consciousness is changed only by the experience of śunata, which is transcendent to the ego.

(14) Is the mind an observable part of noumena? The mind in Shunyata sees and remembers informena (phenomena visible in Shunyata without duality). The mind does not experience the thing itself (noumenu) in its entirety. It experiences only that part of it which is accessible to perception. Does it also experience itself only partially?

(13) Shunyata is the reality experienced by the mind in a clear, tangible, distinct, real, precise, physical and material way. It is not any ephemeral insight or soaring meditative exaltation.

(12) While in Shunyata one still has to be careful and make efforts so that thoughts do not arise. Thoughts that arise cause one to leave Shunyata. The realized are able to stay in Shunyata effortlessly.

(11) Are all thoughts the voice of the ego? It is a common belief that meditation is about getting rid of thoughts. It seems that when we get rid of thoughts we get rid of the voice of the ego. The thought "I don't like it" is the voice of the ego. But is the thought "this is red" the voice of the ego? It seems to be, because it creates dualism: if something is red, there must be something not red. It is a judgment. So the ego. Then can no thought arise in the śunyata mind? Thoughts appear in the mind at different distances. The most intrusive thoughts are the ones closest to the mind, but there are also less absorbing thoughts further away. There are also thoughts that circulate so far away that one does not even notice them. Do thoughts circulate in

Shunyata so far away that we do not notice them? Or is the mind completely free of thoughts, both near and far. Those who experience Shunyata describe the mind as crystal clear. Are there really no thoughts arising in Shunyata?

(10) Is hunger a part of the I? Or is it only after feeling hunger that the I starts up: I want, I want to eat!!!

(9) The reality of Shunyata is non-verbal. It cannot be understood, it must be experienced. Then everything is clear and you no longer need to ask questions, even questions as rudimentary to Buddhists as "who am I?" The reality experienced in śūnyata is a reality without an observer. No hocus-pocus. It is a reality where there is no subject, where the ego is turned off. In this state one perceives objects in their specific state "without properties". There is no observer, no one to judge, compare, measure, check. If there is no observer, who is the one who participates? He is the Absent One. It is the mind without ego. No hocus-pocus. Mind without ego. This has to be experienced, as the Buddha urged. And then everything will become clear: what the universe is, what reality is, what your ego is, who you are. There is no point in trying to understand the world while being immersed in it up to your ears. And that is only possible from the perspective of the reality of Shunyata. Munjata is a wonderful tool for changing consciousness. You cannot understand the world with the old consciousness. Change your consciousness and you will stop asking questions.

(8) Doppler shift of the background image spectrum and comparison with its brightness over time. A significant shift indicates the strong presence of noumena properties hidden to the human observer. An attempt to extract the noumena by diffraction of the background image. ;)

(7) Who observes the mind? The answer is simple: nobody observes. There is no such thing as an observer; there is only the external world. As you search yourself assiduously in the mind, you will find only the external world. If you find, feeling any form, a particle even of the observer, it is unfortunately still only the ego. When the ego disappears only what is outside remains. The observer is an illusion. When there is no longer an Observer then only the Absent remains. But that is another story altogether.

(6) The Thing in 3 realities - a graphic answer to the postulate that things exist simultaneously in three realities: as noumen in absolute reality, simultaneously as informen in Emptiness and simultaneously as an object in conventional reality.

Informen – singularity.

(5) Are creative activities (creativity) possible for a subject in Emptiness? To

be in Emptiness the mind must be partially inactive. Every mental impulse directed to the initiation of any conceptual or motor activity, causes the exit from the state of Emptiness. The moving of a finger, or even just the appearing desire to move a finger, already causes the process of leaving the state of Emptiness. The mere stopping of attention on any object or phenomenon causes the process of leaving Emptiness. The only possible act in śūnyata is a state that can be called inactive observation. It is the total observation of all phenomena occurring in the field of vision. While observation in principle must be passive, the observed reality has no limitations. Anything can happen in the visual field. So at what point can the creative element appear? Is any form of creativity possible in Emptiness? Creativity can be about Emptiness, it can be visible in Emptiness as a formless phenomenon. But can a subject located in Emptiness be creative?

(4) Since the observed reality in Shunyata is very different from the conventional reality, so also the creation (creativity) in Shunyata is something very different from the conventional creation (creativity) in the conventional reality. In every entry into Shunyata it is the same Shunyata. Shunyata does not change. However, the image that you see in Shunyata may change depending on where you experience Shunyata. One time it is a street full of people, another time it is green grass with a lake in the background. Or aggressive demonstrators in front of a city hall.

(3) The actual artistic act can only take place after you leave Shunyata. Selection and interpretation is already a highly individualized process.

(2) What is the language of Emptiness? Is there such a thing as the language of Emptiness? There would have to be an object with properties in Emptiness. This is impossible. However, there are physical things in Emptiness. And these things are perceived. Alternatively, there would have to be a flow of information. This exchange is not possible in Shunyata, but it is possible outside of Shunyata. What information could be exchanged in Emptiness? Certainly none. The language of Emptiness could be the language of talking about Emptiness. What words would be found in it: indefinite, elusive, imperceptible, peculiar, unspecified, indeterminate, genderless, neuter, anonymous, nameless, stranger, alien, undefined, unmarked.

(1) Art is that part of artistic creations recognized by a community as significant.