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***I am looking for a publishing house that will publish my book "Krzysztof Kuszej. Ontology and Shunyata. Philosophical conclusions" in English!
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Ontology and Shunyata. Philosophical conclusions:

(808) In order for one category to be the basis of another, it must have the same ontic value - it must exist in the same ontic space. For example, in the claim that the basis of life on Earth are biological processes. Both biological processes and life are categories from the same ontic space, which means that they exist in the same reality. However, categories existing in different realities cannot be mutually dependent because they have different ontic value - they exist in different ontic spaces. This means that they have no points of contact. Categories from different ontic spaces cannot exist together at the same time. They may occur alternately, but never at the same time. Why? Well, the mind cannot exist in two different realities at the same time. It cannot simultaneously perceive things with and without properties, create reality simultaneously with time and without time. The decisive issue here is the capabilities of the human mind, for which something cannot be two different objects at the same time, for example, it cannot be an apple and a bicycle at the same time. The mind can only create and reside in one reality at a time. So to say that the basis of objects in conventional reality are things in Sunyata's reality is wrong. However, it is permissible to say that the thing itself is the basis of both the thing in Sunyata reality (without properties) and the object (with properties) in conventional reality. This is because the ontic value of the thing in itself (the whole thing) is "0" (zero). The whole thing in itself, as unknowable, has no ontic value. Only the part of it that is subject to cognition acquires a specific ontic value, different for each reality in which it manifests itself. Thus, for conventional reality, the ontic value of the thing in itself (its knowable part) has the form of being in this reality (being as a way of manifesting existence), and in the reality of Sunyata it is a non-conceptual being in this reality. Both entities, having the same basis, which is the thing in itself, are independent of each other. They do not have any common parts, although they have the same base (!). This is because their ontic value is completely different, and the ontic value of their common basis, i.e. the thing in itself, is "0" (zero). It is the different ontic value that causes the

differentiation of entities. This differentiation is so complete and complete that it leaves no common parts or any possibility of interaction with another being. Ontic differentiation is different from the differentiation commonly known to us, for example from differentiation according to properties - in conventional reality, a metal fork differs from a metal bowl in its functional properties. You can't pour soup into a metal fork. However, it can be said that both a metal fork and a metal bowl are made of the same material, metal. An observer in conventional reality can confirm that at a given moment a spoon and a plate are made of the same material and have the same feature. The situation is slightly different with ontic differentiation. In this case, there is no possibility of an observer who could compare two ontic values with each other at the same moment, compare two different entities. This is because it is impossible for such an observer to be in two different realities at the same time. This type of differentiation is only possible from the perspective of conventional reality, and then it takes the form of reflection, not observation. There is no way to compare two entities at a given moment, and therefore there is no way to grasp their common basis. This is only possible a priori, through post factum reflection. Ontic differentiation, due to its specificity, is not a typical differentiation, because it concerns categories existing in different realities.

(807) In the Sunyata there is not even the slightest indication of the existence of reincarnation. For Buddhists, what is not in the Sunyata is an illusion, an illusion, and ultimately does not exist in reality. In the Sunyata there is no indication of the existence of reincarnation, on the contrary. There is no need for reincarnation to exist at all. Reincarnation is completely unnecessary. In Sunyata there is everything that is needed and actually exists, and there is no reincarnation. Reincarnation is part of Hindu mythology. The only and ultimate truth is the truth of Sunyata. Truth of the Emptiness. And in the Emptiness, not only is there no reincarnation, but it is not needed for anything there. I do not deny Buddha's attachment to the idea of reincarnation. What I am saying is that there is nothing like that in Sunyata. Sunyata, through the absolute perfection of its structure, creates a somewhat closed reality. There is no room for anything else. Even more so for reincarnation. There is no duality in Sunyata. And reincarnation through its existence (or any premise) would create a dualism of reincarnation and its opposite or the opposite of its existence. There is also no reference to reincarnation in the Sunyata, nothing that would refer to it in any way. The existence of reincarnation would be to extract something concrete from the great insignificance of Shunyata. And that's not there. What is not in Sunyata does not exist in reality. Reincarnation

does not really exist. It is only a concept.

(806) In modern ontology, existence and being are consciousness categories - I am aware that this object exists and the being I am observing is a conventional being. Awareness is the sine qua non condition for establishing existence and confirming existence. A subject who was not aware of the presence of an object could not observe its existence. My philosophy goes beyond this dogma of modern ontology and goes a step further. Well, awareness of existence is not necessary for its experience. Existence is already present when it is only visible, without awareness. As is the case in Sunyata. Eyesight in Sunyata is a full-fledged confirmation of existence, because it is allowed by the existential judgment that constantly formulates judgments in the subconscious.

(805) Subjective awareness processes and non-subjective awareness processes. The so-called consciousness can be divided into subjective and subjectless consciousness. In Sunyata, awareness processes are inactive, but there is visibility and (visible) reality. Should two categories of awareness be distinguished? One is awareness specific to the subject - I am aware of existence. And the second is intuition itself with its visible reality - as it goes beyond subconscious activity, which is by definition inaccessible. If we assume that all subconscious content is inaccessible to us, then intuition and visible reality exist beyond the subconscious, because they are visible, and after leaving Sunyata they can be recalled from memory. Since these contents exist outside the subconscious, they have been made conscious. There's no other way. In Sunyata there is no subjective consciousness (I exist, it exists), but the mind is not unconscious. Some content is made conscious by the mere fact of its presence beyond the subconscious. This content is not readable by the entity. The subject is not aware of them (the subject is absent), although the mind participates in them - these are subjectless awareness processes.

(804) What causes the exit from Sunyata? Since the conscious self is inactive, it would seem that there is no one who could make such a decision. The mind in Sunyata is completely non-decisional. It is as if the mind comes out of Sunyata on its own - there is no visible impulse, no tangible mental content that could cause it. It's just that at some point, Sunyata ends by itself. This sign of a certain form of decision-making, which is the concrete beginning of the process of leaving Sunyata, can be interpreted as confirming

the existence of Brahman, i.e. someone who is above it all. However, there is no need to look for a transcendent solution, because the solution already exists in the mind. It's the unconscious self. It is the actual decision-maker and is responsible for starting the process of leaving Sunyata and activating awareness processes, including self-awareness. But why does the duration of Sunyata vary? It seems that it depends on the potential that the mind has at a given moment. A mind with greater potential, better prepared to experience Sunyata, can stay there longer.

(804) Preparing to experience Sunyata is very complex and time-consuming. It requires methodical work with the mind on non-verbal and non-conceptual levels. Work consisting in non-intuitive, skillful directing the mind to appropriate paths. And ultimately, on the skillful creation of mental circumstances conducive to the appearance of Sunyata. Sunyata is not experienced upon will, by becoming aware of the desire to experience it. It is experienced by creating appropriate conditions that are favorable and necessary (non-thinking).

(803) **Separating ontic properties.** The commonly experienced conventional reality and the non-conceptual reality of Sunyata are different realities. They are separated by an ontological difference. That's everything. Therefore, attempts to identify common categories make no sense. The similarities are only apparent and can only be indicated conceptually. For the experiencer, these realities are homogeneous, complete and closed. It cannot be said that an apple in conventional reality is an apple in Sunyata reality. Although it's about the same physical thing. The basis is, of course, the thing, but the realities that are based on it are completely different. The difference is qualitative. This qualitative differentiation of reality does not allow for a simple comparison of categories. Similarly - but only similarly - you cannot compare the color red with the taste of sweet. Things existing in different realities are incomparable due to the ontic properties that separate them. The conventional being is something separate and completely different from the being of Sunyata. Ontic difference is experienced difference. If in the "red" reality the color red is constitutive of this reality, and for the "sweet" reality the constitutive taste is sweet, then these realities will have nothing in common even if their basis is the same red and sweet apple. Let us now turn to the well-known fragment of the *Heart Sutra*: "Form is emptiness, and emptiness is form." Form exists only in conventional reality, and emptiness only in the reality of Sunyata. Form and emptiness are two different ontic categories that

cannot exist together. Unless it is assumed (for didactic purposes) that they refer to the same referent. The color red, which constitutes the "red" reality, and the sweet taste, which constitutes the "sweet" reality, are based on the same apple, refer to the same apple, i.e., hmm! – they are the same.

(802) Conventional being in the commonly experienced conventional reality is the subject of intellectual cognition. However, it is not an abstraction and concerns a concrete designator. It is a mode of manifestation of existence in conventional reality. Similarly, the extra-conceptual entity of Śunya is not an abstraction and is concerned with a concrete designator, that is, with the manner of manifestation of existence in the extra-conceptual reality of Sunyata. The only difference is that Śunjata's being present visually in Sunjata's extra-perceptual reality, as an object of intellectual cognition, is only formed in commonly experienced conventional reality.

(801) **Suspension of humanity.** Existence is independent of the activity of awareness processes. Existence is also present when the mind becomes unconscious. The conventional (conscious) being then passes into the unconscious being of Sunyata, and objects with properties change into propertyless informens. Immaterial phenomena such as time, judgments, concepts, relationships, feelings, knowledge, views, etc. disappear. Speech shrinks to meaningless sounds, and all people become the same. The unconscious being of Sunyata is a unifying, undifferentiating and undifferentiating being. In this being, all persons lose their individuality and become whole with others. Being in Sunyata's being is devoid of meaning and meaning. Devoid of "before" and "after", it is ontic eternity. An existence without meaning and without a future is hopeless - there is nowhere to go, because there is no "go" and no "where". There is no space-time that contains "where to go." The only possible and available existence is the present moment. It is as if the momentum of the world has stopped. It is true that there are moving people, the sun is shining and the wind is blowing, but it is as if in another world, where rules and meanings are illegible, causality is absent, meaning and future are missing. What remains is persistence. Persistence without meaning and future, without past and consciousness. A state of suspended humanity in which others are indistinguishable and misunderstood, as if seen for the first time. And the last one.

(800) **Reality without an observer.** Commonly experienced conventional reality is perceived through processes of awareness and identification in the

presence of the conscious self. The conscious self is the reference point. Both cognition and reflection concern the same reality. In the case of the non-conceptual reality of Sunyata, cognition and reflection take place in two different realities - cognition takes place in the reality of Sunyata, and reflection takes place in the conventional reality. The conceptual apparatus and language of conventional reality are used to describe the reality of Sunyata. This has far-reaching consequences. Many categories are difficult to describe, and some are even impossible. The latter include: the nature of non-conceptual reality, lack of time, the appearance of things without properties, ontic eternity, etc. The lack of a conscious self does not allow for directing cognition, it is not possible to concentrate attention on a selected fragment of reality. Everything is known in its entirety. On the other hand, the lack of an observer allows for pure knowledge, knowledge of the world in its final shape. This is not absolute knowledge, because it is still based on sensory stimuli, but it is final because it shows the world without filters and masks - without the entire superstructure created by the mind. The lack of an active observer shows the world as it is when the mind does not interfere with its image.

(799) **Reality as a manifestation of existence.** The existence in the non-conceptual reality of Sunyata is the existence of a real thing. They consist of intuition and reality. Visibility is not extended to properties, relationships, or time. Reality is not a property of this thing, although it belongs to intuition. However, while not being its property, it is a form of manifestation of existence. Reality is not a property of things because it is not a differentiating category - it is visible to all things. For the same reason, it is not a property of intuition - it is not experienced at any level of visibility (of a really existing thing) without reality. Reality is a form of manifestation of existence. Mere intuition, without visible reality, would be a mere image of things consisting of bits of information. What creates existence from the image on the retina is reality. Existence manifests itself through reality. If we could attach reality to the image on the computer screen, then the computer processor would experience existence. It might seem that reality is a form of emotion. After all, we feel it strongly, it is something that exists alongside the rational view of the world. However, this is not the case. First, reality is in no way related to thoughts or emotions. How we think or what we think about does not cause any changes in visible reality. Similarly, emotions do not interact with reality. Secondly, reality is visible in the reality devoid of thoughts and emotions, i.e. in the non-conceptual reality of Sunyata. It is a reality of the

same nature as the reality in conventional reality, only with greater intensity. Is existence already present in the visual experience itself (the image created on the retina, which has already been processed in the subconscious)? It seems so. It manifests itself in the form of reality. In meditation, there is never visual observation without reality. And if this happens, these are pathologies or aberrations that no longer have anything to do with something that actually exists. Reality in the non-conceptual reality of Sunyata is related to the manifestation of things, and not to the thing itself, although it belongs to this thing. Reality is a manifestation of existence, or is it identical with existence? It seems to be just a manifestation after all. Existence in its fullness, in the form of a constituted ontic category, is present in the subconscious in which it was created. Reality is the **manifestation** of existence present in the subconscious.

(798) **The persistence of being without time.** Time is a category relating to the duration of being - it is impossible to be without being embedded in time - time is the basis of being - being is not an episodic category, it is extended in time - being is duration in time. In short, this is all about being and time in contemporary ontology. But is time the necessary basis of being? Well, it isn't. It is possible to be without time. Of course, then existence has a different ontic value than existence in time - it is duration without time. Enduring without time is not a constant transformation of the future into the past - it is remaining in the "now", in ontic eternity. Being is not the events associated with existence at time t_1 to t_2 . Being is an event in a constantly repeating t_1 . Let us assume that an entity without time is a car moving from point A to point D. An entity without time does not contain the sum of events between points A and D. An entity without time is not a set of events between A and D - it is separate events between A and D. A moving car at point B is an entity in B, and a moving car at point C is an entity at C. Since these entities do not differ in any way, they are the same entity. In conventional reality, being in time is a **set** of ontic events (existence) in time - it is a sequence of events. In Sunyata's reality, being without time is a separate single event in the now. This single event continues to recur in the now, but does not create any chain of events. This lack of a set of events, this lack of sequence, is duration without time. The existence of a car at point B is in no way related to the existence of a car at point A, nor at points C and D. The existence of a car at point C is neither an existence preceding its existence at point D nor subsequent to its existence at point B. They are these are separate existences. Although all these existences between A and D are the same

existence of the car - these existences are not related to each other. A being without time is always the same being in all positions of the car, because its ontic value does not change. Existence in every position of the car manifests itself in the same way - it is the persistence of being in the ever-renewing now. It is the duration of being without time.

(797) Informenas exist in the reality of Sunyata without time. However, it would be more appropriate to omit the complement "without time" and say that they simply exist. The existence of informen is the purest and, above all, the most universal existence. Rather, objects in conventional reality should be said to exist, adding "in time" - to emphasize that this is a v e r y s p e c i a l way of existence.

(796) **The whole in the act of creation.** In the non-conceptual reality of Sunyata, the chair, table and wardrobe have the same nature, are the same nature, are immersed in the same nature. They are no different, but this does not mean that a chair is a table and a table is a wardrobe - despite the lack of ownership, they retain their visual distinctiveness. So these things are the same, but they are not the same. What they are missing is "the same." However, we can only claim that they lack something from the perspective of conventional reality, when we compare the ways in which things appear in different realities. In the non-conceptual reality of Sunyata, things lack nothing. They are full, complete elements of reality. Because it is the way they manifest themselves that is fundamental to this reality. If we take the reality of Sunyata as the basis and point of reference, where things manifest themselves without properties, then we can assume that objects in conventional reality are exactly the same things, additionally labeled with categories - properties, time, dependencies, etc., i.e. everything that came into being or has been implemented into the mind. Objects then begin to mean something, they cease to be anonymous and, above all, they become separate, differentiated objects. From this moment on, what is visible is not the whole, but individual elements - "bricks" of reality. In Sunyata, the entire "building" is visible, but the "bricks" are invisible. In conventional reality, the "bricks" are visible, but the entire "building" is invisible. Being plastered with properties narrows the perspective of cognition, distracting the mind on details. When details are visible, the whole is not visible (in conventional reality). When the whole is visible - the details are not visible (in reality of Sunyata). The whole does not manifest itself as something specific. The whole is not composed of parts

because the parts do not exist. The whole is homogeneity. A uniformity that spreads over things, permeates them and gives them new life, a new existence. It cannot be said that in this approach, comprehensive means the same as holistic, i.e. encompassing everything. Comprehensive means created anew as homogeneous. The chair, table and wardrobe were not merged in the process of deprivation of property. These objects were created anew as things, in the act of creating a new reality (the reality of Sunyata) - as a whole. Where properties are a destructive category for this whole.

(795) Being and existence from the perspective of **conventional reality** and Buddhist philosophy. In the Buddhist perspective, one cannot talk about being, because in the Sunyata being as a form does not exist. The situation is slightly different with existence, which as a concept, or form, is also not present in the Sunyata. However, in Buddhist philosophy there is an argument corresponding to the accusation of nihilism, according to which Sunyata is neither vacuum nor nothingness, i.e., it is indirectly admitted to be existence (in the Buddhist perspective, it is neither existence nor non-existence). Ultimately, even if it is accepted that Sunyata is not a vacuum, it cannot be established that it exists. Because to confirm existence, concepts would have to be used, and as we know, Sunyata is non-conceptual.

(794) Being and existence from the perspective of **Sunyata reality** and Buddhist philosophy. The presence of being and existence cannot be ascertained due to the absence of forms in the Sunyata. Being and existence are form. And also because of the lack of a conscious self - there is no one who can observe and confirm the presence of being and existence. Both categories, being and existence known from conventional reality, are an illusion. The only reality that exists is the reality of Sunyata. What is not present in Sunyata is not really existing. Being and existence are not visible in Sunyata.

(793) Sunyata can be presented in four perspectives:

- conventional reality and Western philosophy (Western approach),
- conventional reality and Buddhist philosophy (Buddhist approach),
- the reality of Sunyata and Western philosophy (Western approach),
- the reality of Sunyata and Buddhist philosophy (Buddhist approach).

Each of these descriptions will differ significantly, they will exclude each other and contradict each other. Each of them is true and false at the same time. It all depends on the perspective adopted and the assumptions associated with

it. Ultimately, each of them is true.

(792) The difficulty in describing a thing (informen) in the reality of Sunyata lies in the impossibility of separating it from other objects. The image in the field of vision is selective only visually, remaining undefined in the layer of meaning. It is as if, looking at all objects at once, we had trouble focusing our eyes on one selected one - we know it is there, but we cannot say anything about it because it is e l u s i v e . It cannot even be said that it is part of the whole, because this would result in isolating it from the rest as a part - it is a whole together with other things, a universal whole. "No eyes, no ears, no nose, no tongue, no body, no mind." (Heart Sutra).

(791) In conventional reality, an object is experienced as a separate object, differentiated from other objects by the properties assigned to it. However, a thing in the non-conceptual reality of Sunyata is experienced as a whole with other things. Due to the lack of properties belonging to this thing and the lack of properties belonging to other things, the thing is experienced as integrated with others. So, the being of one thing is the being of all things. In fact, we should not speak of the being of one thing, since such is not observed, but of the one being of all things. Similarly, we are not talking about one thing but about t h i n g s . In the reality of Sunyata, it is not a single thing that is experienced, but a multi-thing, or all-inclusiveness.

(790) We can only talk about things and things from the perspective of conventional reality. For the mind in Sunyata there is nothing that is a thing. No labels are given to objects in the field of view - including the concept of "things". Objects are u n d e f i n e d . Their existence is also undefined, although visible. Being manifests itself as a visible, non-conceptual way of manifesting existence.

(789) Why is Sunyata a tool of knowledge in **science**? Because you enter Sunyata as if you were entering a laboratory. First: Sunyata is a state of mind experienced on demand - one who knows the way to Sunyata experiences it when he so desires. Secondly, Sunyata is unchanging - the nature of Sunyata is the same during each successive experience. Third: the nature of Sunyata is the same for every experiencer - everyone who knows Sunyata will experience the same nature of it. Fourth: Sunyata is verifiable - everyone can check the correctness of conclusions regarding Sunyata through personal experience.

(788) After many experiences and attempts to find the element directly responsible for opening the path to Sunyata, I can say that it is the removal of the **conscious self**. It is not a turning off of awareness, it is not a turning off of time or concepts. These processes (switching off) occur at the same time, which is why it is so difficult to determine which of them is decisive. The exclusion of the conscious self is responsible for the emergence of the reality of Sunyata. Everything else is secondary to this act of exclusion. Removing the conscious self causes the disappearance of time, ownership, dependencies, judgments, and consciousness. What direct relationships exist between these categories - why does the deprivation of the mind of the conscious self cause time to disappear?

(787) **Confusion and lack of correct view of the Emptiness.** The Emptiness is only one and indivisible. However, not everyone knows about this. W. Kurpiewski, in the book "Filozofia prajnaparamita", page 360, describes the direct knowledge of Emptiness, quoting the words of J. Hopkins: *"Having gained knowledge of the emptiness of one object, the bodhisattva extends this understanding to all objects. Such extension is possible thanks to an extraordinary way of direct cognition in which emptiness and the object - wisdom-consciousness - are indistinguishable. This does not mean, however, that the emptiness of one thing is the emptiness of everything. Although the emptiness of one thing is not the emptiness of another, they are similar in type. Therefore, knowing the emptiness of one thing is sufficient preparation for knowing the emptiness of anything else to which the mind, still remembering the first cognition, will turn (Hopkins 1983, 183).* Well, both W. Kurpiewski and J. Hopkins are very wrong. They describe what they have heard about the Emptiness - based on this, they describe their own ideas about the process of learning about the Emptiness. These ideas do not correspond to what cognition looks like and are wrong. For two reasons: First, even if we accept for a moment the authors' view that "The Emptiness of one thing is not the Emptiness of another" thing, it should be noted that there would be two different Emptinesses at any given time. This means that there would be a differentiation between two different Emptinesses. It is clear that if there is any differentiation between two objects, or two different emptinesses, it certainly cannot take place in the reality of Sunyata - it is not Emptiness. For there to be differentiation, there must be properties. The existence of any properties of

anything, even the imaginary hypothetical two Emptiness, cannot take place in the Emptiness (Shunyata). Similarly, it is not possible to know the Emptiness of one thing as a preliminary to knowing the Emptiness of everything. There is no such thing as the Emptiness of One Thing. The emptiness is all-encompassing and encompasses everything at **once**. There is no way to selectively treat items in the Emptiness. The mind in the Emptiness sees everything at **once**, and all objects in the field of vision are treated the same, all are seen as having no property or time. And what is important - they are all seen at once, in - let's call it wide-angle vision. It is impossible to distinguish the emptiness of one thing, because the mind does not distinguish any one thing and cannot focus on any one thing or in any other way distinguish it from the rest. In the reality of Sunyata, everything is Emptiness - one great Emptiness, pervading everything. In a total and unambiguous way. Everything is Emptiness, and trying to isolate one thing and claiming that it is Emptiness is only possible if it is only a conventional procedure. We can talk about the Emptiness of one thing when we are talking about this one thing, but this does not mean that this thing has its own Emptiness belonging to it. This only means that this thing is also Empty. But it is the Empty Emptiness of the whole. Her Emptiness is not part of the Emptiness - it is all Emptiness. There is only one Emptiness. Any attempt to conceptually fragment the Emptiness is de facto its annihilation. The second reason why W. Kurpiewski and J. Hopkins are untrue is the inconsistency of their descriptions with experience. Anyone who has experienced Emptiness in the non-conceptual reality of Sunyata, who has acquired Knowledge, has no doubt. When one experiences the Emptiness for the first time, one experiences the entire Emptiness, all at once, in one act of knowing. It is the Emptiness that encompasses everything. It is uniform. It is a **monolith**. Things are then visible as united by one Emptiness. It is not possible, at the same time, to see one thing as Empty, without properties and time, and other things with properties and time. It is not possible, at the same time, to see one thing that is in the non-conceptual reality of Sunyata and at the same time other things that are in the commonly experienced conventional reality. The mind can only produce one reality at a time. He cannot perceive in the field of vision, in one act of cognition, both things with and without properties. There is no overlap of two realities in Sunyata - their separation is complete. In the non-conceptual reality of Sunyata, one all-encompassing Emptiness is visible to everything in the field of vision.

(786) The world looks different in the commonly experienced conventional

reality (with concepts and time) and differently in the non-conceptual reality of Sunyata (without concepts and time). Both realities make up the full picture of the world's manifestations.

(785) **I. Kant's cognitive limitations.** Claiming that the world is as it presents itself to us, I. Kant located our cognitive capabilities, smaller or larger, but always in one commonly experienced conventional reality. The noumenon, as well as the thing itself, is analyzed from the perspective of conventional reality. The postulated inability to know the noumenon and the whole of the thing in itself is caused by the limitations of the cognitive senses. In the "Critique of Pure Reason", page 265, he presents it as follows: *"For the word noumenon to denote a true object, distinguishable from all phenomena, it is not enough for me to liberate my thought from all conditions of sensual intuition; I must also have a basis for assuming a type of intuition other than sensual intuition in which such an object could be given; otherwise my thought is empty, although free from contradiction."* and further on page 262, *"The intellect can never transcend the limits of sensuality, within which alone objects are given to us, for what is not a phenomenon cannot be an object of experience."* The world is as it appears to us - it depends on the capabilities of the senses. Cognition of the noumenon and the whole of the thing in itself is possible only through **extrasensory** intuition (a type of intuition other than sensory intuition). Extrasensory, or what? Would a new type of intuition, extrasensory, generate a new type of reality? Let's ignore the technical issues of extra-sensory for a moment and assume that information arises by itself and reaches the mind as not being produced by the senses, but in some other, extra-sensory way. It doesn't matter to the mind how the information is obtained. The information is zero-one. The mind will process it in the same way as information coming from the senses, that is, it will recognize the thing and assign concepts to it. Often the mind itself creates new information, which it then further processes. This is information resulting from logical operations that do not always have any connection with the senses (mathematics, particle physics). Kant, by postulating a different type of intuition, extrasensory intuition, clearly suggests an extrasensory apparatus that receives information in an extrasensory way. Information obtained through this extrasensory receptive apparatus would lead to the formation of an object in the mind: "But in order for the word noumenon to mean a real object, distinguishable from all phenomena..." "True object" means a category distinguishable from a phenomenon. It seems that extrasensory reception, from the mind's perspective, would still be just another sensory input. I. Kant's

extra-sensory apparatus, by sending data to the mind, would allow for the creation of the same commonly experienced conventional reality, but with an expanded spectrum of manifestations of things. However, it would not create a new reality. Getting to know the noumenon and the whole of the thing in itself is possible by expanding perception with extrasensory receptivity. It is cognition within the same reality, with all its conditions (limitations) - it is an extension of cognition, not a deepening. Cognition in which the noumenon has a chance to become a phenomenon when extrasensory receptivity becomes available. This is possible within the same reality. Today we can say that "the world is as it appears to us" because of the way it manifests itself. Not because of the cognitive arsenal, but because of the course of cognition - eliminating cognitive limitations. The world "presents itself" differently in the commonly experienced conventional reality (with concepts and time), and differently in the non-conceptual reality of Sunyata (non-conceptually and timelessly). The limitations of cognition, in the philosophy of the author of the "Critique of Pure Reason", are the limitations of the senses and limit the knowledge of conventional reality. I. Kant does not reach further than conventional reality, because he simply did not know any other reality. He does not claim that the limitations of cognition are the way of knowing, the way existence appears (consciousness, concepts and time). Today we can digest his idea and declare that "the world is as it appears to us."

(784) Concepts are an element modeling the final appearance of objects in commonly experienced conventional reality, **co-creating their nature**. The nature of objects in conventional reality does not allow them to be separated from concepts at any level of experience (within this reality). Therefore, an existential judgment cannot be a judgment without predicate. If it were a judgment without predicate, then it would have to take place within a different reality - one in which the manifestation of objects is without predicate. (The statement "an object is" always has a complement - an object is always some.) A non-conceptual existential judgment is not possible in conceptual reality. Because it is not possible to be deprived of concepts within nature, in which concepts are constitutive of it. If, despite this, the deprivation of concepts occurred, it would result in the emergence of a different reality, of a different nature - one that is constituted by the absence of concepts. Existential judgments are predicate-free only apparently. In commonly experienced conventional reality, objects do not manifest in a non-conceptual way, because this is impossible due to the nature of this reality - otherwise it would be logically contradictory. An existential judgment in

commonly experienced conventional reality cannot be non-conceptual - and ultimately predicate-less.

(783) All contemporary ontic theorems are conscious theorems. In commonly experienced conventional reality it is not possible, at any level of experience, to separate the thing from the concept - the object always has a form shaped by the nature of conventional reality. Every statement of modern ontology contains this condition. The existential judgments of modern ontology are conscious judgments because they are judgments regarding the commonly experienced conventional reality, based on its **nature**, i.e. the conscious manifestation of things with concepts (it is not possible to separate existence from a concept). (Incorrect postulate of the general thesis of E. Husserl's natural attitude as a "rational but unconscious belief".)

(782) **The ripple of Sunyata - the ripple of time.** During Sunyata there is no thought about time, there is no sense of time passing, all events are timeless, and after leaving Sunyata, information about its duration is available. Sunyata is not a black hole of time. Time is measured in the subconscious and after leaving Sunyata, a retroactive sense of the passage of time is available. Does the time present in the subconscious in Sunyata leak into the consciousness? This is manifested in the fact that the person experiencing Sunyata seems to have a belief about the duration of Sunyata. It is difficult to say whether this belief is available immediately after leaving Sunyata or also during it. However, it seems to arise at the moment of leaving Sunyata. It is possible that the nonverbal message "lasted a short time" or "lasted a long time" occurs at a moment of transition. Sunyata does not end suddenly. Coming out of Sunyata is a process and takes time. Characteristic of the process of leaving Sunyata is the phenomenon of multiple waves, when Sunyata weakens and strengthens again, goes away and comes again. This undulation may last for up to half a minute until Sunyata ends definitively. It seems that it is during this period that the belief in the duration of the Sunyata is available, which in periods of waving may give the impression that the sense of the passage of time is also available in the Sunyata.

(781) **Preconscious?** The division of the mind into subconsciousness and consciousness (conscious content) is graphic, unambiguous and formally clear - whatever is revealed in any form, even the subtlest, is already

conscious. However, there are no sharp boundaries in the mind, rather great fluidity and vagueness are observed. Is it possible for conscious and subconscious areas to overlap and interpenetrate? Are there mental contents that are partially conscious? Conscious with half intensity. Is there a slight, faint realization. Is it possible to be barely aware of something (it barely registers to me)? Is it possible to indicate an area between subconsciousness and consciousness - pre-consciousness (with extremely subtle content)? In this area, mental content would not be conscious, but would already be present?

(780) The statement – there is no time in Sunyata – means that time is not conscious. Upon deeper observation, it should be concluded that time exists in the subconscious and is not subject to conscious processes.

(779) **Being as existence in time** - only for conventional being in the commonly experienced conventional reality - conventional being as existence in time. **Being as existence without time** - only for non-conceptual being in the reality of Sunyata. Non-conceptual being as a timeless existence.

(778) **There are no reasons to make time the basis of existence.** This attitude is dominant when the only existence available to knowledge is existence in time, and the only known reality is the commonly experienced conventional reality. However, this is a cognitive error caused by individual limitations. The illusion of being related to time occurs only in commonly experienced conventional reality, where the only thing observed is existence in time. In the non-conceptual reality of Sunyata, existence without the presence of time is observed. A non-conceptual being is a timeless being. In the Sunyata it is clearly seen that time is not necessary at all for the manifestation of existence and the formation of being. Indeed, a timeless being, compared to a conventional being, seems to be a more perfect, ideal being, because its component is not the limiting time, but the lack of time - eternity.

(777) **Ultimately, time affects the type of being, but has no effect on existence.** Its presence differentiates being depending on the reality in which it is shaped. In conventional reality, existence creates a conventional being whose nature is created by, among other things, time. In the non-conceptual being of Sunyata, existence creates a non-conceptual being

whose nature is created by the lack of time. Time, however, has no influence on existence, because it is always the same, regardless of the presence or absence of time. Existence is binary - either something exists or it does not exist. There are no intermediate states, values or differentiations of existence - something cannot exist only a little. Being is differentiated, but not existence.

(776) **Subconscious existential judgments and hallucinations.** It seems that it is possible to easily distinguish things that actually exist from illusions that appear in the field of vision, for example during hallucinations. While during the hallucination the impression of reality is complete and it is impossible to identify any element that allows it to be distinguished from the reality that actually exists, after the hallucination stops it is known that it was not a really existing event, that it was an aberration, a fixation of the mind. Despite the misleading of subconscious existential judgments, whose judgments create the reality of the objects of hallucinations, subconscious existential judgments, after the end of the hallucination, easily verify previous, erroneous judgments, pointing to the unreal existence of things during the hallucination. Despite the fact that subconscious existential judgments give reality to the objects of hallucinations, it is possible to maintain the belief in the illusion of the observed images - when seeing the object of hallucination in front of it, the mind does not succumb to the illusion and retains the belief in its unreality. Which element of the hallucinatory representation allows the mind to maintain a sober view of the situation while the image is fully realistic? People who have experienced it know that the image in the hallucination is no different from the real image, the illusion is complete and the reality is complete. Yet the mind is not always deceived. It seems that for a subconscious existential judgment, not only the events during hallucinations are important, but also the context that sets the final judgment - as a derivative of the probability of the actual occurrence of the event. Hallucination is not an isolated state in the mind and is also influenced by many other factors - if a hallucination is experienced by a deeply rational mind, it will probably be able to control the illusion, unlike a deeply religious mind, which will probably succumb to it.

(775) Both during and after the hallucination, subconscious existential judgments confirm the lack of real existence of the object of the hallucination. Both during and after emerging from Sunyata, subconscious existential judgments confirm the real existence of things in the reality of Sunyata.

(774) **Sunyata is not a hallucination.** Both during hallucinations and in Sunyata, subconscious existential judgments confirm the reality of the image of the visible thing. However, in the case of hallucinations, they do not confirm the real existence of things. However, the real existence of things and subconscious existential judgments are confirmed in the case of Śunyata. Both images have the same reality, but only in Sunyata is the real existence of things visible. What premise for the subconscious existential judgment allows for such differentiation? Probably the subconscious existential judgment has access to information about the image in Sunyata, that it is the same one that appears on the retina, that it is an unprocessed image. Unlike the hallucination image, which has been modified by the mind and is not an unprocessed image, the same image that was created on the retina. The subconscious existential judgment creates the reality of the image in the hallucination, while having knowledge of its own interference in this image. The judgments of subconscious existential judgments in Śunyata contain knowledge about the truthfulness of the image and the reality of the existence of things. I have experienced both Sunyata and hallucinations, and I can clearly state that these are two extremely different mental states, both in terms of the image (the presence of the observer in the hallucination) and the mechanisms that trigger them.

(773) In Sunyata, unlike hallucinations, no additional elements appear in the image. The only thing that occurs is a change in the way of seeing.

(772) **Being and existence in the reality of Sunyata experienced through hearing.** Let us consider the pure situation when Sunyata is experienced only through hearing. In commonly experienced conventional reality, sound carries information about the sound source. In the non-conceptual reality of Sunyata, sound is devoid of this information - all properties remain hidden. As we have already noted, a sound is recognized subconsciously, but its properties, including information about the sound source, remain unconscious. The relationships between different sounds are also not subject to the awareness process. Existence is **aural** existence. Just as in intuition, something that is visible cannot not exist - if something is heard, it also cannot not exist. The confirmation of existence is a subconscious existential judgment for which sound is sufficient proof of existence. This ruling is not realized - the ear is the only revealed sign of existence. Being in the non-conceptual reality of Shunyata experienced by hearing and being in the non-conceptual reality

of Shunyata experienced by sight are the same entity. In the case of hearing, it is the existence of a thing that actually exists, heard in a way that makes it impossible to determine its properties and the properties of sound. The aural entity is a manifestation of only those things that actually exist and emit sounds. A really existing thing that does not emit sound has no existence on the ear - ultimately, its existence is also elusive, because being unheard it remains inaccessible. In this approach, the aural entity is limited in scope compared to the visual entity - although they are the same, their scope differs. However, the opposite is also true, when the visual being is limited in relation to the aural being. This happens when the real thing emitting the sound is outside the field of view. Then the only entity indicating the existence of a really existing thing is the sound emitted by this thing. It should be emphasized once again that both the visual being and the aural being are the same entity, realized only through different sense organs. Both entities point to the same existence. Existence for every really existing thing is always the same existence. Within one reality, all sound-emitting things, undifferentiated in their properties, have the same entity. In conventional reality, assigning their signatures to sounds is done by imagining their sound source. This image is a mental image to which properties have been assigned. In the Sunyata reality, a mental image of the sound source is also created, but no properties are assigned to it. The on-ear entity is associated with the image of a thing through its mental image - the sound of an ambulance passing outside the window evokes a mental image of an ambulance, but this image is devoid of signature and properties, so the source of the sound remains undefined. All things that actually exist and are the source of sound have the same existence, regardless of whether they are in the field of vision or outside it.

(771) The visual being in the non-conceptual reality of Śunyata, like the aural being, is based on the mental image of a really existing thing, which has already been developed by the subject's cognitive powers. Both entities refer to a really existing thing, to which properties and time have already been assigned in the subconscious, but have not yet been made conscious.

(770) The non-conceptual reality of Sunyata arises on the basis of sensory stimuli. In an environment of sensory deprivation, experiencing Sunyata is impossible.

(769) Sunyata experienced through sight occurs when one meditates with

open eyes in a soundless, quiet room. Sunyata experienced through hearing takes place when one meditates with closed eyes, surrounded by sounds. When meditating in a park or on the street, when both visual and auditory stimuli are present, one experiences Sunyata simultaneously through sight and hearing. In each of these cases, the same non-conceptual reality of Sunyata, along with its non-conceptual nature, arises in the mind. It seems that it is easiest to experience Sunyata in a place where there are visual and auditory stimuli. And especially when visual stimuli are diverse and change over time, for example in the presence of traffic (on the street) - although this may depend on individual preferences. Sunyata, without movement present in the field of view, is equally powerful and monumental.

(768) **What does Sunyata look like through smell?** Experienced through hearing, Sunyata creates the same reality as experienced visually. The nature of reality does not depend on the type of senses - the same reality arises in Sunyata through sight and hearing. Reality is a superstructure over perceptions, and in Sunyata it is always the same. From experience I know only Sunyata evoked through sight and hearing. But I am certain that it is also possible through touch, taste or smell. Knowing Sunyata through sight and hearing, I cannot even imagine what Sunyata experienced through other senses might look like - what the translation of a sensory stimulus into reality looks like - what the stimulus looks like in the context of a new reality. What smell "looks like" in the non-conceptual reality of Sunyata. By analogy with Sunyata experienced through sight and hearing - the nature of reality will be the same. But what this might look like as a whole is a mystery to me.

(767) **Sunyata through hearing.** While meditating by the open window, I hear someone in the yard loudly closing the car door and the trunk lid, and in the distance the sound of an ambulance buzzing. And it's like there's no one in me to hear it. There are sounds that reach the mind where there is no one. The reality I hear is a reality without me - I hear a reality that is for itself. Maybe it's still for those people, but definitely not for me. Because there is no "for me", because there is no "me". There is a spectacle taking place outside the window that I can hear, but in which I do not participate. The sounds reach no one. The sounds come from a distant world whose principles are inaccessible to me. What is heard happens without any specific meaning or purpose. Like observing an ant mound, where a lot is happening, but the rules remain hidden, the motivations remain unclear, the goals remain unknown. The essence of Sunyata is the absence of a conscious self.

Properties, time, relationships, awareness, and understanding are absent, but it is the lack of a conscious self that seems to be the dominant category. Sounds reach the mind, which is not an active participant in the reality in which it exists. Not only is he not an active participant, but he is not a participant at all. The sounds of the outside world echo in the mind without engaging the mind in any way - the mind does not respond to sounds. The sounds reach him and that's it. The mind is not aware of the information that sounds carry. Deprived of a subject, a conscious self, he is passive and does not interact with the outside world. He is not even an observer because he has no conscious self to observe. This is a very specific state in which the possibility of interaction is completely suspended. The external world exists for itself. The mind, although it hears it, is completely eliminated from it. He can only perceive sounds that mean nothing to him anyway. Not only do they mean nothing, but they are also not for him. The world is a closed and inaccessible reality. It is impossible to interfere with it at any level, the world can only be reflected in the mind as in a mirror or like an echo in a forest whose meaning is lost among the trees. Sounds reach the mind without causing any emotions. The mind remains completely calm, or it would be more accurate to say that it remains completely indifferent. There is complete indifference to the incoming sounds. No sound concerns the mind, although it reaches it. Indifference of mind consists in the lack of an addressee. The mind does not feel itself the recipient of any sound. It's a bit as if he wasn't there at all. The sounds reach a mind that is not there, that is absent, and instead of it there is a large mirror. The spectacle of sounds does not create a performance - there is no spectator in the audience. The perspective of the mind in which sounds only bounce is the perspective of god. The world reaches the mind in its fullness without being divided by properties, concepts, and time. The world is heard in a holistic perspective - one, great, comprehensive, final view. God's perspective is not absolute, it is ultimate. Sounds are completely objectified. This is divine objectivity, complete objectivity, perfect objectivity. If I had just had a heart attack, an ambulance arriving with its siren would definitely not be for me.

(766) **Micro-entems.** It seems that in Sunyata the mind is completely empty. Generally speaking, you could say that. Thoughts, emotions, conscious self, properties of objects, concepts and time are absent. The external world is reflected in it, which manifests itself as intuition. Nothing else seems to appear, that there is complete emptiness within him. And this is indeed the case. However, after a closer (and longer, and deeper, and more thorough)

look, you may notice something else. These are extremely small and discreet mental forms. They are so small that you may not notice them. One may question whether they are anything at all. They are not only microscopic, but also extremely distant. The *micro-entemes* appearing in the Sunyata are not massive blocks, but single, extremely subtle fragments of mental content - on the verge of being perceptible. While the appearance of conscious mental content activates the process of leaving Sunyata, the appearance of *micro-entemes* does not significantly affect it. It seems that their structure does not differ from the full *entemes* visible in the conscious mind, but their intensity of appearance is very low.

(765) **Entema are present in the Sunyata.** However, their intensity is much lower than when the mind has active awareness processes. When the mind creates conventional reality, some of the *entemes* become aware and identified. In the Sunyata, *entemas* are not identified and realized. They appear as very strange mental contents, some great distance from consciousness. As light and weak as one thousandth of a feather's brush. So maybe there are additional, deeper levels of consciousness? Maybe there is some pre-consciousness? Or maybe the division into conscious and subconscious content is conventional, and the content simply occurs at different degrees of awareness? It should probably be stated clearly - if they appear, it means that they have been made aware of them. Their existence is so subtle that until now I did not pay attention to them, I did not see them - they were unnoticeable. But still, they were actually there, they were there all the time, but... they were so faint, so insignificant, they weren't even something, they were a *ripple*, a thousandth of a whisper in the depths of the universe. Now I know they are there – *micro-entities*. Perhaps they are responsible for starting the process of leaving Sunyata? The deeper, the more question marks.

(764) **Lack of identification.** The mind in Sunyata reality is devoid of identification. Although I should rather say that I have not observed any involuntary movement in Sunyata that could possibly trigger the process of identification. Sunyata is experienced in a state of stillness. Any intentional movement would result in the initiation of the process of exiting Sunyata, as it would be preceded by the activation of conscious processes (a conscious decision to move the hand).

(763) However, movement is possible in Sunyata. It is blinking of the eyes,

and it is possible to move the head "sweeping the panorama" horizontally (caused by **entemes**). I can't explain it at the moment. This indirectly shows that the boundaries between states of mind are not sharp. And certain behaviors attributed to conscious behaviors in a specific form may also occur in Sunyata.

(762) **The conscious self is not a decision-making structure.** At first it may seem that conscious self and identification are part of the same process. However, this is not the case. They are two separate categories. This is clearly visible when observing the time delay between the moment of starting the activity and the appearance of the identification impulse. Moving the hand in a state of mindfulness shows that the moment of identification of the conscious self with the hand movement that has already started is delayed by a fraction of a second. This can be observed in unforced movements, such as involuntary scratching, changing one leg to another, etc. In the case of intentional activities, when moving the hand is caused by an order to make a movement, the time shift will not be visible. This split second between starting a movement and identifying it with the conscious self shows how the subconscious mind controls the body. The command to move the hand from the subconscious, without being a conscious command yet, causes the hand to move. The identification impulse then identifies this movement with the conscious self. At the moment of identification, awareness of the movement occurs - the conscious self identifies with the movement (I am making the movement) and identifies with the decision (I was the one who wanted to make this movement). It is noticeable that the decision to move the hand is made in the subconscious, and then through identification, it is integrated with the conscious self. It is important to emphasize that the conscious self is not a decision-making structure. All decisions are made in the subconscious, and the conscious self is only a passive **supporting structure**. The same applies to verbal and non-verbal thought content. Thoughts come and go with the conscious self still present. The identification of the conscious self with thoughts is a primary illusion, eliminated at the beginning of meditation practice. The conscious activity of the subject is an illusion and has no empirical confirmation. The so-called consciousness is a passive supporting structure, not a decision-making one. The idea that the mind does anything consciously should be put aside. Everything happens in the subconscious, and only a small part is subject to the conscious process in the form of messages (identification message: I am making the move, message of mental verbal content).

(761) What does the timeobject look like in the reality of Sunyata? Deprived of time and distinctive properties, it is seen not as a thing that is part of a whole, but as a whole that constitutes all other things. This whole, like all things, is devoid of property and time. The appearance of things without property is very specific, different from the appearance of objects in the commonly experienced conventional reality - the lack of property is part of their visual experience. Things, not being mentally separated, do not have values. All of them are seen as equally important, although it would be more accurate to describe them as equally unimportant. Unity in the mental image of things combined with the visible physical distinctiveness of things create a new quality. We can only talk about the distinctiveness of things in the context of the distinctiveness of their physical appearance. Informen exists only as a physical image of things, because in the mental image all things are one whole. **Worthless and undifferentiated.** None of the things is isolated, defined and named. They are one big nothing and one big nothingness.

(760) **Timeobject.** It will be visible, it will be obvious - the lack of time is so acutely visible that it cannot be ignored. Being born in a commonly experienced conventional reality, we are not aware of how time affects the appearance of objects. The physical appearance of things combined with time creates a physical and mental conglomerate. Each object is visible in the context of time: when it was created, when it will cease to exist, since when it has been in the field of view, when it is removed from this field, what is its duration, etc. This context makes us talk about a **timeobject** as a coherent combination of two different categories. This combination creates a new quality, a new look, objects are visible in a different way, they are different objects, they are of a different quality. Time and the object, integrating with each other, create a new, physical and mental emergent object - a new quality resulting from this connection. Simply put, an object visible in time is dramatically different from the same object visible without time. However, in the non-conceptual reality of Sunyata, in which time is not present, visible things are *sauté*. These are completely timeless things. If we are talking about two realities, the time that appears is an additional property of objects. Things visible without time seem to be in their natural state, or rather, as they are - in their actually existing state. One experiencing the reality of Sunyata for the first time may not be afraid, it cannot be missed. Lack of time changes the appearance of things in a fundamental and spectacular way. Nothing has

ever looked so impressive before.

(759) **The nature of ontic difference.** Ontic difference has a different nature than objective difference. This difference is not due to different sets of properties. The ontic difference cannot be compared with anything known from conventional reality. The comparison to the difference between a car and sadness will be too weak. The comparison to the difference between two parallel universes will be too strong. Ontic difference is ultimately the difference between two realities. It is a rudimentary difference. The nature of ontic difference is created by: unchanging existence, unchanging reality (although of varying intensity), and changeability of beings.

(758) The non-conceptual being of Sunyata is characterized by the absence of properties. And even more – no **space** for property. This is the ontological lack of need for property. It is not a state of deficiency that creates a new quality. It is a state that is a new quality, one whose properties would violate its structure. For whom properties would be a barbaric interference with the fullness of his being - without being necessary for anything. It is not an impoverished version of a conventional being. Rather, a conventional being could be a Sunyata being plastered with properties. This is very important - in Sunyata being is not the one that is marked by the absence of anything. It is fullness in its finitude. It is the last resort. It is a completely new quality, established on completely new foundations.

(757) Existence is abstract (immaterial), and being is concrete (immaterial)?

(756) Existence is the possibility (space) in which being appears. If entities are two chickens of different species, then existence is a chicken coop.

(755) **Is being existence?** So far, it is believed that existence is a state of manifestation in real reality, and existence is assigned to everything that is intelligible. However, this distinction is weak and most often equates being with existence. Which, on the one hand, is impractical, is an unnecessary duplication of concepts, and on the other hand, is an abuse. There is only one existence. And it is absolutely clear - something exists or does not exist. Existence always has the same nature, structure and essence. It is always the same - in all realities. It is the basis and cause of manifestation. Being, on the other hand, is the development of existence. Being is a super-given

in relation to existence, because it already takes into account the conditions in which existence occurs. As a result, it allows itself to be differentiated, depending on the nature of the reality in which it manifests itself. The differentiation of existence and being, in the conditions of commonly experienced conventional reality, and only in this reality, may seem permissible. It is assumed that being is identical with existence, because it is not possible to compare a conventional being with another being. It is not possible to observe one existence and two different, differentiated entities in two realities. **This is a cognitive error** - caused by ontic limitations. From the perspective of the non-conceptual reality of Sunyata, the difference between existence and being is clearly visible. Existence is one and beings are two.

(754) **Ontic difference.** The difference between conventional being and Sunyata being is not only the lack of property and time. Sunyata's being is not a conventional being, impoverished by properties and time. The matter is much more complicated than the differences between objects. In the case of items, to simplify slightly, a car that we add wings to will become an airplane and will be able to fly - items are differentiated by a set of features. However, there is no simple translation into ontic differentiation here. An ontic car to which we add wings will not become an ontic plane and will not be able to fly. The ontic difference between entities is not a simple subtraction or addition of features. It is something more. In the case of ontic difference, subtracting or adding features introduces a new quality. It is a difference of natures, or more precisely, of the essences of two realities in which entities manifest themselves. The essence is non-conceptual and cannot be described, it can only be known through one's own experience (just as a sweet taste cannot be described). Anyone who has not experienced Sunyata knows only the essence of the commonly experienced conventional reality, which, however, he most likely cannot grasp because it seems obvious to him and, as seen from birth, it is the only one he has known. It is the difference between the essences of two realities that distinguishes the ontic difference from the difference between objects. To complicate matters further, I will add that this is a visual difference. The being of Sunyata looks different from the conventional being. And again - it is impossible to describe the appearance of Sunyata's being, it can only be known through personal experience. The difference between beings is the difference of two worlds, two realities. It is the ontic distance between them.

(753) There must be an **ontic difference** between different entities. There is no need to duplicate concepts in the description of reality. If things are differentiated by properties it means that they are differentiated objects. And it makes no sense to create another category for their differentiation, which is to be the different entities of these objects.

(752) In Sunyata, we can point to only one entity for all things. In commonly experienced conventional reality, too, we can point to only one entity for all things, and a multiplicity of differentiated objects and phenomena. It cannot be argued that in commonly experienced conventional reality there is a multiplicity of entities, that each object is a separate entity. Every thing is a separate object because what differentiates it from others are its properties. The properties of objects are not an ontically differentiating category. For example, the being of a car and a driver are one and the same. Their properties do not differentiate their mode of existence. They exist in the same way. They have the same being, they are the same being. We can only speak of an ontically significant difference when these things differ in their mode of existence. Thus, a car and a driver will not be ontically different from each other as long as they exist in the same reality - they will be the same thing (not the same). The differentiation of entities will occur only when the car exists in a different reality from the driver. The same car, too, will have a different entity depending on the reality in which it will exist. The ontic difference arises due to the different way in which existence is manifested. In the case of commonly experienced conventional reality, it is a manifestation with properties and time. In the non-conceptual reality of Sunyata, it is a manifestation that is conceptless and timeless. **Sunyata being and conventional being are separated by an ontic difference.** The ontic difference is a qualitative difference. In conventional reality there is one entity of ontically undifferentiated things and a multiplicity of objects and phenomena, differentiated by properties. In the non-conventional reality of the Sunyata, there is one entity of ontically undifferentiated things and nothing else - there is no differentiation of objects, since the properties of objects are absent in the Sunyata reality. The two entities are strongly marked, well-formed, definitively formed and uniquely differentiated. They are completely separate from each other. There is no possibility of the entities interacting with each other, interpenetrating, overlapping or any other interaction. The entities are immanent to their own reality and transcendent to another. They are not some intangible form, they are the unequivocally visible structure of the manifestation of existence. The Śunjatya being is visible

differently from conventional being. The entities in both realities share the same existence.

(751) **Qualitative difference of entities.** The basis of the ontic difference of entities is their qualitative difference. The difference in the modes of manifestation of existence is a qualitative difference.

(750) **The image seen in the Sunyata is a theater scene.** It is not a pure neurophysiological signal, an image collected from the retina. It is already an appropriately prepared frame, a prepared theatrical scene of the mind's interaction with the external environment. The props and decorations of this show are visible things, space, movement, distances, eternity, reality, existence.

(749) The mind adapts to the external world by creating a reality with which it can interact.

(748) **Eyewitnessing is not the precursor of existence.** It is sensory stimuli, in the subconscious analysed and compared with the pattern of existence. Subsequently, a commentary is created on the eyewitness - it is the label of existence attached to it.

(747) **Eternity is a kind of existence.** Existence appearing in commonly experienced conventional reality is existence in time, is temporal existence. Existence in the non-conventional reality of Sunyata, devoid of the sense of the passage of time, is eternal existence, eternity. It can be assumed that both eternity and temporality, are the shape that existence can take, they are a kind of existence.

(746) When we say that eternity, reality, existence are present in Sunyata, it does not mean that something concrete appears. Eternity is nothing but the absence of time. It is associated with the eye and through this eye it manifests. Reality and existence are rudimentary components of reality, and through this nousness they also manifest themselves (possibly through hearing, touch, smell, taste, etc.). On the one hand, it can be said that they are isolated, well-differentiated elements of reality, but on the other hand, it can be pointed out that they are its **properties**. As a certain form of mental content, they take a form depending on the needs of the subject. Is the presence of the properties of mental content (the elements that differentiate,

for example, eternity from existence) in the non-conceptual reality of Sunyata their realisation? Is existence present together with the realised properties of tangibility, objectivity, truthfulness, physicality, etc.? Or does existence simply 'is' and the properties attributed to it are realised in the course of reflection? Similarly, eternity, simply 'is', reality simply 'is'?

(745) My statements about the reality of Sunyata, are usually dry descriptions of facts. However, Sunyata, beyond all that, is a magnificent, miraculous, arch-beautiful experience, incomparable to anything else, but also charismatic, perfect, in what it brings with it epic, fascinating in its reality, ideal in its completeness, majestic in its vastness, monumental in its uncompromisingness, superhuman in its transcendence, surreal and dazzling in its crystalline purity, extraordinary, incomparable in its uniqueness, perfect and satisfying in its finitude, spectacular and captivating, yet exclusive and refined in its simplicity.

(744) The state of **realisation** is a state of interaction of the mind with the external world. It is not a vision, an illusion or an imagination. It is realisation - making real, stripping away illusions. It is the purest, most complete interaction of the mind with the outside world.

(743) The mind produces a new, specific reality, the non-conceptual reality of Sunyata, in order to remain in interaction with it on new principles (no conceptualisation, time, dependence, etc.) in order to remain in contact with the external world.

(742) There seems to be no such thing as **pure eyewitness**. Visibility never occurs as an independent, isolated property of visibility. Eyewitness is only possible when there is a receiving system. In this case it is the subconscious. The concept of intuition goes beyond the neurophysiological approach, beyond pure visibility. Before they become visual stimuli, they are processed by many processes in the subconscious. Eyewitness in the reality of Sunyata is an already specifically formed process of the mind's interaction with the outside world. The mind remains in interaction with the outside world, although the lack of activity of the conscious processes does not allow it to be fully conscious.

(741) Is consciousness, as it were, an antonym of subconsciousness? Then, it would be identical with consciousness. The conscious mind can be

unconscious, for example in Sunyata. However, if we assume that the unconscious mind is unconscious, then pure intuition will be a conscious form.

(740) **Subconscious – hidden consciousness?** Is the subconscious mind a hidden consciousness? All conscious content already exists in the subconscious (before awareness), in its full form.

(739) **The problem of interpreting the state of mind in Sunyata.** Generally, in Sunyata the processes of realisation are inactive. Dependencies, properties or time are not present. Also absent is the conscious self - the entity that would be subject to the process of identification with the current state of mind. However, despite this, categories such as reality, eternity, existence, or the eye itself are visible. Thus, it cannot be said that nothing is present. The very visibility of certain states indicates that they are not subconscious. If they were subconscious, then they would not be present. The fact is that the realisation of these states (with naming them, defining what they were), and the identification with the conscious self (the I experienced eternity), occurs after the exit from Sunyata. Nevertheless, since they are visible, they cannot be subconscious. However, they are not conscious because there is no one who can be conscious of experiencing them. Is the presence of the subconsciousness a realisation? After leaving Sunyata, it cannot be said that non-existence was experienced. What was experienced was existence, through the very presence of the eyefulness.

(738) Is, by the mere presence of the eyefulness, already realisation? Is any content beyond the subconscious already realised? Is the eyewitness, neither conscious nor subconscious?

(737) **Closed circle.** Entangled particles communicate instantaneously over long distances, challenging the principles of physics. If we accept that distance is an illusion, entanglement is no longer so mysterious. Similarly, motion and time are also illusions. As Kant suggested, the world is as it appears to us - the object is conditioned by the subject. And this is extremely motivating - learning the limits of this performance. Let's ignore this show. Let's remove motion from physics, let's remove time, distance and space (which is also an illusion), and let's propose a new physics, devoid of these categories. It would be real physics, not tailored to the needs and capabilities of the human mind. The products of our reality are shaped according to the

degree of development of our minds. We shape reality according to how we understand it. If distance is an illusion, why do I need an hour to commute to work? Because I am under the influence of another illusion, which is time. I explain the illusion of distance with another illusion, the illusion of time. Closed circle.

(736) The lack of time in Sunyata is not caused by r e d u c i n g the frequency of "now" appearances per unit of time to zero. It is a consequence of the cessation of awareness processes.

(735) **The "now" view.** If it were possible to reduce the frequency at which the mind samples the world around it (less than 18 frames per second), reducing the number of "nows" occurring per unit of time, it would be possible to observe successive "nows". The "now" is perfectly visible in the reality of Sunyata, when it lasts infinitely long. A "now" lasting a second would still be a "now." Fifteen "nows" added per second would also constitute a "now". Only, at rates exceeding 18 per second, would "now" pass into time. It is not possible to observe the slowing down of mental sampling, in the case of movement and time. The o n l y opportunity to see the "now" is to experience Sunyata.

(734) **Now in Sunyata.** In Sunyata there is no awareness of the now. The existence of Śunyata now in the non-conceptual reality can only be determined after emerging from Śunyata. In reality, Sunyata is present now, but the realization of this fact takes place in conventional reality. So it can be said that now i s p r e s e n t a n d n o t p r e s e n t in the reality of Sunyata.

(733) **The mechanism of time and the mechanism of motion.** The image on the computer screen is displayed at a frequency of 100 frames per second. The display rate of still images, higher than 18 frames per second, creates the illusion of movement. It's similar with eyewitness. Perception is a quantized process. The mind collects images from the retina at a frequency of no less than 18 frames per second. This creates an impression of continuity and movement. Movement itself does not exist, it is an illusion. The impression of movement occurs when the mind cannot keep up with refreshing individual images. Movement is a new quality - a sequence of single images seamlessly blending together. It's the same with time. Time is a sequence of many single "nows" merging together. Motion and time have the same mechanism. The illusion of time passing occurs when the "now"

sampling rate is higher than 18 frames per second. The mind samples reality at a rate higher than 18 frames per second. Repeating "now" over and over again, more than 18 times a second, creates a sense of time passing. Similarly to what happens when the illusion of movement occurs, the mind cannot keep up with the awareness of "now" and the refreshing of "now". Successive "nows" connect with each other - one "now" smoothly flows into the next "now". Instead of many, successive separate "nows", a smooth change is observed, a new quality - **time**. Time is the illusion of fluidity that occurs when the frequency of a sequence of consecutive "nows" is higher than 18 frames per second. Because there are no active awareness processes in Sunyata, there is no "now" awareness - time in Sunyata is not visible.

(732) **Emotions of time.** Is the feeling of time passing an emotion? Or rather, many emotions? The subconscious mind measures time in many ways. However, what is realized and related to the passage of time is a message. There is an emotion attached to the message. Information specifying the amount of time is not subject to notification. The 10-minute timeout message is not displayed. No information is received that 10 minutes have passed since lunch. Ultimately, a very rough estimate is received that it may have been about 10 minutes. The error may be up to half of this amount. Maybe time is not just information, mental content, but something completely different? It is an emotion. Time passage readings are many emotions with different undertones. The emotion of five minutes passing is different from that of two hours. And yet another about the passage of ten years. It's easy to check: just recall an event from 2 hours ago and compare it with an event from 10 years ago - the emotion associated with realizing the passage of 2 hours is different than the emotion associated with realizing the passage of 10 years. We feel an emotion for 10 minutes, with an emotional color of 10 minutes, just as we feel an emotion for 5 hours, with an emotional color of 5 hours. What is the difference between the emotion of 10 years and the emotion of 13 years? Little. The mind must therefore verify it rationally, recalling what happened next. But it is no longer a sense of time passing. The emotions of time change continuously, depending on the distance from the present moment. So the first impulse is an emotion, and it goes like this: first the ten-minute emotion appears, then the mental content with comparison to the 10-minute pattern, and finally the emotion confirming compliance with the 10-minute pattern. I'm not saying that time is just an emotion. Emotions of time co-occur with the emotional symptom of confirming the compliance of

the passage of time with the pattern. Since neither emotions nor messages are present in Sunyata, neither is the sense of the passage of time present. Which results in the appearance of eternity. But that's another story.

(731) **What is the relationship between lack of time and lack of awareness?** The sense of time passing is based on memory traces related to the distances between events. The mind creates memory traces, mental images, which are the basis for the illusion of the passage of time. Distances and the sequence of mental images create a sense of time. Mental images are rudimentary in relation to the physical image of things. The earlier the mental image is, the more rudimentary it is. However, there are no mechanisms in consciousness that would generate a sense of the passage of time from sets of mental images. Huge amounts of mental content are thrown from the subconscious into the conscious. However, these contents do not interact with each other. There is no possibility for time to arise from conscious mental images, their order, degree of completeness, etc. Consciousness does not have such a potential. The process of time formation takes place in the subconscious, and then time is made conscious. Conscious time is a construct that has its own mental substance, weight, mental shape, and emotion.

(730) **Third reality.** Can there be a third reality that actually exists? Definitely, it's not possible. Realities are differentiated due to the activity of awareness processes and the presence of a conscious self. There is no way for there to be anything in between - either the conscious self is present or it is absent. There is no third option.

(729) **There are only two realities that actually exist.** The commonly experienced conventional reality (relative truth) and the Non-conceptual reality of Sunyata (ultimate truth). Both realities are based on things that actually exist. These realities differ in the way things appear. They have the same existence, different natures and different beings. They are publicly available – every mind can experience them. Based on actually existing things, they have a common basis. For example: a room with a table and a chair is the basis for both conventional reality and the non-conceptual reality of Sunyata. The table and chair, as objects (with properties and time) in the commonly experienced conventional reality, are also informen (without properties and time) in the non-conceptual reality of Sunyata. Of course, not at the same moment. These realities cannot manifest simultaneously - the

mind cannot create two realities at the same time. Things can manifest either with properties or without properties. These realities have different entities, differentiated by their different natures.

(728) **There is only one reality that actually exists.** In Buddhist philosophy, there are two truths - relative and ultimate. The commonly experienced conventional reality is not considered to be a reality because, due to the presence of forms, it is treated as an *i l l u s i o n* (relative truth). The only truly existing reality, devoid of illusions, is the reality of Sunyata (ultimate truth).

(727) The David R. Hawkins release technique is certainly valid, as are many other ways of working with the mind. However, this is only propaedeutics, in the context of Sunyata. The key is non-thinking meditation. Not all mental work leads to Sunyata. But any mental work is a *g o o d s t a r t*. Practitioners start from different levels. A friend of mine recently said, "But, I don't even know where that mind is." Someone else: "So, where is this, the subconscious"? So, any work with the mind is something. As Horace said: he who starts has already done half.

(726) **Existence and reality**, in the non-conceptual reality of Śunyata. Reality arises in the subconscious and is related to the judgments of existential judgments. It can be characterized as authenticity, tangibility, objectivity, truthfulness or physicality of existence. The reality that is revealed in the non-conceptual reality of Sunyata is related to the existence that remains in the subconscious. Eyewitness without reality would be only a physical image of things - an image on a cinema screen without viewers. Reality allows an ordinary image to be something more. To be an image of a reality that actually exists - to even be this reality. It is impossible to observe existence without reality, nor reality without existence. It would seem that both categories are related. Is reality a feature of existence, or is it existence itself? Reality and existence are the first characteristics of things. What is the difference between reality and existence? Does existence = intuition + reality? Pure intuition itself is not yet existence. Reality itself is not existence either. (Existence, by itself, is also not observed.) The simplest thing would be to say that reality is a feature of existence. What do we get as a result of the ruling of the subconscious existential judgment? We receive knowledge of the existence of things. That, here, now, this visible thing exists. For the subconscious, this is sufficient proof of existence. Reality is not needed by the subconscious to confirm existence, but is needed to interact with the

outside world. Reality is the field of operation of the subconscious, externalization. It is the creation of areas that are legible to her. Through reality, the subconscious knows how to navigate the environment. The subconscious adapts the external world, creating its alphabet and its system of signs (space, time, distances, properties, concepts and language). And although there is no need for reality to be present in the subconscious, because there is no need to create reality in the s u b c o n s c i o u s , it seems that reality is already created there. Consciousness has no mechanisms or any potential to produce reality in the process of awareness. Reality is needed by the subconscious to interact with the outside world. In all this, reality is her tool.

(725) **Existence visible but not felt.** In the non-conceptual reality of Sunyata there is no sense of existence. What does it look like? The car is seen as a thing deprived of property and time. It is also devoid of differentiation with the driver standing next to it. Both things, being devoid of property, are no different from each other. The car looks the same as the driver. The mind that perceives both things does not separate them, does not differentiate them as two separate objects. Things look identical. Of course, he sees them as physically separate, but at the same time as manifesting in the same way. Both are equally important, and equally unimportant. None of them are highlighted in any way. The mind does not focus on any of them. Things are devoid of importance, but also of all relationships. The car has no relationship to the driver. Things are not related to each other, nor are they related to other things. Things are abstract - they are nothing special, and they do not represent anything. The abstractness of things is the reason for their sameness. The sight of abstract things does not carry any associations, references or connections. Being abstract, they do not evoke any emotions. In the non-conceptual reality of Sunyata, the lack of emotions is caused by the lack of conscious content. The lack of conscious properties, the lack of emotions, coexists with the lack of a **sense of existence**. Existence is visible, but not felt, because the micro-emotion of existence, so characteristic of the commonly experienced conventional reality, is not present. In conventional reality, in addition to the rational confirmation that "an object exists", its existence is felt through the appearance of micro-emotions of existence. In the non-conceptual reality of Sunyata there is no sense of existence. Existence is intuition. This lack of s e n s e o f e x i s t e n c e in the immediate presence of things is a wonderful peculiarity. Most of this singularity is indescribable - as available only through individual experience.

In the absence of activity of the conscious part of the mind, a thing that is visible cannot be non-existence. In that case, it is an existence whose only manifestation is intuition - existence without the sense of existence. The visible thing is without existence - existence traditionally understood as the awareness of existential judgments combined with the feeling of micro-emotions of existence. A visible thing without existence is the most striking sight available in actually existing realities. It is an image of a thing that actually exists, without the additions that the mind usually provides, i.e. properties, awareness, emotions, etc. It is the existence of *sauté*. It is pure existence, ultimate. As it is. While feasting your eyes on this spectacular view, you should not forget that existence in its full form - connected with properties, dependencies and time - is still present in the subconscious. Being able to see existence in its purest form is a great experience. Existence without form is the ultimate experience of existence, because intuition is its only and last manifestation. It is true that reality is still present, but... Existence without reality would cease to co-create reality, it would become an illusion, an imagination, a physical image of things, etc.

(724) If, at the end of meditation, I allow myself to become entangled and drawn into the vortex of everyday affairs again, the benefits evaporate. If, at the end of the meditation, I follow an aura of meditative silence, not allowing my mind to wander, the benefits add up.

(723) **Golden sand.** David R. Hawkins compares entering non-dual reality to passing through a fine sieve: "*only pure water can pass through, and all the fish, worms, and impurities remain outside. Only pure consciousness without content can pass through the barriers of perception and become clear water beyond the sieve...*" However, this comparison is not correct. It would only show Sunyata well when the water, after passing through a sieve and straining out all the impurities, turns into golden sand. The essence of Sunyata is not purification, but transcendence and a new quality as a result of purification - deprivation of form. Only such a changed comparison accurately shows the ultimate meaning and complexity of Śunyata.

(722) What we take for awareness of existence is only the awareness of a message from the judgment of a subconscious existential judgment.

(721) An existential judgment is always a judgment adjudicated "here and

now." For an existential judgment to be called **conscious**, all premises (evidence) would have to be present in consciousness at the moment of judgment.

(720) We know nothing directly about subconscious existential judgment or subconscious existence, because they are inaccessible. We can only indirectly infer them from conscious mental contents. Existence arises in the subconscious because there is simply no space or resources for it in the conscious part of the mind - **there are no such possibilities**. Hypothetically speaking, for an existential judgment to produce existence, all "evidence" would have to be present in consciousness at the same time - vast knowledge of reality would have to be present in consciousness at the same time. Such possibilities exist only in the subconscious. There is no way to be aware of such a large amount of information at one moment - at the moment of formulating an existential judgment.

(719) Consciousness is not an operational structure. It does not process information and does not perform any mental operations (reasoning). What we commonly call consciousness is the final stage of the awareness process (screen). The shape of the conscious content indicates the extent to which it is processed in the subconscious. Content is made aware in the form of messages (thoughts) and commands (entemes). The only role of the so-called consciousness is to make **available** (making legible) content generated entirely in the subconscious. The content shared is used to create a higher level of mind interaction with the external environment.

(718) **Decision maker.** If the self exists in the subconscious, it cannot be accessible in any way because all subconscious contents are hidden. The self has ontic meaning only when it is the source of self-awareness. The possible existence of the self in the subconscious is tantamount to its non-existence, since it has no possibility of manifestation in any way. If we assume that the self exists in the subconscious, it is as if it did not exist. It does not manifest itself in a self-conscious form. The subconscious self is only a **decision maker**, and is not the carrier of subjectivity. There is no conscious or subconscious self, only the subconscious decision maker. The decision-maker manifests itself through entemes and, in the longer term, through thoughts as messages.

(717) An object must first be perceived, and only then can its existence

be attributed to it (possibly simultaneously). There is no primacy of existence over perception. The separation of existential judgments from predicate judgments is not supported by experience.

(716) Is a thing possible without the **quality** of existence? Of course. In the non-conceptual reality of Sunyata, a thing without the quality of c o n s c i o u s existence is visible. Reality is visible with it, which indicates the presence of existence in the subconscious.

(715) The shape of reality does not depend on perceptual possibilities. Reality would be no different if the mind had the ability to see X-ray or gravitational waves. The shape of reality depends on the way of perception, i.e. on the mind. It is the mind that creates the world and then exploits it. Time, **distance**, space are just some of its products that do not exist outside it.

(714) **Informens**. The car in Sunyata has no properties of its own. Its brand, color or name are not known. It is not known where he came from or where he will go. It is not known when he arrived or when he will leave. There is no reason for him to go anywhere. He also came for no reason at all. There's no telling what the car is for because there's no reason to even know. It does not belong to anyone and it is d e v o i d of usefulness.. It doesn't make any sense. Or the fact that he's standing on the street, that it's 3 p.m. and there are plenty of passers-by around. Passersby are also d e v o i d of any sense.

(713) **Mental obesity**. There is too much poor quality thinking. The mind often thinks too much and sloppily. Loss of control over the quantity and quality of food leads to obesity. Loss of control over thinking and its quality leads to mental obesity. More and more people take care of their health and physical condition by practicing sports and other activities. But few people take care of their mental condition through **exercises and mind training**. Immoderation, lack of s e l f - k n o w l e d g e and s e l f - c o n t r o l in thinking lead to mental obesity. Obesity adversely affects all areas of life, including the perception of oneself, the world, and relationships with others.

(712) No time is needed for the presence of the unconscious existence. Things are then visible as existing in timelessness. The state they are in then is **eternity**. However, at the same time, time is present in the subconscious. There is a sharp boundary between the subconscious and the conscious, but

coexisting in one mind they influence each other in a subconscious way. When consciousness is turned off, the mind is not unconscious. Both consciousness and the state of non-consciousness exist in the presence of the subconscious - in one mind. Therefore, the subconscious has the ability to influence them in a subconscious way. For example: the influence of the subconscious on the physical image of things, in the state of being in eternity, by giving it reality (reality is visible, but not conscious).

(711) Properties and time are present in the subconscious. Through direct existential judgments, they participate in the formation of **reality**. It is true that for an existential judgment it is sufficient to confirm the presence of a thing without the properties assigned to it. In practice, however, confirmation of presence is carried out at the same time as granting ownership. It is not possible to indicate a case of observing a time delay between the confirmation of presence and the granting of ownership. You cannot separate existence from things in the subconscious. It is true that it is possible outside it, as I mentioned earlier - the thing in Śunyata's reality is visible without conscious existence - while being at the same time under the influence of the existence assigned to it in the subconscious. This is observed through existence, visible as a physical image of things, with an assigned reality. These are not additional conscious contents, but only visual observations. A thing to which no properties are assigned is visible with reality. However, reality in no way distinguishes this thing from others. All things have the same reality, remaining undifferentiated by properties.

(710) The basis of existence should be sought in the subconscious. Subconscious existential judgments create existence, or rather give existence to things. From the perspective of conventional reality, **existence is a property**, just as color is a property of a green apple. A really existing thing that meets the requirement of compliance with the pattern of existence is assigned ontic status. An existence pattern is a set of features that a thing should have in order to be considered existing. In the reality of Sunyata, mere presence is sufficient, without conscious properties or time.

(709) **Entem**. So far I have used various concepts to represent non-verbal thoughts, but none of them worked well. "Mental image", "mental substance", "mental content" - they introduce more confusion than order, and I have not been able to find anything suitable in the literature. Non-verbal thought content takes up a lot of space in my texts, so I decided to organize it by

creating an abbreviation for it n.t.m. – non-verbal thought matter – **entem**. Entemes constitute the vast majority of conscious subconscious content, although we are not always aware of their existence. This is perfectly visible in meditation, when the silencing of discursive thinking reveals the entire wealth of non-verbal thought content. Entemes are thoughts that have a non-verbalized form. They are so subtle that we may think that they are direct signals from the subconscious (e.g. driving a car while talking). However, upon closer analysis, it becomes clear that they have their own mental substance, as non-verbal content, but already conscious. Entemes can be observed by momentarily suppressing verbal thoughts. Everything that happens then will be caused by the entemes: tilting the head, redirecting attention, scratching, moving the eyes, etc. Most of the conscious content of the mind is entemes - and only a small part is verbalized thought content. During meditation, first discursive thinking is silenced, then non-verbal entemes. A mind free from thoughts and entemas is already well prepared for Sunyata.

(708) **Is being visible in Sunyata?** Existence in Sunyata is given visually, as the essence of the experience of existence itself. Being, however, is visible as a way of existence, as a way of its manifestation. It is not something given originally. Existence is constituted by the term "a thing is", and being is constituted by "how a thing is". That is, being is secondary to existence. Existence is given directly, while being is already a consequence of conception. Existence is visible directly in Sunyata. Being is visible as an image of accepted assumptions (adopted outside of Shunyata). Although, without being aware of these assumptions, it is also visible (as a visible way of manifesting itself).

(707) Is existence visible when it is not a concept? Is existence visible even when it has **never** been called existence before? Is existence itself, as a never-before-named phenomenon, still existence? In the Sunyata a non-conceptual existence is visible, the properties of which are absent. However, this is not a virgin existence - in the subconscious there is a pattern of existence and a huge multitude of its remembered images.

(706) Perhaps it is the lack of awareness of the **subconscious self** that is the reason for the appearance of the reality of Sunyata, and not the inactivity of the processes of awareness (since the reality and physical image of things are visible). So, does the presence of the conscious self

depend on the sense of the passage of time, concepts, relationships, properties that are all invisible in Sunyata?

(705) As Sunyata is experienced, **great acceptance** develops. Great acceptance of all others as they are. This goes against the need to teach - the need to make others better - the need to make a difference. Great acceptance is great love for the existing state of affairs and phenomena. Through great compassion and understanding.

(704) **Instead of routine – enthusiasm.** Enthusiasm is the key word to the gate of Sunyata. Sincere, deep enthusiasm. It speeds up your progress on the path tenfold or even a hundredfold. The Buddha knew this well and recommended enthusiasm to his disciples, including it among the seven factors of awakening.

(703) If no progress is visible after years of meditation, you should try to change something. If your mind is too passive during meditation, try non-verbal activity. If the mind is too left, try right, if too hard, try lightly, if too dark, lighten, if too light, darken, if too light, try less, if too little, try more. You can change the place of meditation, room, house, or place outside the house. You can change the conditions of meditation, instead of a quiet room - a busy street. Instead of silence - noise, Instead of noise - silence. Instead of three hours in one sitting - ten times twenty minutes with breaks. Instead of ten times twenty minutes - three hours without a break. Instead of non-thinking meditation - mantras, instead of mantras - non-thinking meditation. And probably the most important thing, **instead of routine - enthusiasm.** Years of meditation create a routine that is deadly to progress. Instead of a lazy mind - mental experiments, or as the Buddha called it - the study of phenomena. And, I know how difficult it is - motivation. And try, try, try - let meditation, at least for a moment, become a journey with adventures, not just mortification of body and mind. You can always return to your beloved hermitage. And what is very important - go out mindfully - the more during the day, the better. Run - when the body is tired from physical exercise - the mind welcomes meditation as a long-awaited guest. Meditate when tired - after mental exertion, the body absorbs meditation like a sponge. Experiment - through mindfulness, the mind itself will show you the best path. And try, try, if there is no progress - keep looking. And when they start to become visible... keep looking.

(702) There is no such thing as pure intuition. Eyewitness is not visual stimuli because it is not primary to the subconscious.

(701) If all processes of consciousness ceased, the mind in Sunyata would have to be unconscious. In Sunyata, the senses are active and the **sense of reality** is manifested. The subconscious mind provides a physical image of things and their sense of reality, while at the same time withholding their conscious awareness. This is done in such a way that the thing is visible as actually existing and nothing else. Its properties, time, causality, relations, etc. remain hidden. Why doesn't the sense of reality also remain hidden? The lack of sense of reality would result in the disappearance of reality. The sense of reality is the factor that constitutes reality, in this case the reality of Sunyata. Without a visible sense of reality, intuition would only be a physical image of things. Thanks to the sense of reality, it creates reality. If the judgments of existential judgments remained hidden in the subconscious, then the physical images of things would take the form of hallucinations, images, illusions or other mental images. Which would ultimately be inconsistent with the facts. To maintain contact with reality, the subconscious leaves a visible sense of reality. Without it, memory would record the physical image of things as devoid of a sense of reality - which would also not be consistent with the actual situation - the sight of a tree would be remembered as devoid of a sense of reality. It seems that for the integrity of the mind a requirement is visual perception along with a sense of reality.

(700) Is subconscious existence an existence in the common sense (conscious)? Of course it is, because it has the same ontic message. Subconscious existence is also present in the commonly experienced conventional reality, but it is immediately conscious.

(699) **Existence in the subconscious.** Due to the lack of conscious processes in the Sunyata, memory will help us describe existence in the subconscious. What is it that happens in Sunyata that allows us to say that existence is present in the subconscious? In the absence of awareness processes, the visual experience is the only thing the mind experiences. Imagination is devoid of concept and time. However, what the mind sees is not pure intuition. It would be if the subconscious was also turned off at that time. Visibility is possible at all after entering Sunyata only because the subconscious is active. It is the subconscious that allows for visual perception

and is itself the creator and carrier of existence. Existence in the subconscious reaches its full form, just as perception, understanding and all thought processes achieve their full form. Visual images are stored in memory without the participation of consciousness. The subconscious mind still has control over the environment. The existence attributed to perceived objects is connected with intuition in an unconscious way. It looks like this: visible objects are not non-existence, and at the same time they are not conscious existence. They are not non-existence because they are visible. The process of saving in memory itself is a confirmation of remembering the existing content. Existence present in the subconscious is a sufficient existential confirmation for the eye. It looks like this: there are no contradictions or any ontical doubts between the subconscious and the eye. The subconscious controls the visual experience and gives it ontological comfort. **Existence, although visible in the eye, is present in the subconscious.** Existence is present indirectly - existence is not visible, but neither is non-existence. This combination of intuition and subconsciousness generates unconscious existence. Whose shadow only falls on the eye. The mind has no doubt (non-verbal and non-mental - it remains calm) that what it sees is not non-existence. It is a form of participation and persistence through seeing. It is also not existence in the common sense, because it is not conscious. And at the same time, in its subconscious form, it is identical to existence in the commonly experienced conventional reality. You can force your subconscious mind not to be aware of your existence. As it happens in Sunyata). Then what the mind sees is not non-existence, but still existence, although unconscious, which does not mean that it is absent. Its basis, what initiates it, is intuition.

(698) One of the properties that subconscious existential judgments give to things is reality. The reality of things seen in the non-conceptual reality of Shunyata is as much a reality (or even greater) as that in commonly experienced conventional reality. Thus, existential judgments in the subconscious create a reality that is most visible. How is this possible if awareness processes are inactive? The judgment of an existential judgment is a mental form. Mental forms such as time, conscious self, properties are not conscious and are not visible in Sunyata. Unlike the reality that is visible. It seems that **not all awareness processes are disabled**. The thing in Sunyata's reality has no property, no time, but it has reality.

(697) What is the relationship between **existence and reality**? Reality and

existence are properties. Are these properties interdependent? Is a thing that has existence real? Is a thing that has reality existing? A thing that has existence is always real. A thing that has reality does not have to have an assigned existence. That is, as it is in the reality of Śūnyata: what is visible is a really existing thing that does not exist. What is meant is that a thing that has reality does not have existence. With the emphasis that it is a c o n s c i o u s existence, because the existence it has is assigned to it and stored in the subconscious.

(696) In the reality of Sunyata, existence realised is not visible. A thing separate from existence is visible. **A thing that does not exist is visible.** Existence is not a visible property of a thing because no property is realised. Existence is visually separated from the thing because it is only present in the subconscious. This separation of the physical image of the thing from the mental form of existence does not give rise to the mental form of non-existence. Existence in Sunyata is invisible because as unconscious it remains in the subconscious.

(695) A certain a p p r o x i m a t i o n is the theorem about existence through intuition. Existence during the visual experience is present in the subconscious.

(694) The image we perceive with the organ of vision consists of the physical image of things and specific properties attached to it, which, having a nature different from physical images (qualitative difference), give it appropriate color, color and atmosphere. They cause the perceived things to be more than just their physical image - they are objects perceived by the subject. These properties are: time, properties of objects, reality or conscious self. Together with the physical image, they create **mental forms**.

(693) When an auditory stimulus appears, attention does not follow it. Not because it is being held back, but because there is no s t r u c t u r e to guide it or itself.

(692) The mental states of the meditator do not even a f f e c t Sunyata in the slightest. The nature of Sunyata's non-conceptual reality in every experience is the same.

(691) New Year's Wish: Sunyata for everyone!

(690) Sam Harris is wrong in his otherwise interesting book *"Awakening. Spirituality without religion"* that by taking drugs you can get to know your own mind and "explore your consciousness in a direct way." He thus destroys the interesting message of the book by including in the last chapter an astonishing thesis about the promotion of awakening by drugs: *"The role of luck cannot be overestimated: if it smiles at you and you take the right substance, you will know what it is like to be enlightened (or at least find yourself so). close to enlightenment to conclude that it is possible)*. The author does not understand what awakening is. By describing what he has experienced (giving it the importance of realization), he indirectly shows what he has not experienced. Despite his Buddhist searches - he learned from Dilgo Khyentse Rinpoche - he failed to experience Sunyata - he did not experience awakening. By taking drugs, he found himself even further away from this awakening. It is untrue when he compares drugs with meditation and describes them as a path to awakening. These states are located in different areas of the mind, have completely different architecture, and their exploration relies on completely different principles. These are completely different paths that never meet. Drugs disrupt the functioning of the brain, causing mental aberrations. However, meditation **naturally** allows you to turn off the awareness processes. The word "natural" is key here. By using the natural method of working with the mind, which is meditation, one experiences the real reality of Sunyata - real, i.e. also available to other minds - everyone can experience the same reality of Sunyata. Drugs allow the experience of highly subjective states, varying depending on the state and structure of the mind, available only to the person taking them. Drugs do not increase knowledge about the structure of the mind, they provide knowledge about its distortions and anomalies. They deform reality instead of revealing it. Drug states are not even reality - reality requires the presence of things that actually exist, which cannot be found in drug visions. The reality of Sunyata is a natural state, drugs produce artificial states. These unnatural states, contrary to what Sam Harris would like, have nothing to do with awakening. I'm not saying that drugs can't cause certain cognitive states. I'm just saying that they don't lead to awakening. Or even distance them. In this case, **chemistry does not help in discovering nature**.

(689) Existence belongs to a different category than being. The shape of a being depends on the reality in which it manifests itself. Unlike existence, which is the same in every reality.

(688) **The simultaneity of existential and predicative judgment.** Existence is the mental image of a thing. Contrary to popular belief, the act of predicate judgment (perception) cannot be separated from the act of existential judgment. They run simultaneously. For an act of existential judgment to be possible at all, the object must first be perceived. Only on the basis of the already visible object is it possible to initiate the procedure of existential judgment. Ultimately, the existential judgment occurs together with the predicative judgment. There is no time shift between the two courts. In meditation, there is no delay, such as in the case of the act of identification with the conscious self, when the identification is delayed by tenths of a second in relation to the emerging conscious content. It is not possible for the existential judgment to take precedence and for the existence to be visible first and only then for the properties of an object to be visible. On the contrary, the ruling of the existential court is visible **together with** the ruling of the adjudicative court. Moreover, what would existence itself look like without an existing object? Therefore, existence cannot be perceived before the object. There are also no cases of an object preceding existence observed in the commonly experienced conventional reality. Therefore, existence is most likely to be predicated together with a judgment about properties (existence as a property of an object). The existential judgment is **part of** the judgment judgment. And this is consistent with experience.

(687) In the reality of Sunyata, direct existential judgments take place in the subconscious. It would seem that they are not completely present because they are not aware of them. And that's how it is in reality. Without awareness of the subconscious existential judgment, the only visible one, no matter how it may sound, would be non-existence. However, nothing of the sort is observed. However, the *sauté* thing is visible. And although a thing is visible **without conscious existence**, existence is present in the subconscious.

(686) In Sunyata a **thing without conscious existence** is visible. Existence is intuition. Eyewitness is replaced by existential judgment, which is fully present in the subconscious.

(685) During meditation, the current state of mind is superimposed on the image in the field of vision, creating a connection that is a new quality - it is a **mental image**. The mental image translates into visual impressions - it may be single-point vision, an area separated from the visual field, or wide-angle

vision. In Sunyata there is only wide-angle vision (no concentration of eyesight. All things visible at once).

(684) So far, being has been defined in the context of the passage of time. *Being and Time*, Martin Heidegger, p. 27: "*Since being is always perceptible only from the perspective of looking at time, the answer to the question about being cannot lie in some isolated and blind thesis.*" The denial of this statement is the existence in the non-conceptual reality of Sunyata. Here, being is observed in a non-temporal context - **timelessness** is the essence of non-conceptual being. The lack of time in no way affects the ability of an entity to manifest itself. However, time or the lack of it significantly influences the formation of being, depending on the reality in which it appears. The presence of time is not a sine qua non condition for the manifestation of being. Being is visible even without the presence of time. It is then an entity as real as a being in time. Fixing being in time is short-sighted and does not provide a picture of the e n t i r e t y of existence.

(683) Mind training is not so much about meditating three, eight, fifteen hours a day, but about becoming adept at discovering its structure, accessible to cognition. Until the experience of the state of inactivity of awareness processes, i.e. until Sunyata. The discursive mind, being by its nature relatively aggressive and restless, obscures the delicate shapes that constitute its deeper structure. Observation of this structure allows you to maintain a state of silent and non-thinking mind (also devoid of non-verbal thoughts). It is not so much the content and substance that is subject to cognition, but rather the areas and paths - they open and make themselves available on their own and cannot be followed intentionally. Cognition is based on relaxation - the mind relaxes just like the muscles. Subsequent areas are revealed by removing **stresses and tensions** (dissolving, increasing flow). To relax your mind one degree, sometimes a minute is enough, sometimes it takes thirty. When the mind seems to be completely free from tension, continuing to relax contradicts this, only to discover that it has not been so. By relaxing stresses, you get to know new areas - both those discovered in d e p t h and b r e a d t h . The last scene shows the reality of Sunyata.

(682) Consciousness is not spatial but **temporal** in nature. There is no such thing as consciousness extended in time and space. The subject is conscious in the "now". The awareness-raising process is a repeated, one-off act. The

rest is knowledge (memory), also available in the acts of the awareness process.

(681) **Differentiation of beings.** In commonly experienced conventional reality, objects have properties and exist in time. The way objects exist is the same - they all manifest with properties and time. Properties differentiate objects but not their existence. The existence of individual objects is not differentiated - there is **one** being. In the non-conceptual reality of Sunyata there is also **one** existence for all informen. The mind does not differentiate informens according to their properties, because the properties are not visible. All things have the same mode of existence - they manifest without property or time. There is only one existence in the non-conceptual reality of Sunyata. It differs from a conventional being in its mode of existence. This is an important difference. This can be illustrated in the following way: imagine a room with spoiled food products, filled with the smell of spoiling food. For a person who has lost the sense of smell, products will appear in a completely different way than if they could smell smells. The "existence" of spoiled products with odor will be different from the "existence" of products without odor. It will be similar with a person who has lost the sense of taste - the products consumed will be different for him than when he felt taste. The "existence" of products will be differentiated by the way they manifest themselves. Of course, the examples given are only some approximations and "being" is not an ontic category here.

(680) It cannot be said that the being of the Sunyata reality is a less complex being than the conventional being, because its existence does not occur together with properties and time. Both beings are **complete** and finite in their essence. They are separate, fully formed categories.

(679) Subconscious content is inaccessible in the form in which it is present in the subconscious. What then is the state of intuition in Sunyata if the processes of awareness are inactive? Eyewitness in Sunyata is not pure eyewitness, but a mental state based on eyewitness - between the subconscious and the processes of consciousness. The visible mental image cannot be pre-consciousness, because it is closer to inactive, hidden states - it is not related to preparation for awareness or any awareness screen. He is something of a mirror image with character. The processes of awareness, or even the readiness to become aware, are of a completely different nature than the mental image of intuition in Sunyata. Rather, it should be attributed

to the **super-subconscious** nature of mental images (if such exists at all). The mental image associated with intuition in Sunyata is the disclosure of subconscious content in a non-conscious way. This subconscious content is a subconscious existence that influences the mental image, thus co-creating it with the eye.

(678) **Subconscious existence.** In Sunyata, nothing more is available than intuition. However, this intuition is not a pure process of seeing, isolated from the environment. It is the visualization of the mind which, apart from the inactivity of the awareness processes, is still fully functional. All subconscious processes are active, including existential judgments. Eyesight, therefore, operates surrounded by a number of processes that continue to influence it, although this influence is not conscious. One of such processes that influence visual perception are existential judgments. Maybe they don't influence so much as they create the context. Eyewitness occurs in the context of subconscious existence created by subconscious existential judgments. How does context influence visual perception? Of course, he doesn't model it directly. It only models a mental image, of which intuition is a component. The influence of existence is part of the mental image along with intuition. Existence itself, not part of the mental image, is existence present in the subconscious. The mental image does not contain existence, only its influence and impact.

(677) One can only colloquially claim that intuition is existence. Or that there is such a thing as unconscious existence. Unconscious existence is actually a manifestation of subconscious existence. However, with the complete impossibility of experiencing subconscious existence, its **visual equivalent** is its only availability. Hence the common concept of unconscious existence.

(676) **Unconscious existence and conscious existence.** Unconscious existence (in Sunyata) appears initiated by a subconscious existential judgment. It is a complete, complete existence. The unconscious existence in Sunyata is the same existence as observed in commonly experienced conventional reality. Conscious conventional existence is a conscious unconscious existence. When the awareness of the properties of objects and events ends, existence is still present in the same shape. The conventional being is transformed into the being of Sunyata. A conceptual being becomes a non-conceptual being. Conceptual being is not the awareness of a non-conceptual being. Although intuitively it seems so. These are different

categories, although both are the same existence.

(675) In the new form, the non-conceptual being is a sterile, **pure** being. Concepts, time and relationships no longer stain his essence.

(674) While the non-conceptual being is visible in the Sunyata, the subconscious existential judgment is completely inaccessible.

(673) Are things and events subjected to existential judgment also **personalized**? It seems that yes, there is no other option. Although for the purposes of existential judgment this is not necessary. Objects in commonly experienced conventional reality, apart from having properties, are also personalized. Personalization is related to the subject's individual experiences related to the object. For example, Piotrkowska Street, apart from its ownership, also has an individual color for the person who was beaten there at night. It's the same with all other items, for example your favorite bicycle. A non-conceptual entity to which concepts and time are not associated is also not personalized. However, at the same time, personalized objects and events are present in the subconscious.

(672) **Unconscious and subconscious existence.** The unconscious existence is visible in Sunyata and the subconscious existence is present in the subconscious.

(671) **Is existence present in the subconscious?** Existence manifests itself when it is realized or seen (or heard or tasted etc.). Then is there an existence present in the subconscious that is then made conscious or visible? Or does existence arise outside of the subconscious? There are no processes observed in Sunyata at the interface of the subconscious and the visual, which would be responsible for shaping existence. Existence in Sunyata is visible but not conscious. It is the manifestation of a subconscious process, existence. Just visualization. It seems to be present in the subconscious at the same time. Visibility is only the visual equivalent of subconscious existence. Eyesight is supported by subconscious existence realized by subconscious existential judgments. Existence is not visible in itself. Existence is visible through intuition. Eyesight is not existence.

(670) The simplest description of Sunyata is the image of a reality in which

nothing happens. In which all events are devoid of meaning and sense. For which the best summary is one word - **boredom**.

(669) The residual mental substance visible immediately before the experience of Sunyata is readiness for consciousness processes (the mechanism of these processes) or the conscious self?

(668) **The awareness process and self-awareness.** Does the interactive nature of the awareness process have a direct impact on the creation of self-awareness? If so, what is the mechanism? It manifests itself in the process of identifying the conscious self with the emerging conscious contents from the subconscious. It is visible as readiness (to become aware) before the experience of Sunyata itself. What is the purpose of self-awareness? For what purpose does mind-generated subjectivity exist continuously? Consciousness does not appear to have a direct impact on self-awareness. It constitutes and exists independently. There is no place among awareness processes for creating self-awareness. In meditation, the mechanism of its formation in connection with awareness processes is not observed. On the contrary, it exists independently until these processes cease (in Sunyata). Self-awareness arises in the subconscious and only later becomes conscious.

(667) **The disappearance of the conscious self – the disappearance of awareness of the subconscious self.** After entering Sunyata, the last remaining mental substance disappears, the conscious self disappears. A state of complete lack of subjectivity is created. It manifests itself in the absence of the observer, the absence of the one who sees and hears. All that remains is seeing and hearing. There is no one to witness the visible things and events. What is visible is what exists in the field of vision. Something like a performance without an audience. This is a highly abstract situation. A world visible to no one. The absence of an observer coexists with the lack of properties assigned to objects, the lack of history and anticipation, the lack of relations between objects and events. It is visible to no one knows what. The disappearance of the conscious self is **complete**. Time also disappears with it. The mind is only a recorder of objects and events. All events in their entirety, as it does not focus on any particular event. The lack of an observer is related to the lack of causality and sense of events. Events happen without purpose or reason. It is an inert stream from nowhere to nowhere. There is no one who could select an event from visible reality and build a situation on it,

defining himself in relation to it. It is a great indifference towards a great blandness - the world seen from the outside. As it is without the use of subjectivity filters. A world unobserved by anyone, existing for itself. There are no feelings, concepts or values visible in it. The lack of a conscious self participates in another reality. Lack of awareness of the subconscious self co-creates a new reality.

(666) **Origin of the awareness-raising process.** Why did consciousness arise in the process of adaptation of the organism to the environment? In the Sunyata it is clearly seen that an organism can exist when its mind has inactive conscious processes. It may exist, but can it function? Does external activity require the existence of awareness-raising processes? Why is it not possible to move the hand subconsciously in Sunyata? Why is there no subconsciously initiated movement in Sunyata? It seems that when sitting down to meditate, the subconscious decides to limit physical activity to make it easier to limit mental activity. In Sunyata, the subconscious mind does not move because it has no need to do so. The lack of movement in meditation does not bring us closer to learning the role of consciousness in the functioning of the entire mind or even the entire organism. All activities that psychology and philosophy have so far interpreted as conscious can be performed by the subconscious without conscious awareness. So what is the role of awareness processes? They seem to have no practical use. The mind is completely functional without them. They seem like a completely unnecessary functionality. What are the benefits of awareness-raising processes? What factors in the development of the species determined the emergence of awareness-raising processes? Higher efficiency? Probably not, because awareness processes do not have decision-making power, they are only the occurrence of a message or comment. It seems that messages and comments are the deciding factor here. Consciousness arose as a response to the existence of other minds. Awareness is related to the need to communicate. It is the need to convey information to another mind that requires the "content" to **go outside** the subconscious. Therefore, these contents are first made aware and then some of them are verbalized. Without the existence of other minds, without the need to communicate, awareness processes would be of no use and would probably never develop.

(665) **The subconscious self.** Does the inner conscious self exist in the subconscious as a subconscious self? The presence of the conscious self is

observed until entering Sunyata. And after entering Sunyata, the conscious self is no longer visible. Does this mean that it is annihilated, or does it merely cease to be conscious, existing in the subconscious? Since the breakthrough of consciousness (entry into Sunyata) causes lack of understanding, lack of judgment, lack of differentiation and lack of time, as a result of the cessation of consciousness processes, it seems that the extinction of the conscious self is also related to it. Is the extinction of the conscious self merely a cessation of consciousness, and the self is still present in the subconscious in the form of the **subconscious self**? There is no evidence for this. There is nothing visible in the Sunyata that would indicate the existence of a subconscious self. But at the same time, nothing is visible that would rule it out. If Sunyata is the exclusion of consciousness processes, it can be assumed that the self exists in the subconscious all the time. And it is the subconscious that creates the subconscious self, which only later becomes conscious. On the other hand, how would the emergence of the conscious self be related to consciousness? Awareness is only a process of "making legible", illuminating the darkness, bringing it to light. The awareness process does not have the capacity needed to produce something as complex and emergent as a conscious self. Only the subconscious has the appropriate resources, including access to resources. The self arises in the subconscious as the subconscious self. Which, combined with subconscious existential judgments, creates a coherent image of this part of the mind. It is the subconscious existential judgments that create the subconscious self in the subconscious mind.

(664) The course of awareness processes based on meditative states of mind. Most mental processes are subconscious processes. Content, which is the final form of mental processes in the form of messages, is subject to the process of awareness as verbalized or non-verbalized thought content. The subconscious decides which content is to be verbalized and in what form. Before the process of awareness, the contents exist in the subconscious in an unintentional way. Awareness is associated with the process of identification, but not all content is subjected to this process. For example, when I realize I need a cup of tea, I get up from my chair and turn on the kettle with water. Turning on the kettle takes place in a conscious, non-verbal way through conscious non-verbal content. But let's start from the beginning - after realizing the need to drink tea, the following processes take place in the subconscious, leading to actions, here are some of them: is there tea in the cabinet, you need to brew the tea, to get to the tea you need to open the

cabinet, you need to take the tea out of the box , put it in a cup, pour water over it, the water must be hot, whether there is water in the kettle, pour water into the kettle, add water by turning on the tap, turn on the kettle... and so on. Some of these activities are made aware of in the form of non-verbal thought content, which directs our behavior, and verbal thought content, which is a commentary on the activities performed. Some of the activities are subject to the process of identification with the inner conscious self. The decision-making processes related to preparing tea take place subconsciously. Only final decisions are subject to awareness in the form of a message, which, at the moment of awareness, is identified with the internal conscious self. Only at this stage create **intentionality**. During meditation, no processes of decision-making, analysis, synthesis, understanding or judgment can be observed. Final messages and comments are subject to the process of awareness and identification, e.g.: a message about the need to make a choice, a comment about the premises, a message about the choice made.

(663) During ordinary meditation, when the mind hears a dog barking outside the window, it directs its attention to it and, analyzing it, recognizes it as the source of the sound. However, the mind in Sunyata, hearing a sound, does **not direct its attention** to it. The mind hears the dog barking, but is not aware of the sound. The process of awareness - I hear a dog barking outside the window - does not occur. The mind hears the sound of a dog barking and remains indifferent to it. The dog's barking is not noticed.

(662) When **deepening meditation**, which is already firmly rooted in non-thinking, one should loosen and relax the existing mental tensions related to the readiness to create content. Sometimes it seems that there is no longer even the slightest tension to be removed, but after further loosening it turns out that there was something. Sometimes loosening means stopping loosening. Deepening and maintaining meditation does not lead directly to Sunyata. Nothing happens without any cause - including Sunyata. It's not enough to gather a lot of wood and then sit back and wait and hope it catches fire. Deep meditation is the creation of appropriate conditions for the emergence of the non-conceptual reality of Sunyata. But it won't initiate it automatically. There is a **mental path** leading to Sunyata, the course of which must be found. It is work not so much in substance and content, but rather in structure and mechanisms.

(661) **Non-verbal thought** is mental content, it has the form not only of

commands, but also of more complex constructions. It seems to have the ability to shift attention and indicate the type and topic of non-verbal content that is still hidden. For example, a nonverbal thought about performing an action (e.g. washing the plates) has a label, also nonverbal, about its content: "this nonverbal thought is about washing the plates." And although this label is non-verbal, it is partially readable non-verbally - it is tangible, it penetrates consciousness in a rudimentary form. A non-verbal thought may return in a moment as a verbalized thought.

(660) **Cognitive shock** - a deep mental reaction in response to the first vision of Sunyata, going beyond previous knowledge and experience. It is not only participating in something that has never been done before, but also participating in a way that has never been known before. It is not so much another new experience, but rather the first experience in a new reality. It is an experience that is not an ordinary experience in the process of getting to know a new world. The reaction to being in a new reality is a cognitive shock. So far, cognition has always taken place within the framework of well-known, commonly experienced conventional reality (without disease disorders and artificially induced aberrations). The new reality was created naturally. Experiencing the reality of Sunyata in a natural way is of great importance here. The mind naturally, as a result of acquired skills, experiences a new, actually existing reality. This naturalness of the experience makes it unique. What one experiences next is a cognitive shock. There is no question of any suspicion of mental disorders. The experience is unambiguous, real, complete and opening. Cognitive shock may last for several days or even longer. Knowledge has become a fact. It takes time to get used to new possibilities, to understand what really happened. From now on, the mind has two realities.

(659) The difference between the essences of reality can be roughly compared to the difference between the essences of **water and air**, where water would correspond to the commonly experienced conventional reality and air would correspond to the reality of Sunyata. To make the picture more complete, it should be noted that the density of the essence of Sunyata reality is lower than the density of the essence of conventional reality. However, the difference is not as large as in the case of the density of water and air - it is approximately halved. The greater density of the essence of conventional reality results from the presence of concepts, time, inner conscious self and awareness. These are highly burdensome elements that thicken the

essence of reality. The essence of Sunyata's reality is lighter, more ethereal, transparent. Its density is clearly lower, which can be illustrated by the very accurate description that it is crystal clear.

(658) What is the **principle** (essence) of essence? It is the deepest quality, the elemental category that constitutes manifestation, a component of the nature of essence. It is not a stimulus, it is the deepest, rudimentary part of the response to the stimulus.

(657) What is the **qualitative difference** between the two essences of reality? Generally speaking, it could be said that it is based on differences in features. But that won't be entirely true. We can talk about qualitative difference as a difference in features within the same reality. For example, in relation to a fresh apple and a rotten apple, as long as both are observed in the same reality. The situation is slightly different in the case of two different realities. Here the qualitative difference is not only a difference in characteristics. It is also a category related to the difference in ways of manifestation. As a differentiating element, this category is... indescribable. The scale of the problem can be demonstrated by comparing it to the difficulty one has to face when trying to describe the difference between the essences of sweet and sour taste. It's similar here. But only similarly. Because the difference is important, it concerns the essence of these essences within two different realities. Essences are indescribable. The only way to get to know them is through personal experience. Only then is it possible to grasp the difference. The **qualitative difference** between: the essences of two realities, the natures of two realities or two realities is also a difference of features, but above all it is a difference of essences.

(656) **What constitutes essence**, what has the greatest influence on it, what creates it? These are certainly not thoughts. Everyone can verify for themselves that stopping thoughts does not change the essence of reality. The essence changes after entering Sunyata. Too many things are happening then to be able to clearly determine which of them has the greatest impact on the changing essence? When entering Sunyata, the processes of awareness, identification cease, the readiness (to become aware) disappears, the internal conscious self disappears, the passage of time ceases (I ignore the concept - I don't think it has an impact on the essence). Which of them has the greatest impact on the shape of the essence of reality: awareness, identification, readiness, self or time? It seems that these processes, or one of them,

constitute a certain filter that changes and shapes the essence. It is extremely difficult to determine this by experience, because these processes occur or disappear together. Identification should be eliminated from this list, because in the time interval between movement and identification with movement (in the experience of changing one leg to another), lasting tenths of a second, no change in the essence of reality is observed. Time should also be rejected, as it seems to be a derivative of awareness processes. Essence is an ever-present component of the nature of reality. What remains is awareness, readiness and the inner conscious self. Readiness, ultimately, can be interpreted as the lowest possible level of the inner conscious self. In the place immediately preceding entry into Sunyata, where readiness is observed, it is extremely difficult to clearly determine whether what is visible is readiness or is it the smallest possible internal conscious self? This is certainly a specific mental structure that disappears completely after entering Sunyata, thus releasing the potential to change essence. This is a qualitative change. Essence is not dependent on subconscious existential judgments, because different essences (conventional reality and Sunyata reality) are created for the same judgments. However, it may depend on **awareness** of these judgments or lack thereof. (Becoming aware of subconscious existential judgments creates the inner conscious self.) So does the awareness of subconscious existential judgments, or lack thereof, give shape to the essence of reality? Is the shape of the essence of Sunyata's reality, its structure, the "smell" and "taste" of its essence created by the lack of an inner conscious self?

(655) The residual non-speaking mental substance present during non-thinking in deep meditation is the readiness to begin the process of awareness, a kind of awareness screen, or the inner conscious self? It seems to be too specific and rounded to be merely a readiness, a screen. It is something more, having an additional quality - something, something of the observer, something of the presence. **The non-speaking conscious self.**

(654) The mind operates in a specific psychosphere that it creates itself. This psychosphere is not only the resource at its disposal, but also the reality it initiates. An element of this resource-based reality is a component of its nature - **essence**. Essence is a given category, it is not any form of belief or emotion. It permeates all elements of reality. It is not related to or dependent on things and space - it depends only on the way things appear. Essence models the shape of reality and differentiates its appearance. Modeling the

shape of reality takes place in the subconscious, which translates into visual perception. It is not modeling the "physical appearance of things", but modeling a mental image of the "physical appearance of things". Not everyone is aware of the difference between the physical appearance of things and the mental image of the physical appearance of things. The difference is not only in the presence of additional concepts, emotions, associations, etc. in the mental image, but in the presence of something else. This additional element is the essence. Becoming aware of the concepts, associations and emotions attached to the physical appearance of things changes the essence of reality. It seems that this awareness, the activity of awareness processes, creates the added value that is a specific essence. The inactivity of awareness processes also produces an essence, but different from the previous one. These essences differ as the essence of water differs from the essence of air, as the essence of sweet taste differs from the essence of sour taste, the essence of happiness differs from the essence of suffering. We do not see the essence of the commonly experienced conventional reality, because it is the only one we know, we have been immersed in it since birth, it is obvious. It is transparent and invisible - for a while. The breakthrough is the experience of the non-conceptual reality of Sunyata and seeing the new essence with one's own eyes. Knowledge about the world is expanding - from now on, the world has two essences. Essences are what make the difference. Without them, the image of reality would be dry bits of data, an indifferent set of information. With them it is something. The world has its own "taste", "smell", something to the touch, something to the sight, and something in general. **The essence, although no one is aware of it, is visible to everyone.**

(653) Most of the mental content is taken up by **non-verbal thoughts**. In deep meditation, they too are reduced first to a rudimentary form of non-verbal commands, and then they too disappear. Non-verbal thoughts include, but are not limited to, content typical of verbal thoughts. They are not inference, association, memorization, generalization, abstraction, etc., which are entirely abstract, non-conceptual, non-symbolic operations taking place in the subconscious. Like verbal thoughts, they are messages. What distinguishes some nonverbal thoughts is their speed. Compared to verbal ones, there are more of them per unit of time, they are faster, less engaging, fleeting, more fleeting, short-lived. Verbalization, as a way of exposing specific thought content, slows it down significantly. The verbalization process takes place in the subconscious. Taking into account their strong potential to

be transformed into verbal thoughts, it seems that some of them already exist in an unconscious verbal form. Nonverbal thoughts appear as clusters of blurry, shapeless thought content. However, they are not completely indeterminate. Some of them are non-verbally but clearly assigned to the specific issues they concern.

(652) The sense of self - the verbal "I am", is not the same as the inner conscious self. The inner conscious self is non-verbal and non-decisional. It arises as a result of becoming aware of continuous, subconscious existential judgments. He is the deepest **observer** - the direct experiencer. He **witnesses** the activity of awareness-raising processes. In deep meditation, it is the **readiness** to identify with verbal and non-verbal content coming from the subconscious. (I am leaving out the "inner conscious self" constituted on the basis of subconscious one-off existential judgments). Ultimately, all forms of self, all forms of consciousness, and all processes of awareness cease at the moment of experience of Sunyata.

(651) Informenon and phenomenon have a common part. It is a knowable part of the thing in itself. This worship is sometimes visible as a phenomenon, and sometimes as information. Depending on the reality in which it is perceived. Someone who has already seen two realities has every right to claim that informenon and phenomenon are the same. For both are based on the **same thing**. Although at the same time they are not the same, because they manifest themselves differently in their realities. If instead of the concept informenon we use the word Emptiness, and instead of the word phenomenon the word form (which is completely acceptable), then we will get a neat theorem: Emptiness and form are the same and they are not the same.

(650) Only one reality can be experienced at a time. It is not possible for realities to overlap, interpenetrate or coexist. The mind cannot experience two realities at the same time. He cannot see both informenon and phenomenon. Objects are visible with properties and time, or they are visible without properties and time. Either or, it cannot be otherwise. One can only enter the reality of Sunyata by completely leaving the commonly experienced conventional reality. And similarly the other way round. These realities are completely separated from each other. This does not mean that they do not have a common area. This **common part** is the basis of information and phenomenon - a really existing thing. The knowable part of the thing-in-itself.

(649) What is most important in Sunyata is her personal experience, individually, eye-obtained knowledge. Seeing with your own eyes how existence manifests itself in different ways in different realities. Is it possible to describe Sunyata which will include what is most important in it? Yes, without a doubt. But no description will be **complete**, in the sense that it will not contain first-hand knowledge of the nature of Sunyata's reality, its ethereal, crystalline essence. *"Mahamati, you and all Bodhisattvas-Mahasattvas should avoid the fallacious reasoning of the philosophers and seek personal realization of Noble Wisdom."*, Lankavatara Sutra.

(648) Should a new language be used to describe the new reality? I do not think so. The linguistic resource for describing conventional reality in commonly experienced reality is sufficient. The problem is not the lack of appropriate concepts, but the indescribability of the state. The elusiveness of describing something that can only be experienced. As in the case of the nature of touch, smell, temperature sensation, happiness, wonder, etc. To know the nature of Sunyata's reality, one must know all its aspects. Unfortunately, descriptions are not enough.

(647) **Space and essence** in the non-conceptual reality of Sunyata. Although it is not a thing, it behaves similarly to the things visible in the field of view - space also has the nature of Sunyata. It does not exist as a concept, but it is visible. The intuition of space is non-conceptual. Things are visible in what is commonly called space, but this something has no name, no property, and does not exist in time. It can be confused with the visible, all-pervading essentiality of Sunyata's nature. Essence and space occupy the same area of reality. Coexist. Both are visible in the same place. Both are devoid of Buddhist form. There are *sautés*, cleansed of concepts and time. Space is visible as the distances between things, and essence is visible as part of the nature of Sunyata - as its mode of manifestation, permeating things and space itself. It cannot be said that they are one because they are two different categories. However, they coexist and may cause difficulties in separating them due to the fact that, as intangible, they are visible in the same place.

(646) Zen koans do not correspond even in the slightest to the extra-conceptual nature of Sunyata. Their pronunciation has nothing to do with it. Sunyata is not self-contradictory, it is not illogical. **The nature of the koan is not the nature of Sunyata.** The nature of Sunyata cannot be illogical

because it is non-conceptual. It is not internally contradictory, it clearly shows something that can be described as an absolute - everything is in its place and as it should be. After experiencing Sunyata, the difficult and incomprehensible becomes clear and obvious, and there is no longer any need to use intermediaries, tools, translators, or teachers. Koans are a way of opening the mind to Sunyata, they are a tool.

(645) Until one experiences Sunyata, nothing is known about it. Nothing at all. There is no way to get to know it piece by piece, successively. Sunyata is so different from everything known from conventional reality that experiencing it is a kind of **cognitive shock**. It is so different that all previous ideas about it are completely inadequate and differ dramatically from later experience. It cannot be known through imagination. It cannot be known by analogy with anything else. It cannot be known from the sutras or from the stories of those who have already experienced it. Knowing Sunyata comes suddenly in a **personal** act of knowing. It destroys all previous ideas about it and destroys the knowledge already acquired. It is a new opening. All previous knowledge about Sunyata, nonduality, form and time is rejected as false. It turns out to be made up and completely inconsistent with reality. Whole! Nonduality turns out to be one thing when it is discussed and it is another thing when it is experienced in Sunyata. Form is one thing when understood as a concept, and it is another thing when one personally experiences the absence of form. The difference is as huge as between talking about a sweet taste and tasting it. Essential! And so it is with Sunyata. Therefore, it can only be known in its entirety. It cannot be learned piece by piece, successively, at subsequent levels. Any previously acquired knowledge, whether from the sutras or even from an enlightened teacher, turns out to be useless and does not even partially reflect what Sunyata is. Even experiencing the states of pregnancy immediately before the experience of Sunyata gives no indication of what it actually is. The states of pregnancy do not prepare for Sunyata, they prepare for its experience. Therefore, they are in no way a substitute for it or even a partial experience of it. Sunyata's experience is a breakthrough. It's a complete surprise! It is not gradual learning, it is knowing. It is available in one act of knowing. One cannot prepare for Sunyata, and neither can one expect it, because there is nothing to expect. You can only expect what you have known before - you can't expect something you don't know. And Sunyata, before you get to know her, is just that, who knows what.

(644) Wiesław Kurpiewski in his unique and wonderful book "*Philosophy*

prajnaparamita. The Way of the Bodhisattva" on page 359 describes direct knowledge of Sunyata: *"Following constant meditation, all appearances of subject and object find their end in suchness (tathata); subject and object now become indistinguishable. The conceptual perception of emptiness eventually transforms into non-conceptual cognition; the imaginative aspect of cognition gradually disappears, leaving direct cognition."* In the above fragment, the author describes the disappearance of the imaginary aspect of cognition (conventional reality) and the gradual emergence of direct cognition (Shunyata reality). In a gradual transition, these realities would have to exist together at some point. And that doesn't happen. Nothing of the sort is observed during the transition. In fact, it happens suddenly and decisively. Either one experiences conventional reality or Sunyata reality. The mind cannot experience two realities at the same time - either experience only part of the reality of Sunyata or experience only a little of it. Elsewhere we can read, page 100: *"Successive levels of insight into Sunyata are successively revealed on subsequent steps of the path."* There are no successive levels of insight into Sunyata being revealed successively! (And besides, Sunyata is not insight.) **Just as you can't be just a little bit pregnant, you can't be just a little bit in Sunyata.**

(643) Sunyata is a state of mind in which subconscious processes turn off the inner conscious self. The intensity of the process of becoming aware of verbal messages and non-verbal commands is limited even before entering Sunyata. The very shutdown of these processes and the shutdown of the inner conscious self is caused and maintained by subconscious processes. Although it may seem to us that it is intentional and consciously implemented. Subconscious decision-making processes control the emergence of both verbal messages and non-verbal orders. And also maintaining the state of Sunyata. It can therefore be assumed that **the induction of the Sunyata state is caused by putting pressure on the subconscious.**

(642) Sunyata is associated with the inactivity of the conscious part of the mind. But this is not the same as saying that it is a subconscious state. Is not. It is an absence – a devoid of.

(641) **The process of awareness** - revealing finite subconscious content: verbal by making thoughts clear and non-verbal by direct impact on the body.

(640) **The process of verbalizing** subconscious content takes place in the

subconscious. Consciousness is making them legible.

(639) The process of awareness together with the process of identification and the inner conscious self constitute the subjective triad. The basis of this triad seems to be the inner conscious self. This inner conscious self is the beneficiary of identification - it is identified with the content coming from the subconscious. Although it is itself non-verbal, it is the axis of subjectivity. The mental content of the awareness process, verbal and non-verbal, seems to be the least important here. Without the process of identification, it would only be meaningless information, a data package, a **message without an addressee**.

(638) Verbal messages and non-verbal orders pass through the conscious/subconscious barrier. Some form of non-verbal command could explain the emergence of the disposition to exit the states of Sunyata (decision maker). Generally, non-verbal commands are not observed in the Shunyata, but the "command" to leave the Shunyata appears to be of this nature.

(637) One can only be aware of the present moment. Awareness of events that took place in the previous moment is knowledge, and awareness of what will happen next is anticipation. Consciousness is limited to the "now". Everything beyond the "now" is related to the subconscious. Therefore, consciousness is not a separate area of the mind, a part of it, but is a process. And it's a very simple process. The awareness process is the appearance of messages pushed from the subconscious - verbal and non-verbal. And nothing more. This can be seen during meditation, when thought units, verbal and non-verbal, appear in a finished form as end products of processes taking place in the subconscious - as messages. When the emergence of thought content is suspended, only the dense ethereality of the inner conscious self is observed. All processes of the rational mind: perception, rational thinking, problem solving, understanding, intentionality, decision-making, reasoning, etc. take place in the subconscious. We are not, as we think, conscious decision-makers. **The inner conscious self is only informed about decisions (processes) that are made in the subconscious and is identified with these decisions in the identification process..**

(636) **Incorrect presentation of the function of consciousness** in an

extremely interesting text by Robert Poczobut *Emergence and reduction, or about the place of the mind in the open universe*, Philosophy of Science Year XI, 2003. No. 2(42): "One of the most important functions of consciousness is the ability to consider alternative possibilities. Thanks to this ability, a conscious system becomes more flexible and can more easily change its behavior in a constantly changing environment. Conscious control of behavior is an example of plastic control precisely because consciousness is able to encompass a wide range of possible actions." But the so-called consciousness is not capable of this. Consciousness is unable to encompass the wide spectrum of actions that can be performed. Hmm! For this to be possible, it would have to be present in the so-called awareness of the entire spectrum of activities, the mind would have to be aware of all **activities at once** - at once! It's impossible. Consciousness is a highly temporal state. You can only be conscious in the "now". **In order to consider alternative possibilities in consciousness, they would have to be present in consciousness all at once at the moment of consideration.** For example: I want to paint the inside of an empty square red, yellow or blue. When deciding which color I would use, I would have to have three squares red, yellow and blue in my mind at once. I would have to be aware at one moment of a red square, a yellow square, and a blue square. And at the same time, in the same act of awareness, I would have to decide which color I would use. This is impossible - please try to be aware of several possibilities at once. What if you had a choice of 24 colors? I would have to be aware of 24 colors. What about 10 million? Yet another example: I am aware that it is raining, but when I look at the thermometer, I am aware of the temperature, but I am no longer aware that it is raining. Of course, I know that it is still raining, but it is no longer awareness, but acquired knowledge. The mind can only be aware of one event at a time. The rest of the events, in the process of considering alternative possibilities, are in the subconscious (short-term memory), in the form of their mental image (devoid of verbalization and concepts). By the way, all consideration of alternative possibilities takes place entirely in subconscious processes devoid of concepts, and only messages are subject to the awareness process with the final outcome of choosing among alternative possibilities.

(635) When we stop the appearance of thoughts for a moment, we can observe consciousness in its pure form. No thought then obscures the observation. In the state of non-thinking, the inner conscious self is active all the time. The conscious inner self is mute. However, it has its own mental

substantiality, density and structure. When quieting the mind, we first observe the first phase of the non-emergence of verbal thoughts - the chattering mind simply stops. However, non-verbal thought forms still occur. This manifests itself in the performance of various activities or even undertaken tasks, including undertaking new activities that have not been performed before. And all this without a single verbal thought. The mind controls the body in a non-conceptual way. However, in order to reveal another layer and see what is underneath, you also need to silence the appearance of these non-verbal thoughts - commands. Once we have achieved this, in mental silence devoid of verbal and non-verbal thought content, we will be able to see the **inner conscious self**. A silent, silent presence – readiness and vigilance. I encourage you to experiment on yourself. It is not difficult and everyone can capture, presented at the palm of their hand, the selected inner conscious self. It is then clear that the conscious inner self has nothing to do with the talking mind, that it is a separate mental construct. The structure of the so-called awareness (or rather the process of awareness) is as follows: in the area of the internal conscious self (on its basis), mental constructs (mental substances) of verbal and non-verbal thought contents appear, which have a form, texture, and nature different from the internal conscious self. In the area of the inner conscious self, there also appears a well-formed, clearly crystallized mental construct (impulse) of identification - identification with the inner conscious self. Both of these mental constructs: thought content and identification, are not dependent on the inner conscious self, which does not control them. They arise in the subconscious and are activated (subject to the awareness process) through the subconscious. The inner conscious self is a well-defined construct, well-formed and clearly tangible. It is dense and substantial in its mental image. It is a silent presence – readiness.

(634) Contrary to currently fashionable tendencies (see: *The Rediscovery of The Mind*, John R. Searle), thought content already exists in the subconscious in **verbal** form. In the state of non-thinking, when the first thoughts begin to appear, the verbalization process (during the awareness process) is not observed. On the contrary, the content appears without delay and in a finished form, already verbalized. In fact, there is no place where this process could take place. However, as John R. Searle suggests, the appearance of content in a given context, i.e. already **identified** content, is not observed. Identification takes place only in the process of awareness, or even in its late phase, which I have already described earlier and which is consistent with experience.

(633) Let us try to observe how consciousness manifests itself in the state of non-thinking. Here's a little experiment: let's stop our thoughts for half a minute and observe. Non-verbal thought units - commands - are then very visible. We are actually unable to observe the orders themselves, because not only do they not appear in verbal form, but they are also not made aware of in any other form. However, we can observe their effects, such as movement: eye movement, head movement, scratching, change of body position, etc. All these activities are initiated non-verbally. And what is most interesting, these activities, up to a certain point, are beyond the control of consciousness. For example, the movement of the head is completely involuntary, or even automatic, until it is subjected to the process of identification with the inner conscious self. The identification process is significantly delayed relative to the head movement and therefore the delay is easy to detect. This delay is, in some cases, as much as one tenth of a second. And it looks like this - in a state of not thinking, the head spontaneously, without any verbal command, moves to the right; after the movement begins, while the movement is already in progress, the impulse of identification appears: "**I am** making this movement", "the head that is making the movement is **my** head". It is true that I used words to describe the essence of identification, but the identification itself is non-verbal. **The function of consciousness, i.e. identification, has a non-verbal form.**

(632) **A mental image** is not a thought. It is a physical image of things with which conscious or unconscious mental contents (properties, time) are connected. Sensory stimuli (pure bits of information) - perception (recognition, understanding, connections) - **mental image** (consciousness or lack of consciousness).

(631) Quantization has ontic significance because it is the basis for the emergence of existence. Without quantization, existential judgments would not be possible. **Sampling** is necessary to collect data, which is then compared to a pattern of existence, which is also quantized (the presence of a thing in at least two samplings).

(630) Consciousness is a state of **readiness** for thoughts to arise. However, it is not an empty set. It is a specific quality - everyone can check it for themselves, just stop thinking for a moment and observe the background. Consciousness itself does not carry any content. Pure awareness itself is not

reflective in any way. It is the thought content that makes it a vehicle and a stage for reflection. Without this content, the mind is a mute observer. It is qualitatively different from thought. And it is even clearly separated from them - these are two different qualities. While consciousness can manifest without thoughts, thoughts cannot appear without consciousness. It is clearly visible that these are two different constructs, completely independent of each other. Is consciousness the carrier of existence? Rather, it is a carrier of being. The objects seen there are clearly separated from each other. The essence of the nature of reality is clear, clearly marked - it is a **dense conceptual essence** (the essence of the non-conceptual reality of Sunyata is "airy", "light"). It is clear that it is pregnant with potentiality, pure predilection.

(629) **Is existence in the non-conceptual reality of Sunyata constantly breaking down and building anew, which is caused by the ever-renewing "now"?** Not completely. There is no ever-decaying entity observed in Sunyata. The continuum of the ever-appearing "now" creates a continuous, ceaseless existence, and at least it is visible as such. Although, from a rational point of view, it seems that it should be a pulsating entity, constantly emerging anew, a quantized entity. But on this principle, objective being in commonly experienced conventional reality is also quantized. Therefore, because perception is quantized, through the fact of collecting and transmitting neuronal data in the form of individual portions (sampling). If we assume that the objective, conventional being in the commonly experienced reality is quantized, we can say that the existence of informenon in the non-conceptual reality of Sunyata is also quantized. Or even doubly quantized - once through the ever-renewing "now" and again through quantized perception. Assuming the primacy of empirical data over speculation, it should be stated that both entities are continuous - or at least they appear to be so. Ultimately, of course, both are quantized entities. Does the quantization of being have ontic significance? (The entire universe is quantized.)

(628) A single informenon shares its essence with other informenon. In fact, we should talk about many informations, not just one. The properties of one informenon are the properties of all. The characteristics of the single are no ownership, no connections, and no time. The property of lack of ownership, connections and time is common to all informenons. informenons are differentiated **only** visually. Visual differentiation is the differentiation of their physical appearance. However, this differentiation does not go beyond mere

intuition. It is never a differentiation of concepts related to physical appearance or concepts related to intuition. However, even this form of differentiation is ultimately not a further differentiating element, i.e. it is not an important element, it is not a noticed element, it is not a perceived element. Informenons are unity of magnitude. Although this unity is also nothing specific. It is not a separate quality. If only because it creates unity with all reality, including time and space. The entire non-conceptual reality of Sunyata forms a unity - all its parts are devoid of concepts, connections and time. By pointing to one piece of information, you are actually pointing to all of them. It is true that it is possible to isolate one informenon, but only by recalling it from memory, outside the reality of Sunyata. Then, from all the **stored** images, it is possible to identify their individual components. The unity of informenon is the sameness of the mode of manifestation (without concepts). And as such, it is an element that gives character to the non-conceptual reality of Sunyata and differentiates it from the commonly experienced conventional reality.

(627) There is no such thing as a conscious existential judgment (taking place in consciousness). All existential judgments are subconscious. Only messages containing the judgment of a subconscious existential judgment are subject to awareness.

(626) Learning about unconscious existence leads us to the conclusion that all animals, all living organisms that are not aware of their existence experience existence. Even though their existence differs from the existence of humans in the commonly experienced conventional reality, their existence (continuous subconscious existential judgment based on non-verbalized concepts) does not differ from the existence of humans (continuous subconscious existential judgment based on non-verbalized concepts). The unconscious existence in the non-conceptual reality of Sunyata for a human existence is the same as **existence for a dog**.

(625) The entire process of subconscious existential judgment takes place on **non-verbalized concepts**. Properties, relationships, and dependencies exist in the subconscious in a non-verbalized form. And in this form they participate in existential judgments. The entire process of existential judgment is also non-verbal. Concepting takes place only after the judgment of a single existential judgment has been made, when a verbal message with the judgment is formulated in order to make this judgment known. The realizations of the judgments of the continuous subconscious existential

judgment are not verbalized.

(624) Every description of objects in commonly experienced conventional reality is a description of existence in time. Objects exist immersed in time, time is always the material of a specific essence, which is a component of the nature of conventional reality. We do not notice this essence because it is obvious to us - we have been living in it since birth and we do not know any other - it is transparent to us. It's even hard for us to imagine what another one might look like. We can only begin to notice that it exists and has its own "shape" and "taste" after knowing and experiencing another essence. For example, the essence of eternity. **Eternity** is timelessness. It's not just a term for lack of time. It is primarily a mental state. This state is characterized by full reality - compared to the reality of commonly experienced conventional reality - even greater. Observed things, and even the entire observed reality, are immersed in a specific essence - the essence of eternity. This essentiality is almost tangible, so great is its reality. Connected with things, it seems even substantial, it is related to them, permeates them and becomes their nature. It also permeates all visible reality in the field of vision, all space. Eternity is not a label attached to things. It is intuition in the sense that it is a mental value attached to intuition - it is part of the manifestation of these things. Things in eternity are seen as having no past or future. This deprivation is visual - it is simply visible. The thing in the mental image is not only deprived of its past but also deprived of the immediate previous moment, not only is it deprived of its future but also of the immediate future moment. It is devoid of what happened a second earlier and what will happen in a second. The persistence of things in the present is absolute. Absolute in the sense of being completely pure from time to time. It is staying in one moment. The moment that follows is another moment, just like every other moment. These are individual moments of duration that create a continuum. However, this continuum ultimately does not create the passage of time, but a new quality, which is eternity. The present moment never becomes the past moment. The essence of eternity is its visual essentiality created by the lack of time. Things have no past or future moment because there is no need for them to manifest themselves as such. In fact, it seems that the state of eternity is a natural state. It is a complete state, without needs, without connections, lacking nothing. The items are in the best possible condition. In a state of absolute rest - even when they move, they move from nowhere to nowhere. Continuance on the move.

(623) Existence is something attached, glued to a really existing thing. It arises in the subconscious from intuition and conception, creating two types of entities: **informenal** being and **phenomenal** (objective) being. Informenal being concerns the existence of things visible in the reality of Sunyata (informenon), and is in no way differentiated for individual informenon. Phenomenal existence concerns objects and is not differentiated by their properties. Properties differentiate objects but do not differentiate the being of these objects. All objects in commonly experienced conventional reality have one and the same phenomenal being, just as all things visible in the reality of Sunyata have one and the same informenal being. Both entities differ in structure. The differentiating element is the presence or absence of the awareness process. (Thus, in commonly experienced conventional reality, there is no multiplicity of beings associated with a multiplicity of objects. There is one being for all objects.)

(622) **Object** = thing + property

(621) Existence is immaterial - both as a concept and as a designator. Material is the thing to which existence belongs. A phenomenon consists of a thing (tangible) and the properties of the object (intangible). informenon consists of a thing (tangible) and the property of the informenon (intangible - lack of time and ownership of the object). What is material is the thing itself, which is the basis of the phenomenon, informenon and noumenon.

(620) **Phenomenon** = informenon + properties (time)

(619) **Phenomenon** = informenon + awareness process

(618) Phenomenon and informenon exist, but in different ways. Informenon exists in a non-conceptual way, and phenomenon exists in a conceptual way. The existence of the informenon is different from the existence of the phenomenon. This is a qualitative difference. The existence of a phenomenon is realized together with the awareness of concepts related to it, while the existence of informenon is non-conceptual. Importantly, both information and phenomenon are both subject to conception - in the subconscious. The difference is that informenon manifests itself in intuition without being aware of the concepts associated with it. The existence of informenon is a simplified existence. His intuition is the only element that constitutes being. For a phenomenon, existence is constituted by intuition and concepts (and, of

course, time). Both entities are different ways of appearing of the same existence. Is the intuition of a phenomenon with concepts existence? Yes. Is intuition without concepts existence? Yes. Existence appears with mere intuition (without the awareness of the concept), the awareness of the concept is not necessary for this. However, the existence of the informenon is not shaped by pure intuition, but when concepts are assigned to the intuition in the subconscious. Mere mere intuition in the form of a series of visual stimuli does not in any way create existence. The process of assigning existence to things takes place in the subconscious - visual stimuli are recognized as objects with properties assigned to them. After comparison with the **pattern of existence** (duration during sampling), the recognized thing is assigned existence (subconscious existential judgment). At this stage we cannot yet talk about being. Because being is not formed in the subconscious. The existence of a phenomenon is formed during the awareness of the existence of things, which existence has been assigned in the subconscious. And the existence of the informenon is formed *post factum*, after leaving Sunyata, when the existence of the informenon is made aware of by recalling it from memory. In the Sunyata, the existence of informenon is visible, its existence (a way of existing without property) is visible, but the assignment of these concepts to the referent takes place only *post factum*.

(617) As a result of a transcendent switch, the object is replaced by an informenon - a visible thing without its properties. In the mental image created by intuition, the most tangible, the most visible is not the informenon itself without properties, because it merges in its amorphousness with other informenon, but the omnipresent lack of time. An individual informenon as an undefined thing, deprived of property, is seen as forming a mental unity with other informenon. All of them as one are immersed in timelessness.

(616) Sunyata is not a state achieved by quantitative changes. More and more profound meditation does not lead to Sunyata at the end of the road. Sunyata is not the consequence and end of a linear process. Deep meditation only creates the right conditions for the transcendent state to occur. Transcendent, i.e. going beyond the current continuum - transcendence is not a consequence of continuation, it is its ending and ultimate transcendence. It involves the emergence of a new quality. It is the change in quality that constitutes transcendence, not high value (quantity). Going beyond the continuum is precisely a qualitative change. Sunyata's moment of transcendence can be described as **a switch, a transition, a leap**. On the

other side of the leap there is another, new quality. This quality is the new nature of reality. Switching, jumping is like a gentle transition of "one image into another". Lasts 1-2 seconds. After passing through, reality is immediately available in all its glory - it is complete. The transition of "one image into another" is only a comparison, because the physical image of reality does not change, only the mental image, i.e. the way things appear, changes. - the same thing is visible, but in a different way. This is why it is not possible to be in two different realities at the same time (the mind can only be in one at a time). Their possible interpenetration, or rather the impression of interpenetration of reality, may arise as a result of the mind switching between them, as often happens during the process of leaving Sunyata, when the mind spontaneously enters and exits Sunyata many times before the final return. The transcendent leap is caused by the mind remaining in a state of extreme limitation of awareness processes for a long time (suspending the emergence of thoughts). Stopping thoughts from arising forces the mind to turn off an area that is not being used - getting rid of functionality that has been severely limited. The transcendent leap is caused by the exclusion of this f u n c t i o n a l i t y - the ability to become aware. The effects of this are dramatic - along with the limitation of the functionality of the mind (switching off the awareness process), the way things appear, and therefore the entire visible reality, also changes. As a result of the switch, the inner conscious self disappears, the properties of objects disappear, time disappears, and an entirely new essence appears, which is part of the nature of Sunyata. Stopping the emergence of thoughts, even in the long run, does not automatically lead to turning off the awareness function - something else must appear, something that will trigger it all, initiate a leap. Something more delicate than the touch of a feather, more airy than a light breeze, something more intangible than a thought, something even more fleeting. Readiness?

(615) Non-existence is a non-perceptual state. **Non-existence** is not nothingness, it is only the absence of existence. Exactly like the absence of a yellow colour on a yellow cube.

(614) **Non-existence is not nothingness.** Non-existence - the state (in which the noumenon is) between existence and nothingness. Abiding in eternity without space is a term describing the noumenon state that is beyond human perception. Beyond perception, it also means existence without space and time, because it is the mind that creates both space and time. Duration in time and space is one of the components that constitute existence. It is,

among other things, on the basis of things existing in time and space that the postulate of existence is formulated. However, how to determine the state of a thing that is beyond time and space, as is the case with noumenon. The noumenon does not exist, in the sense that it is not located in time and space. However, its non-existence is not the same as nothingness, because it is p h y s i c a l l y present. Only that it lies beyond the reach of any entity, beyond any perception. The state it is in is non-existence - but it is a non-empty set. We can now safely say that **non-existence is a state between existence and nothingness.**

(613) **Abiding without space in eternity.** Eternity, as we have already shown, is an ever repeated, ever renewed "now." Eternity is still in space, it manifests itself in space. Since time does not exist in eternity, in eternity space-time takes the form of space-timelessness, which ultimately means space. Eternity is not space. Eternity manifests in space, eternity is visible in space. Still, eternity is within the realm of existence. Things in eternity exist. Is it possible to exist in eternity and without space? Of course. Provided that we are dealing with a phenomenon and not a noumenon. For a phenomenon, existence may be only an olfactory state, for example.

(612) In the state of non-existence, the noumenon persists. But also a phenomenon that is beyond the scope (place) of knowledge, e.g. a stone on a planet (not yet known) in the Andromeda Galaxy.

(611) **Noumenon does not create reality.** So does it exist? Existence is a space-time state. The noumenon exists neither in space nor in time, because there is no subject that can perceive it in time and space. Noumenon does not exist, but it is not nothingness. **Without space it lasts in eternity.**

(610) ***Cogito ergo sum*** - this is probably the most frequently quoted sentence, a formula about which everything has already been written, including the fact that it is untrue. However, these were just conceptual speculations. It has not been shown to be false in experiment. Generally speaking, the view that existence is conscious was shared by Immanuel Kant (noumenon, phenomenon) and Edmund Husserl (pre-conviction), not to mention Jacques Derrida (language). Simplifying the matter slightly, the *Cogito ergo sum* formula indicates, among other things, that existence is a conscious process - it is determined by the process of consciousness. However, we have already shown that existence is not dependent on thinking

or the readiness to think, it is also visible when the processes of consciousness are turned off (in the non-conceptual reality of Sunyata). The falsity of the *Cogito ego* sum form can be personally witnessed in the Sunyata.

(609) **Is there a third reality?** We can talk about a new reality when the objects of reality manifest themselves in a different way. The human mind can create **two** realities - the commonly experienced conventional reality and the non-conceptual reality of Sunyata. What would have to happen to make third reality possible? As I have already shown, perception expanded to include new senses would not create a new reality. For this to be possible, there would have to be a new way of manifesting objects and phenomena. What could that look like? Objects would have to manifest with a higher consciousness - consciousness of consciousness or something over consciousness. What would the processes taking place **over consciousness** be? It's hard to even imagine. The two realities known to us are differentiated by the activity or inactivity of awareness processes. If the shutdown of consciousness processes is the cause of the creation of the non-conceptual reality of Sunyata, then the creation of third reality should cause the shutdown of other parts of the mind. Since the awareness process has already been turned off, some other subconscious complexes should be turned off. However, such reductions would ultimately lead to significant limitations in the functionality of the mind, which would ultimately be his destruction. This is probably the wrong path after all. If we assume that the non-conceptual reality of Sunyata in relation to the commonly experienced conventional reality is the primary reality, and conventional reality through the superstructure is its development, then the next reality should be the "superstructure" of conventional reality, its development. What could extra-awareness look like? In commonly experienced conventional reality, the object is visible in the present moment in the company of property and time. What new element would have to appear in the way of perception for the mind to create a new third reality? There would have to be a new way of manifesting objects and phenomena. It's hard to even imagine what could create a **new quality** of perception. But let's try: suppose there is a mind with enormous capabilities to collect, store and analyze data. These possibilities are so great that they allow us to anticipate future events with 100% probability. Some beginning of predicting the future. Would this new mental function result in a qualitative change? This cannot be ruled out. A mind that, in addition to the present moment, also perceives the future gains new possibilities. It seems that this

would not be a quantitative change, but a qualitative one. To comprehend this, the mind would create a new, third reality. What would the third reality look like? Its nature would certainly be different from the nature of commonly experienced conventional reality and the nature of the non-conceptual reality of Sunyata. Third reality would have an essence characteristic of it, it would "taste" and "smell" differently. At the same time, it would have less reality, because the mind burdened with new functionality and contaminated with additional elements (anticipation) would be more complicated, but less clear. The mind would still retain the ability to experience the two lower realities. However, with the current capabilities of the human mind, it is not possible to experience third reality and we must be content with only two. But it's still a great alternative.

(608) **Noumenon does not create reality.** However, if it happened that, hypothetically, the noumenon suddenly became available to cognition, it would not create a new reality or expand the existing reality. Noumena, even if they were accessible to knowledge, would only co-create a given, the same, unchanged reality. The fact that things in themselves (of which the noumenon is a part) are inaccessible to knowledge as a whole does not in any way determine the structure of reality. If the mind in commonly experienced conventional reality were suddenly given the ability to perceive the **whole** thing in itself, it would still create (perceive) the same reality. The number of properties assigned to an object (in this case, the thing itself) would increase, but the object would still be perceived in the same way. Thus, **the reality of the thing-in-itself is the commonly experienced conventional reality that we know well.** Or the non-conceptual reality of Sunyata.

(607) **It seems to me necessary to redefine the concept of being.** There is too much that disagrees with what I see in Sunyata. Firstly, being must be distinguished from existence, secondly, if there is no qualitative difference between individual entities, we cannot talk about different entities (only one entity differentiated by the properties of objects). Existence is one and the same in all realities (something exists or does not exist). Existence creates kinds of beings. Entities are different in different realities. Being in the commonly experienced conventional reality is different from being in the non-conceptual reality of Sunyata, because both are existence, but present in different ways. Being is the way in which existence manifests itself. The way in which existence manifests itself differentiates beings. A distinction can be made between manifestation through concepts and time in the commonly

experienced conventional reality (concepts differentiate objects, but the entities of objects remain undifferentiated - different objects exist in the same way) and manifestation without concepts and time in the non-conceptual reality of Sunyata (things remain undifferentiated and their entities remain undifferentiated). Due to their manifestation through concepts in commonly experienced conventional reality, we talk about one **conceptual entity** for all objects. In the non-conceptual reality of Sunyata, due to the manifestation without the participation of concepts, we can talk about one **non-conceptual entity** for all informenons. Since there is no differentiation according to properties, there is no multiplicity of things. The lack of multiplicity of things does not mean that we are dealing with one thing, but only that talking about multiplicity is groundless. The situation is different in the case of the undifferentiation of beings, when we can say that the undifferentiation of beings is equivalent to the manifestation of one being, that is, one way of existence.

(606) One might say that since the physical separation of things is visible in the Sunyata (even though they are not differentiated according to their properties), since they are visible separately, are differentiated by their physical appearance, then the entities of these things are also differentiated. However, this has no ontic significance. The visible difference is a **physical** difference, and for the differentiation of beings, a **mental** difference is important, even constitutive - a difference in the mental image of things.

(605) A sick mind can create a sick reality, subjective and highly individualized, available only to itself. Under the influence of drugs, the mind can create a highly subjective reality resulting from a disruption in its functioning. These kinds of realities, being highly subjective, are inaccessible to other minds - they cannot be **shared**. The commonly experienced conventional reality and the non-conceptual reality of Sunyata are partially objectified realities, i.e. they have a sufficiently large common area readable to other minds. That is why we can call them real realities, and the objects of these realities really existing things.

(604) Analysis of Ken Wilber's "*One Taste*" description of the Emptiness for consistency with Sunyata:

- "*When the bodymind disappears*" - in Sunyata the identification of the inner conscious self with the body disappears - the feeling of the body and body awareness disappear. All awareness processes also disappear, i.e. the

conscious part of the mind is inactive. But the mind does not disappear! The mind remains in place, specifically the entire subconscious. "The mind-body disappears" is an unhappily imprecise term;

- *"when I am nowhere to be found"* - in Sunyata the inner conscious self disappears;

- *"there is infinite Emptiness"* - one of the features of emptiness is omnipresence, here infinite emptiness is associated with infinite space, void, nothingness, which is contrary to the concept of Emptiness: "sunya" - formless;

- *"total Fullness"* - in reality, Sunyata lacks nothing, everything is in its place and as it should be;

- *"constantly decorated with luminosity"* - one of the features of Sunyata reality is crystal purity, also often referred to as luminosity. It is a visible greater reality of reality (purity, transparency) caused by the absence of concepts polluting the mental image of reality;

- *"self-self alone as the Cosmos"* - in the absence of the inner conscious self, the external world is reflected in the mind as in a mirror. In the absence of a subject, in the absence of an observer, the only visible content is the external world, the cosmos. More consistent with the reality of Sunyata, instead of "self-self alone as the cosmos", it would be "there is only the cosmos";

- *"here where no thing defiles the original Purity"* - here where no object with its properties pollutes the (primordial) reality of the reality of Sunyata, visible as crystal clear;

- *"where concepts are too embarrassed to speak, where dualism hides its face in shame"* - the author suggests that concepts and dualisms exist in the mind but do not manifest themselves in Shunyata. From the point of view of Buddhist philosophy, neither concepts nor dualisms exist in the Sunyata. Absolutely! But we already know that, being present in the subconscious all the time, they are not only subject to awareness processes - concepts and dualisms do not exist in consciousness, but are already present in the subconscious;

- *"and suffering doesn't even remember its name."* - and here, similarly, the author suggests that suffering in Sunyata does not remember its name, i.e. it exists in Sunyata only without a name. Well, suffering in Sunyata does not exist either with a name or without a name. Concepts and emotions do not exist in Sunyata - there is not even the slightest trace of suffering;

- *"Nothing ever happens here, in the fullness of infinity,"* - a lot is happening in Sunyata (events are visible), but it happens anonymously and without time, that is, we don't know "what is happening" and what is the meaning of it

What's going on. I would be far from attributing to any element of Sunyata the quality of "infinity, never ending." The eternity seen in the Sunyata is also not infinity, but the ever-present "now". Still present does not mean infinite;

- *"singing self-bliss, filled with self-liberating gestures, always happy in her home."* - Attributing the feeling of bliss and happiness to Sunyata is a misunderstanding. There is no emotion in Sunyata. Sunyata is bland. The blandness of Shunyata is stunning, it is a component of its ordinariness and simplicity. The blandness is so clearly marked, imposing and omnipresent that it is impossible not to notice it. You cannot write about any emotions and feelings in Sunyata, because they are not there;

- *"In the openness of this moment, infinite gratitude meets complete simplicity"* - while talking about openness and simplicity in the context of Sunyata is absolutely justified, describing the presence of the feeling of gratitude in it is wrong - Sunyata (Emptiness) is emotionally bland;

- *"because that's what it is, always, always and hopelessly always."* - there is "it" - the nature of the reality of Sunyata, visible every time in the same way, for everyone experiencing Sunyata in the same way, always.

(603) Ken Wilber, in his book *One Taste*, **poetically** describes his experience of Sunyata: *"When the bodymind disappears, when I am nowhere to be found, there is infinite Void, total Fullness, constantly adorned with luminosity. I-I am alone as the Cosmos, here where no thing defiles the original Purity, here where concepts are too embarrassed to speak, here where dualism hides its face in shame and suffering does not even remember its name. Nothing ever happens here, in the fullness of infinity, singing its own bliss, filled with self-liberating gestures, always happy in its home. In the openness of this moment, infinite gratitude meets utter simplicity, for this is what it is, always, always and hopelessly always."* The poetic form used means that the text does not go beyond the description of subjective impressions. Ken Wilber, creating systems of mental states, trying to scientifically give them form and hierarchy, is unable to use **scientific** language to describe Sunyata (Emptiness). I wonder why?

(602) Reality is the product of the mind experiencing the real existence of parts of things in themselves that are accessible to knowledge. The shape of reality depends on the way these parts appear and is not dependent on their size and proportions (available and inaccessible in the knowledge of the thing in itself). The way a part of the thing itself appears creates a specific **essence** („taste”), for a given reality, a component of its nature. Objects in commonly

experienced conventional reality manifest with their properties (and over time), and it is this manner of manifestation that creates their specific essence. However, things in the non-conceptual reality of Sunyata, manifesting without properties (and without time), create a completely different essence. It can also be described as immersion in the essence. Objects with properties are seen as immersed in an essence arising from the presence of concepts and time. Things without properties are seen as immersed in the essence resulting from the deprivation of the presence of concepts and time. Both essences are clearly visible, legible, well-formed and highly differentiated, giving the perceived reality a final, specific character. Essences, through their significant influence on the final shape of reality, are one of the main components of their nature.

(601) The mind perceiving things creates mental images, which consist of **physical images of things with their essence attached to them.**

(600) **Informenon** (Latin: *formless*) – the knowable part of the thing in itself visible in the non-conceptual reality of Sunyata. (Or heard, tasted, touched, etc., e.g.: in the experience of Sunyata through hearing, informenon is a thing related to the auditory stimulus without properties, i.e. knowledge of the sound itself and knowledge of the source of the sound.) Coexisting with the noumenon in the totality of the thing in itself. Informenon, which is an object of intuition without a Buddhist form, is devoid of property. It is visible in a state of undifferentiation with other informenon and together with them it creates a unity that is the main feature of the nature of the non-conceptual reality of Sunyata. In Buddhist philosophy, the nature of the extra-conceptual reality of Sunyata is described as One Taste, suchness, wetness, emptiness, etc. A part of the thing-in-itself, in commonly experienced conventional reality, manifests as a phenomenon - the same part of the thing-in-itself in the extra-conceptual reality of Sunyata manifests itself as informenon. An essential feature of the nature of informenon is its existence in a timeless reality. Lack of time, which co-creates the nature of the non-conceptual reality of Sunyata, also co-creates the nature of informenon. The difference in the nature of informenon and phenomenon is tangible (observable) in the experience of Sunyata. The nature of informenon manifests itself as the essence that permeates (attached to) it, as its essence. This essence is visual, visible along with the physical image of the informenon. It is how it "tastes" and how it "smells". It is the same for all informenons - the visible differences in the physical appearance of informenons do not differentiate their nature.

Informenon in Buddhist philosophy does not have a specific name, but is described as a thing without form, characterized by emptiness. The multiplicity of informenon is determined by the visual differentiation of the physical appearance of things.

(599) **The thing in itself** = noumenon + informenon
(*in the non-conceptual reality of Sunyata*)

(598) If we imagine rational beings somewhere in the Universe, with such great perceptual capabilities that they can encompass all kinds of noumenon-related stimuli, then we can assume that such minds are capable of knowing **the totality** of the thing-in-itself. Due to the limitations of human perception, we can distinguish: things in themselves that are partially knowable in the part available to human senses, when they are partially noumena, and unknowable at all, when they entirely exist beyond the capabilities of human senses, when they are entirely noumena. This is how I. Kant outlines it in *the Critique of Pure Reason*, page 267: "*If by noumenon we understand a thing taken into account only insofar as it is not the object of our sensual intuition, disregarding our way of making it visible to us, then it is it is noumenon in the negative sense. If, on the other hand, we mean by this the object of non-sensory intuition, then we assume a special kind of intuition, namely intellectual intuition, which, however, is not ours and the possibility of which we cannot even understand; and that would be noumenon in the positive sense.*" A noumenon in the negative sense is a part of the thing in itself when **the rest of** this thing is available to cognition (as a phenomenon or informenon), while a noumenon in the positive sense is a thing in itself that is not fully available to cognition.

(597) **The thing in itself** = noumenon + phenomenon
(*in commonly experienced conventional reality*)

(596) The creation of two different realities is not based on the subject's perceptual capabilities but on the possibility of creating realities based on different ways of manifesting things. It is important to note that the reality created through hearing and sight is the same commonly experienced conventional reality. It is similar in Sunyata, where the reality created through auditory stimuli has the same nature as the reality created through visual stimuli - it is the same reality. Blind people do not experience a different reality (the same happens when we close our eyes). The nature of reality

experienced by sight is the same as the nature of reality experienced by hearing. It follows that the number and diversity of senses do not affect the nature of reality. If the mind that perceives commonly experienced conventional reality was enriched with a sense that allows it to perceive X-ray waves, it would not consequently create a new reality. This would be a commonly experienced conventional reality with a wider spectrum of diverse stimuli available. All these stimuli would still create the same reality. We can only talk about the creation of a new reality by the mind when the way we perceive things in themselves changes. In conventional reality, the mind creates objects by giving properties to the **available parts** of the things themselves. Objects appear to the mind together with properties. This way of manifesting the part accessible to cognition of things in themselves creates reality and the nature of commonly experienced conventional reality. The mind creates a different reality when things in themselves (the part accessible to cognition) appear in a different way - without properties, in the way they are visible in Sunyata. Therefore, the shape of reality and its nature are not determined by the number of different stimuli (visual stimuli, sounds, X-ray waves, or any other), but by the way things appear in themselves (in the part that is accessible to cognition). The part inaccessible to knowledge of the thing in itself, i.e. the noumenon, does not create any reality.

(595) The noumenon is not the thing in itself. **The noumenon is the part of the "thing-in-itself" that cannot be known.**

(594) Beyond the capabilities of human perception, things in themselves (noumena) are impossible to know in their entirety. Taking into account the limitations of the human mind (perception), we can only guess at their final shape. For the same reason we cannot say anything about the nature of noumena. **The noumenon as a whole is unknowable. It manifests itself only in the part available to the senses and, depending on the way in which it manifests itself, it takes the form of a phenomenon or informenon.** It is the basis for the creation of all realities. And therefore it is the basis for informenon (in the Sunyata) and the basis for the phenomenon (in the commonly experienced conventional reality).

(593) It is wrong to say that "*noumena create a reality that actually exists but cannot be known.*" Yes, noumena create a really existing reality to the extent that they are available to the senses. For example, they create the conventional reality we commonly experience from that part of their being that

is perceptible through the senses. The part that is unknowable through the senses, hidden, is irrelevant to the nature of the created reality. Even if the hidden part were knowable, it would co-create the **same reality**, because it is not differentiated perception, but different ways of manifesting things (with or without concepts) that create different realities. Phenomena and noumena do not exist in two separate realities - they are one reality in which phenomena (noumena do not create reality) that are part of noumena manifest themselves.

(592) During deep meditation, in the phase preceding Sunyata, the mind can still experience various types of positive emotions: contentment, overwhelming love, happiness. However, when you enter Sunyata, all these feelings completely disappear. There is no emotion, even the slightest, in Sunyata. Sunyata is completely **neuter**. The ideas about nirvana existing in Western culture, showing it as an experience full of emotional ecstasy and extreme emotional states, are untrue. Nirvana (*the cessation of suffering*), like Shunyata, is unremarkable. The cessation of suffering is not the same as the appearance of happiness - the description of nirvana as a state of bliss is also untrue. A mind deprived of thought units is also deprived of emotional content. The only experience is the absence of emotional states. Blandness.

(591) **Nirvana and Sunyata.** Sunyata is little nirvana. With some approximation, it can be said that while nirvana (Enlightenment, which consists of Knowledge and Merits) is a state of mind that **permanently** experiences non-dual reality, Sunyata (Knowledge) is a **reversible**, temporary experience. In the *Samyuttanikaya* sutra, the case of the arhat Godhika is described, who finds a solution to the impermanence and lack of stability of the achieved state of mind: "*Godhika achieved Enlightenment with great effort, but he no longer had enough spiritual power to maintain this spiritual good permanently. Feeling that in the long run he will lose the struggle with his own weakness and lose Liberation, he decides to kill himself, because by dying as an arhat he no longer has to fear rebirth.*" (I. Kania, *Muttavali*). The Buddha did not condemn this type of behavior, implicitly confirming the existence of states of momentary experience of non-dual reality. Moreover, after experiencing Enlightenment under the Bodhi tree, he was no longer constantly in the state of nirvana while teaching for the following years. While teaching and living among people, you cannot experience the Emptiness at the same time, because the mind cannot be in two different realities (worldly and non-dual) at the same time.

(590) Sunyata (*Emptiness*) is the **essence** of reality, its **nature**. I also call shunyata the state of mind experiencing a non-dual reality devoid of concepts, including property and time.

(589) Immanuel Kant, in his *Critique of Pure Reason*, postulated the existence of time as a pure **visuality** (eyewitness) when he wrote: "*It is nothing other than the form of our inner visuality. If this particular condition of our sensuality is taken away from it, the concept of time also disappears; for time is attached not to the objects themselves, but only to the subject who views them.*" Kant did not personally experience reality without the illusion of time, and he argued for the absence of the real existence of time through conceptual means. We, can visually convince ourselves of the truth of his theses and see what a world without time looks like - in Sunyata.

(588) **Orders and intentions in meditation - non-verbal constructs.** In meditation at the level of non-thinking, it is possible to observe non-verbal commands isolated from other thought content. These commands are always accompanied by an equally non-verbal intention. For example, the command "smile" follows the intention "you want to smile", "it would be good to smile", you should smile", etc. Intentions are conscious messages from the subconscious that have not been verbalized. They are a directed movement of mental content. They are a well-formed, separate construct. If we assume that a thought is a conscious, verbalized message from the subconscious, then orders and intentions are conscious, non-verbalized constructs. What happens automatically while driving (unconscious activities), and what escapes the crowd of other thought contents, can be observed in an isolated form and experienced in all its glory in meditation.

(587) **A micro-emotion** is an emotion of weak intensity. If we adopt a conventional scale of the intensity of ordinary emotions from 1 to 100, then a micro-emotion will correspond to a value of approximately 0.01 - 0.1. Like ordinary emotions, micro-emotions are also related to a somatic reaction. It is attributed to all objects of perception and other mental content. Micro-emotions can occur separately and add up to create an overall climate, attitude, or, as in the case of emotions related to existential judgments, co-occur with sense of reality or the inner conscious self.

(586) **Directing attention** in deep meditation at the level of non-thought (for

example, from the body to objects) is non-verbal. Just like the command to move your eyeballs or the command to smile. Commands are characterized by non-verbal intentionality. Non-verbal intentionality is a message from the subconscious that has not been verbalized but has become conscious.

(585) The felt micro-emotion of the *internal* continuous subconscious existential judgment (related to the existence of the self) is different from the emotion of the *external* continuous subconscious existential judgment (related to the existence of objects). The difference is visible during deep meditation, when you direct your attention first to objects and then to the body. These micro-emotions are different because their content is different. The micro-emotion associated with objects is an emotion with a different color than the micro-emotion associated with the inner conscious self. In the state preceding Sunyata, in which thoughts do not appear, making emotional states more visible, a micro-emotion will not always be noticed because it may seem like something natural, transparent, obvious, in which nothing is happening. We find out that it is different after entering Sunyata (there are no emotions in Sunyata). When comparing both realities, significant differences are visible. Actually, you can see what the micro-emotions triggered by the awareness of constant subconscious existential judgments are and in what form they manifest themselves, because in Sunyata no micro-emotions are anymore present. Micro-emotions together with the judgments of existential judgments create well-formed mental forms, isolated and separated from other content (selectivity). It can be seen that the created structure based on *internal* judgment (I) differs from the structure based on *external* judgment (objects). However, this is not a qualitative difference. These structures are in some sense similar to each other despite the fact that they create different forms - the inner conscious self and sense of reality. When no thoughts arise, the inner conscious self is felt as **fulfillment**. In Sunyata the self is absent - the absence of the inner conscious self is felt as emptying. Micro-emotions cause a state of tension and subtle alert. The conscious inner self is a state of readiness. It is perfectly visible in the Sunyata how this state is **extinguished**. As the filling dissolves, the subtle tension disappears. When the inner constant subconscious existential judgment ceases to be conscious, the inner conscious self disappears.

(584) It seems that by analogy: since the internal conscious self disappears when the internal constant subconscious existential judgment (related to the self) ceases to be conscious, then sense of reality should also disappear when

the *external* continuous subconscious existential judgment (related to objects) ceases to be conscious. However, this does not happen. This would mean that sens of reality is not related to consciousness. In Sunyata, sens of reality exists but it is not conscious, it is visible. **Sens of reality is present regardless of whether it is currently conscious.** It is created subconsciously from *external* judgments of constant subconscious existential judgments (related to objects). Sens of reality is also not related to micro-emotions. It may be present with a micro-emotion when conscious, as is seen in commonly experienced conventional reality, or without a micro-emotion, as is seen in Sunyata.

(583) **Does the sum of all micro-emotions and emotions assigned to objects and phenomena present (visible, heard) in the currently available conventional reality co-create the internal conscious self?** In deep meditation, the usual emotions associated with thoughts are certainly not present (due to the absence of thought units), although the inner conscious self is present. But are there extremely weak, subtle micro-emotions, on the verge of feeling, that are still triggered by objects and phenomena visible in the field of vision? It seems that since the *inner* conscious self is still present, micro-emotions should also appear, even in a rudimentary form. The readiness to generate micro-emotions is certainly present, just as the readiness for the emergence of thought units is present (in the Shunyata, both the readiness to make thought units aware and the readiness to create micro-emotion units are inactive). (Two hours later) After checking during meditation - there is no doubt that you can observe the presence of micro-emotions, not even of weak intensity, but appearing in their full form. Yep, they should have been there. So, do the micro-emotions associated with becoming aware of the judgments of *external* subconscious emotional judgments co-create the internal conscious self? By analogy, since strong emotions do not create the *inner* conscious self, it seems reasonable to say that micro-emotions do not create it either. Micro-emotions associated with the constant awareness of external subconscious existential judgments rather create the "climate" or reality. Directly related to the *inner* conscious self seems to be a separate, specific micro-emotion that arises when becoming aware of the intuitive judgment of a constant subconscious *internal* existential judgment. Is this micro-emotion one of the elements that construct the conscious inner self?

(582) Is one of the elements constructing the conscious inner self a separate,

specific micro-emotion arising when becoming aware of the intuitive judgment of a constant subconscious internal existential judgment - the **micro-emotion "self"**?

(581) When the words in the sutra (*Sunnatalokasuttam, Samyuttanikaya*) are quoted: "*Because, Ananda, the world is devoid of essence and anything pertaining to essence, it is said to be empty*", the Buddha is talking about his knowledge of things, and not about the **current state in which they are**, how they are currently manifesting themselves. When he turns to Ananda and talks about the world, he himself finds himself in the universally experienced conventional reality in which he perfectly observes the illusion of his own independent essence of things. The Buddha had already experienced Sunyata and saw how things were devoid of essence and anything pertaining to essence. So he already has knowledge and can say about things that in general, ultimately, they are devoid of their own essence, which is visible in Sunyata. This does not mean, however, that the things visible in commonly experienced conventional reality are devoid of the illusion of essence and anything belonging to essence.

(580) In the meditative state preceding Sunyata, in which the inner conscious self is still present but no longer thought, the impulses of identification do not arise. The lack of thought units results in the absence of identification impulses. The conscious inner self exists without the presence of identification processes. **Identification processes do not create an inner conscious self.**

(579) Ireneusz Kania, incorrectly explains the meaning of the term "Emptiness" (*śūnya*) in his fascinating, wonderful book "*Muttavali*". On page 124 we read: "*Emptiness here means only 'devoid of its own independent essence,' that is, always existing in relation to other things, arising and disappearing depending on them - and vice versa. The synonym of the adjective śūnya is the phrase svabhavena śūnya. These terms define only the manner of existence of things, not the type of their existence.*" First and foremost, the term *śūnya* (devoid), in its ontological meaning, always refers to the reality of Sunyata. The author incorrectly uses it in reference to commonly experienced conventional reality when he writes: „...*always existing in relation to other things, arising and disappearing depending on them.*" Things are in mutual relations only in conventional reality. The author consciously notes that this term only defines the way things exist, but he does not draw any

conclusions from it. Things exist in different ways, differently in Sunyata and differently in conventional reality, because they manifest differently in these realities. Therefore, *śunya* (devoid) is the mode of manifestation of things in Sunyata and belongs only to it. Applying this term in the context of "always existing in relation to other things" in commonly experienced conventional reality is a misunderstanding. *Śunya* is about the reality of Sunyata, not conventional reality. "Devoided of its own independent essence" refers to the reality of Sunyata, not the conventional reality. Ultimately, *śunya* (ontological emptiness) means **devoid of form** - in a way that is only possible in Sunyata.

(578) Non-radiant, **silent Buddha** (*paccekabuddha*) - one who, without the help of teachers, experienced Sunyata on his own, and does not teach it to others.

(577) In conventional reality, the subject is constituted in the process of realizing subconscious existential judgments combined with the process of attributing micro-emotions, surrounded by identification processes. In Sunyata, it (the subject) has no possibility of constituting itself, and the mere unconscious judgment of the subconscious existential judgment is not sufficient here. The constitution of the subject requires awareness of the subconscious internal existential judgment and the micro-emotion associated with it. Thus, subconscious, constant, internal existential judgments are present in Sunyata, but they do not lead to the constitution of the subject (the subconscious does not panic in Sunyata - oh God, I am not there!!!, I do not exist!!! - with various consequences). **The subject is not present in Sunyata even in the subconscious.**

(576) Are there any differences between the micro-emotion of identification and the micro-emotion of existence. Is it the same micro-emotion (same somatic reaction)? Every emotion has **content and form**. The content of an emotion is the event that caused an emotional reaction, e.g. anger, and the form is a somatic reaction (muscle tension, sensations in the body). Both content and form vary for each emotion. The combination of form and content creates emotion. The micro-emotions of identification and existence are also varied.

(575) A very preliminary division of existential judgments:

1. External existential judgments:

- single judgment (related to the judgment, the subject exists, not occurring in

the Sunyata),

- continuous judgments (creating reality).

2. Internal existential judgments:

- single judgment (related to the judgment „I exist“, not found in the Sunyata),
- continuous judgments (forming a subject).

(574) Are they the same - the self-conscious existential judgment "I exist" and the judgment (I will argue that it is predicate judgment) "my conscious self exists"?

(573) **Identification does not create a conscious inner self**, but identifies the already constituted "I" with contents coming from the subconscious. In the experience of changing one leg to another (when identification with the movement made occurs a fraction of a second after the movement is made), the inner conscious self becomes identified with the movement made.

(572) **Are there constant subconscious inner existential judgments in Sunyata?** The question about the inner existential judgment (I exist) in the Sunyata is actually a question about the place where the judgment of the existential judgment arises. So far, there is a belief in ontology about the conscious nature of existential judgments. Which, as I have already shown, is not consistent with experience - the judgments of existential judgments arise in the subconscious and are then made conscious. And what does it look like in Sunyata? Is there an internal existential judgment there? The so-called the intentional existential judgment (I exist) does not exist in Sunyata, because there is no inner conscious self in Sunyata to which this judgment would refer, and, above all, there is no one who could formulate the existential question "do I exist?". It is certainly possible to state the existence of an intuitive *external* existential judgment that sanctions the real existence of things. The constantly repeated intuitive *inner* existential judgment is responsible for the formation of the inner conscious self. Although in the case of Sunyata the term "intuitive" is no longer appropriate, because intuition in the absence of the awareness process is also not present. "Automatic" or „**continuously repeated**“ would be more appropriate to emphasize the continuous process of emerging judgments. Certainly external existential judgments are present in Sunyata. But what about internal courts? Apart from Sunyata, the internal existential judgment is responsible for the still present sense of the existence of the self in the real reality - the still present self experiencing the existence of things. In Sunyata, however, the inner conscious self is not present. Can it

be said that in the absence of experiencing the constantly present inner conscious self, the constantly repeated internal existential judgment arises in the subconscious, but is not consciously realized? While the real existence of things in Sunyata allows us to establish the presence of constantly repeated external existential judgments confirming their existence, the lack of an internal conscious self does not provide such possibilities. Is it possible to grasp the difference between the non-existence of an internal existential judgment and the existence of a subconscious internal existential judgment? Is it possible to indirectly indicate the necessity of the existence of an *unconscious*, constant internal existential judgment? Yes, it is possible indirectly. Depriving the mind of the awareness process does not cause any form of alert (oh my gosh, I don't exist!!!) - the mind remains calm. This would not be possible if there were not constant subconscious internal existential judgments.

(571) **Unreal states?** *"Without such a signless cognitive contact with existence as an existential act, there would be no basis for distinguishing real from unreal states."* (M. Krapiec) - Unreal? There are no unreal states. Neither dream state nor hallucinatory states. If the object or phenomenon were unreal (non-existent in reality), it could not be subject to the judgment of an existential judgment.

(570) **Verbal and non-verbal mental content.** In meditation in the state preceding entry into Sunyata, one can observe the occurrence of two types of mental content: thoughts and **commands**. Thoughts are messages, verbal content constantly flowing in, made aware in the thinking process. Commands are a more interesting form of mental content. These are non-verbal signals that have the potential to influence the body, e.g. by causing movement. The orders appear in a non-verbalized form. In deeper meditation, in a state in which thoughts do not appear, you can observe non-verbal activities and signals that trigger specific reactions. For example, the command to move the eyeball in order to shift the gaze to another part of the visual field or, as I often use, the command to smile. These are not signals that appear spontaneously, but are triggered by a prior intention, which is also non-verbal. Are commandments unconscious thoughts that have a verbalized form? Or are they impulses - pure, un verbalized instructions, commands aimed at triggering the body's response? Rather, they seem to be pure impulses. The mind controls the body's reactions in a non-verbal way, similarly to what happens when driving a car, when various activities are

performed unconsciously. Then unconscious intentions and unconscious reactions are also present (e.g. pressing the clutch). During meditation, it is possible to observe emerging commands, isolated from other mental activities. You can then see their non-verbalized structure - the form of a pure signal - in response to a non-verbal intention. It's possible to smile without thinking beforehand, just do it: "smile!" - just smile. Non-verbal injunctions (although in a somewhat limited form) are also observed in the Sunyata. They occur, for example, when moving the eyeball (not as a reflex reaction, but as an intentional, non-verbal reaction).

(569) **Somewhere between non-thinking and Shunyata.** A mind in which thoughts no longer arise is in a state of complete calm. This state can last for any length of time. It is a calm mind, devoid of thoughts, but not yet open. It is the conscious mind that is at rest and is not engaged in any activity assigned to it. It is not the case that in the absence of thoughts nothing happens in him. Non-verbal states appear, which are fluctuations of the active conscious mind devoid of conscious content. This state is a fluidity without substance. It is quite difficult to describe a state that is no longer thinking, but is not yet Sunyata. As with any non-conceptual experience, its description is only possible at the verbal level. We still need to find appropriate names, comparisons and metaphors for the individual elements of experience. Between non-thinking and Sunyata, one of the characteristic states is the alternation of the internal perspective, when the mind is viewed from the inside, and the external perspective, when it is viewed from the outside. An internal or external perspective does not mean that the mind is observed from the outside or the inside. Only that the mind holds some kind of mental image. This image is something like an internal attitude (without any filling content), something like a mental space, or a certain way of seeing, but without the seeing itself. The internal perspective is associated with the potential to quiet thoughts and calm the mind, while the external perspective is associated with a certain distance, coming together, going beyond subjectivity, it is an introduction and an announcement of Sunyata. It seems that the external perspective is closer to Sunyata. It precedes the complete cessation of all perspectives, i.e. the very state of attitude, a certain state of readiness. Both internal and external perspectives are related to focused, single-point vision. Concentration on one point does not result from any intention, but is the best possible, natural state that allows for silence and non-thinking. Sunyata itself is characterized by the absence of any perspective, its nature has a different quality. Something like lack of mental

fluency. Instead of any perspective, there is only crystal clarity, full openness, free flow - a brain that has gone outside. This involves a change in vision from single-point to holistic vision, covering the entire field of vision.

(568) **The existential judgment is an affirming judgment.** The statement "an object exists" has a hidden complement. It is the pattern of existence. An object exists when it complies with the pattern that is the image of the object, with all the properties assigned to it, and when it "exists" corresponds to the pattern of the object's duration - if the object is present for a certain minimum number of samplings (at least two). "Exists" refers directly to the pattern of existence. If an object does not conform to the pattern, it means that it does not really exist. However, the statement "the object does not exist" is not an existential judgment at all and only means that there is nothing to compare with the pattern (no object of the judgment). It is a formula for the absence of premises (lack of an object) for a judgment of an existential judgment confirming existence. The statement "the object does not exist", like any other predicate, is related to identification (for the inner conscious self - it does not exist) and the somatic reaction of micro-emotions. An existential judgment is always a judgment confirming existence.

(567) Eyes wide open in Sunyata.

(566) **The pattern of existence.** All thought processes, associations and inferences, operating on the system of concepts, creating them, storing and applying them, differentiating and judging, making decisions and their implementation, anticipation, etc. take place in the **subconscious**. The result of these processes is then selectively subjected to the awareness process by generating a number of messages in the subconscious and then displaying them on the consciousness screen. All conscious contents are messages created in the subconscious, subject to the process of awareness and identification, and do not have any causative power. The so-called conscious thinking carried out by an entity with will is an illusion and ultimately comes down only to reading incoming messages. There is no such thing as conscious thinking, much less free will. The decision to move the hand is made in the subconscious and it is the subconscious that gives the command to move. Only the message generated by the subconscious about issuing a command to perform a movement along with the impulse to identify the internal conscious self with the performed activity is subjected to the awareness process. It is similar with existential judgments. All evidence of

existence in the existential judgment is stored and prepared in the subconscious. Existential judgments are also formulated in the subconscious. The messages containing the content of the judgment of the existential court are then either consciously realized or not. This awareness appears together with the process of identification (identification) of the internal conscious self with the incoming information and the emergence of micro-emotions with a somatic reaction. Subconscious existential judgments are generated both when the mind creates commonly experienced conventional reality and when it creates the reality of Sunyata. The difference is only the lack of activity of the awareness process in Sunyata. Subconscious existential judgments are not non-conceptual judgments, nor super-truth judgments, nor super-rational and signless judgments, as they are presented in contemporary philosophical texts:

„The original affirmation of existence is embedded in the cognitive capacity of the existential judgment and for this reason, by its nature, it is a super-truthful and signless judgment.“

“Thus, the initial affirmation of existence takes place in the cognitive cogency of the existential judgment and is therefore, by its very nature, a super-rational and signless judgment.”

“And finally, in the act of cognition, we have a signless contact with the act of existence of a thing or one's own "I" as a "subject in the act of subjectivity." This cognitive contact of my existing acts of cognition with the act of existence, which originally triggers the process of cognition, is a "super-intelligible" and "super-truthful" situation, because it is the reason for the cognizability of acts of cognition. Without such a signless cognitive contact with existence as an existential act, there would be no basis for distinguishing real from unreal states.”

In the context of my positioning all thinking processes in the subconscious, talking about super-intelligibility or super-rational judgment seems unjustified. The process of creating an existential judgment in the subconscious mind proceeds in accordance with the principles of the formation of judgment judgments. Ultimately, subconscious existential judgments are not signless. The judgment "the object exists" must be preceded by the most predicate statement - why it is possible to say that the thing exists. And this is possible

by stating that a thing exists because it meets the conditions necessary for such a judgment. What are these conditions? What is confirmation of existence? Generally speaking, it is a confirmation of the compliance of the perceived thing with the **pattern of existence**. What is the pattern of existence? It is an image of a certain state of objects or phenomena, created on the basis of experience. This image consists of both the recognition of the object itself and the recognition of its duration in time along with the anticipation of this duration. Thus, in the case of the pattern of the existence of a tree, the visible object is subconsciously assigned the properties of a tree - this object cannot be something fantastic, unreal - it has been recognized. An object visible in an unchanged shape (within the scope of changes that do not conflict with the pattern) is assigned duration - presence in time and no indications that it may change (within the scope consistent with the pattern). So the subconscious existential judgment "the tree exists" is actually a confirmation that both the tree and existence are consistent with the patterns of tree and existence. And the patterns of the tree and existence are completely concrete and contain the decisions of judicial courts. The subconscious existential judgment in Sunyata looks exactly the same. Actually, it is the same court, except that the announcement of its ruling is not widely known. The existential judgment commonly experienced in conventional reality is in fact only an awareness, the reading of a message with a judgment, the entire process of which takes place in the subconscious. All pre-beliefs or super-intelligibility are descriptions trying to interpret experiences related to the process of identifying the inner conscious self with the judgment of the subconscious existential judgment and with the evoked somatic reaction of the micro-emotions of existence. Ultimately, before they are subjected to the process of consciousness, both the existential judgment, and therefore also existence, are unconscious. And this is consistent with what I see in Sunyata.

(565) Space and time are **illusions**. Leaving aside some aspects of the psychophysiology of vision (creating a spatial image based on two-dimensional traces on the retina), and simplifying the matter a bit, we can say that we understand the illusion of space as the integration of the distances between points. But the distance between two points is also a human illusion, based on the perception of the human body, which cannot be in two places at the same time. This limitation (impossibility of bilocation) determines the way of thinking for which the concept of distance was created. The impossibility of being in two places at the same time has been indirectly denied in physics in

the study of quantum entanglement. From these experiments we know that information about the quantum state of two particles is present at the same time for both of them, even at large distances. This may mean that for these particles there is no physical quantity such as distance. Space and time also do not exist. Taking this into account, it can be concluded that ultimately the world perceived through space, distance and time is a specific world, adequate to the needs of the human mind. To get even a little closer to knowing the true structure of the Universe, we need to get rid of the typically human way of seeing. First, get rid of the illusion of space, distance and time. And insight into the world without time is possible already in Sunyata. To some extent, it is also an insight into the world without distance (lack of time does not allow determining distance - we are talking here, of course, about concepts, not about observed (eyewitness) values. We live in a psychosphere created by the mind which, in its own way and for its own use, interprets the Universe existing "in itself and for itself." The outlines of the structure of this illusion are phenomenally and impressively visible in the Sunyata.

(564) The mind located in Sunyata is devoid of an inner conscious self - there is no one to observe the existing, real reality. Things and events visible in the field of vision appear to no one. No one is on the receiving end of their existence. There is no entity that can confirm their existence. While in motion, they appear and disappear in a way that lacks meaning and purpose. With complete anonymity, free from names, concepts, differentiation, judgment and time. It's an abstract show - no one for anyone.

(563) The lack of feeling emotions in Sunyata is not anhedonia (loss of the ability to feel pleasure, lack of interest in everyday activities, hobbies or activities that previously gave pleasure), nor is it alexithymia (a neurological and psychological disorder consisting in the lack of the ability to understand one's own emotions, their identification, control and expression), or any dissocial personality disorder. In the commonly experienced conventional reality, the body is in a state of permanent somatic arousal associated with emotions and micro-emotions. Every object and phenomenon in the field of vision evokes an emotion. Some of these emotions and micro-emotions are so weak that they are not always conscious. Emotions and micro-emotions cause somatic arousal. In Sunyata, the body does not experience any emotions. It is also completely devoid of **somatic stimulation**. It is a state of great emotional blandness.

(562) Meditation leading to Sunyata should be aimed at stopping the processes of consciousness. This can be done by dissolving emerging thoughts and maintaining a state of non-thinking. Stopping thinking is the path towards Sunyata.

(561) Sunyata is a state of mind in which the processes of consciousness are completely turned off, and the subconscious is fully active.

(560) In the Sunyata the processes of realizing existential judgments are excluded. The sense of reality of Sunyata's reality is present through subconscious existential judgments. Visible reality has a sense of reality that is not conscious and is not given intuitively. The sense of reality is visible. It is the sense of reality of intuition and the intuition of sense of reality - the mind seems to be a passive witness of the sense of reality of intuition. Ultimately, the subconscious all the time has knowledge of sense of reality. This is visible in the way the mind reacts to the changing situation in the visual field, which is still a known state for the mind - the mind does not react with any form of alert (which would occur when the sense of reality of the object or phenomenon was not confirmed). Sense of reality is made aware only after leaving Sunyata, in the commonly experienced conventional reality (what was visible was real).

(559) There are only subconscious existential judgments. The internal existential judgment (I exist) and the external one (this object exists) are subconscious existential judgments subject to the processes of awareness and identification. They are verbal, **intentional** judgments, which are conscious existential statements. Another type are non-verbal, **intuitive** existential judgments. They are realized in the subconscious, and then in an intuitive form they are made aware and identified. These judgments are responsible for the sense of reality of the existence of the subject and object. They are generated continuously. Thanks to this form of existential judgment, we do not have to constantly wonder whether the object that is seen actually exists or whether the reality in which the subject is located is a real reality. Intuitive judgments are non-verbal, non-conceptual judgments. All types of existential judgments are subconscious judgments. The related understanding, differentiation, analysis and judgment take place in the subconscious. Then the judgments of these courts are made aware and identified as intentional or intuitive. (If an existential judgment were to be a conscious judgment, then at the moment of making an existential judgment,

all the necessary premises would have to exist in the consciousness. However, the mind is not able to store such an amount of data needed for a judgment - it is not able to be aware of them at one moment.)

(558) Neither pleasant nor unpleasant sensations exist in Sunyata. Its wonder can only be discussed from the perspective of conventional reality, when awareness of its existence and acquired personal knowledge about its nature, its cognitive value and the ability to change the understanding of the world are a source of positive emotions. Sunyata itself is completely devoid of emotions, it is bland - neither pleasant nor unpleasant (the mind is devoid of thoughts that evoke emotions.) This purifying deprivation is one of the determinants of its simplicity. And the objectivity of its existence.

(557) Using the experiences of people who saw Sunyata gives philosophy and psychology the opportunity to gain deeper insight into the structure of commonly experienced reality (pre-reality). Perceiving the world with a mind deprived of the conscious process provides new knowledge and changes the current understanding of many phenomena. Sunyata is a great tool of knowledge.

(556) From the views of U.G. Krishnamurti can also form the following opinion: *"each person is unique. Hence, even if there is such a thing as enlightenment, it will be unique to each individual. There is no universal standard or model of enlightenment that all people must conform to. Every time it happens, it's special."* Well, not true! It should be noted that the uniqueness of each person only results in differences in the paths leading to realization. Each mind requires a different way of opening and bringing. However, the realization itself is the same - it is knowledge of the ultimate, real reality. (This reality is always the same; devoid of time, concepts and differentiation.) In U.G. Krishnamurti's statements I see an extremely intellectual attitude to the world (despite his reservations about thinking in general) and a complete lack of his **own** knowledge about Sunyata. U.G. Krishnamurti failed to experience the ultimate reality (Sunyata), and that is why he became known as a brilliant behavioral psychologist.

(555) Why do I write Sunyata with a capital letter? It is common knowledge that Buddhists use the lower case. However, I cannot do otherwise because - I have experienced its Greatness! A capital letter should be used to designate an experience so **unique and fundamental** to Western philosophy and

culture.

(554) The Sutras quote the Buddha as saying: *"In the same way, monks, there is much more that I have known but have not made known to you. And why, monks, did I not announce it? - For, monks, it is not useful for a pure life, it does not lead to aversion to the world, to the renunciation of desires, to the destruction of the ego, to peace of mind, to true knowledge, to awakening, to nirvana. Therefore, monks, I have not made this known to you."* (Samyuttanikaya, Saccasamyuttam). This "*much more*" is, among other things, **lack of time** in Sunyata. The sense of time passing is an illusion and does not actually exist (in the Emptiness). In Sunyata, the sense of time passing is completely disabled. Timelessness is not given much space in the sutras. There is talk of timelessness in the context of realization and little else. I will not investigate here why the Buddha did not make greater use of the illusion of time in his teaching. One of the fundamental components of Sunyata is precisely the lack of time. I used the word fundamental because if you think you are in Sunyata and you cannot see the lack of passage of time, then you are not in Sunyata. Lack of time is a fundamental differentiator. When I talk about the lack of time, I mean the lack of a sense of time passing. Internal processes in the body and processes in the external world continue unchanged (although, of course, they are not conscious). Lack of time only refers to the feeling of time passing. The feeling of time passing is a micro-emotion. One wonders what is the reason for the complete lack of sense of time passing? Time seems to be related to the awareness process. The processes of awareness, understanding, differentiation and judgment are absent in Sunyata. The distance of events is probably assigned a value in the subconscious, which is then made conscious. The very process of realizing the distance of events generates micro-emotions. The sense of passage of time as a micro-emotion is not present in Sunyata because all emotions are not present in it. However, emotions are not present because the thoughts that cause them are not present. It seems that the process of becoming aware of the distance of events (sequence of events) is associated with assigning it the "micro-emotion of the passage of time". The Sunyata clearly shows that the sense of time passing in commonly experienced conventional reality is an illusion. You can observe a world in which the passage of time is absent. And it is a world that looks completely different from the conventional one. Describing the lack of time poses huge problems. Emotions are difficult to describe, and the absence of emotions is even more difficult to describe. The lack of a sense of the passage of time should be discussed in

conjunction with Sunyata's description of the nature of reality, as it seems inextricably linked to it. Lack of time is part of Sunyata's nature. And just as time is part of the nature of commonly experienced conventional reality, so the lack of time is part of the nature of Sunyata reality. First of all, the lack of time is visible. Just as in conventional reality time is visible as the immersion of all objects in time, in a similar way the absence of time is visible in Sunyata. In Sunyata, things are immersed in a specific structure that constitutes their manifestation. They are immersed in lack of time. It can be described as a kind of essence. Objects in commonly experienced conventional reality are immersed in the "essence" created by time - in Sunyata, things are immersed in the "essence" created by the lack of time. The essence of lack of time is present everywhere. It permeates everything in the field of vision. The lack of time creates the phenomenon of eternity. Eternity is the cessation of all agency (though movement is visible). The movement is visible, but it has a specific form. It is not a movement. It is the still present now of a thing changing its position. This is manifested by the lack of mental description of the visible change in the position of things in space. The mind does not predict where the thing will be present in a moment and is not aware of where the thing was present at the previous moment. The mind has disabled the process of becoming aware of the contents in memory. This means no access to the previous moment. The lack of a sense of the passage of time in Sunyata has no equivalent in commonly experienced conventional reality - it is a peculiarity. All kinds of turbulences related to the sense of time passing observed in the commonly experienced conventional reality: acceleration, slowing down, "time standing still", etc. - do not even remotely come close to the complete lack of the sense of time passing in Sunyata. The lack of passage of time, apart from quantitative change, primarily brings with it a qualitative change. The lack of time in Sunyata is associated with a specific "essence", different from the "essence" created by the passage of time in conventional reality. The difference between "essences" is a qualitative difference. The lack of a sense of the passage of time has its own reality, which coincides with the reality assigned to the reality of Sunyata. It seems that lack of time is the rule, not the exception - time only exists in the mind. Time is a mental illusion. There is no time in the universe - the correct image of the Universe is related to timelessness. Moreover, experiencing reality without time is a wonderful, fascinating and unique experience. The world without time is visible as a great duration in which everything that is needed is present now, in which remaining in the now is the only necessity. Everyone should have the opportunity to experience a reality

without time.

(553) Only in Sunyata did I understand, or rather see, what **eternity** is. Eternity is not a time-bound infinity. Eternity is being in the now, without the presence of time. Eternity is the ever-lasting present moment. Unlimited by the present. It is a suspension. It is abiding in timelessness, without the pressure of the next moment, without the burden of the previous moment. I guess I can use this word - Eternity is, hmm! absolutely perfect(!?) - at least it looks that way! *(From Wikipedia: Absolute (Latin absolutus "unconditional, unbound") - personal or impersonal primary being, perfect, supreme, complete, completely independent, unconditioned and unlimited by anything.)*

(552) **Suchness** - the nature of Sunyata's reality. Visible in Sunyata, pervading things in Sunyata, omnipresent in Sunyata, creating Sunyata, but impossible to describe. Just like the salty taste is impossible to describe. The only way to know suchness is to know it personally. I must admit that the experience of suchness is a unique, fascinating spectacle in which we see the same thing, but not the same. Suchness is how reality "tastes" and is its "smell". It is the essence of its experience. Just as the nature of rain is moisture, wetness, so the nature of Sunyata is suchness. It constitutes the distinctiveness and originality of Sunyata. It is her color. It has a specific atmosphere and climate. It has no equivalent in commonly experienced conventional reality. It cannot be said that it somehow interpenetrates the nature of conventional reality or that it is its basis. Just as the nature of commonly experienced conventional reality is visible only in this reality, so suchness is visible only in Sunyata. It is true that its existence can be described from the perspective of conventional reality, but in Sunyata it is experienced as an eyewitness without knowledge of what is visible and what is visible. It is the way in which things appear that manifest the same way. All things are equally devoid of concepts and differentiation. Undifferentiated things are the same, what unites them is precisely suchness - the specific quality of their presence. They are all the same, the same. The quality of their presence is suchness. Suchness is not some property ascribed to things. Suchness is the nature of the reality in which things exist. Suchness does not exist outside of reality, just as it does not exist outside of mind. For Sunyata, who is in reality, suchness (term and properties) does not exist, although suchness itself is clearly visible.

(551) **Sunyata does not possess and has its own nature.** It all depends on

the perspective from which we look at it. Sunyata has its nature only in the area of commonly experienced conventional reality. This means that when describing Sunyata from the perspective of conventional reality - being in conventional reality - we can attribute a specific nature to it, because it is actually observed. It is the nature of reality devoid of conception, differentiation, judgment and time. From the perspective of Sunyata's reality - being in this reality - one cannot attribute any nature to it, because there is no such possibility. There is no one to do it, no concepts, no differentiation and no judgment to use. For one residing in Sunyata, it has no nature of its own, although it is **visible**. From this perspective, it is impossible to determine any nature. In a holistic description, assuming that both realities are actually existing, Sunyata does not have and has its own nature. Assuming that the only true reality is the reality of Sunyata, it should be concluded that it does not have its own nature, and the nature described from the perspective of conventional reality is an illusion.

(550) Everyone should have the opportunity to see Sunyata. It is a one-of-a-kind, extraordinary, mind-blowing experience. From a completely different perspective, from the outside, it shows what humanity is. **Humanity** is everything that is not in Sunyata.

(549) Experience through hearing and sight is the same experience of Sunyata. A mind deprived of the awareness process creates the same reality based on visual stimuli as with auditory stimuli. I learned what Sunyata looks like when built by visual stimuli and what it looks like when built by sounds. Looks the same.

(548) Sunyata is a **monumental** experience. It triggers incredibly profound changes in the mind. From the moment of initiation, nothing is the same. It changes your worldview, thinking about the world and yourself. It is wonderful to always be aware that it exists, that it is present right next to you. It is in everything visible in the field of vision. It is **simple** and **ordinary**, common and ubiquitous. It's **Great**.

(547) **Meditation with open eyes.** Sunyata is experienced visually. It can also be heard, felt, etc. Sunyata's intuition is seeing reality without form. It is repeatedly stated in the sutras that the only way to know the Emptiness is to see it. This is clearly demonstrated by the *Sutta on the Jewel* (Suttanipata): "(...) And if they commit an evil act - either by body speech or by thought, they

*cannot hide it in any way, because secrecy is incompatible with [the Supreme] by **Eyewitness** [ditthapada]; The most splendid Jewel in the Commune is located (...)."* Maggavagga (Dhammapada): *"Of the ways of the Eightfold the best, of the truths – the Fourfold. Dispassion is the best of things; of the bipeds - **the Seer**. This is the path to purification and **vision**: there is no other. Step on it to confuse Mara himself. (...)"* Meditators with closed eyes deprive themselves of the opportunity to see Sunyata. But they can still experience it through hearing, smell, taste or touch.

(546) The main reason for the cessation of the appearance of form in the Sunyata is the cessation of the process of consciousness. This stopping is the complete removal of the ability to think - it is not only the removal of thoughts - it is the removal of **the mechanism** enabling their appearance. A mind deprived not only of conscious thoughts, but also deprived of the readiness to become conscious, is in a very specific state when mental processes exist only in the subconscious. Concepting, differentiating and judging still take place in the subconscious, but none of it is conscious. In this state, the mind is deprived of the natural tendency to become aware of thoughts, the natural compulsion to think. Mastering the compulsion to think, which manifests itself in the complete suppression of the appearance of thoughts, is not yet a turning off of consciousness. Turning off the awareness process is a transition of the mind to a new, qualitatively different state. It is a change in the system - completely cutting off the ways in which thoughts appear, cutting off the screen on which thoughts are displayed from their source. This is the removal of the **mechanism**. A mind in unconscious mode is an extremely cognitively valuable state. It allows you to observe the world without the use of concepts and emotions, without differentiation and judgment, without the passage of time. This is wonderfully demonstrated in the *Sutta on Twofold Consideration, Suttanipata*, transl. I. Kania: *"If, monks, someone asked you: How else can this perfect reflection on duality be explained? - this is how we must respond to what is and how it is: all suffering, whatever, arises depending on consciousness [viññāṇa]; this is the first consideration. With the complete destruction of consciousness and the cessation of desires, suffering also ceases to arise; this is the second consideration. (...) This is what the Blessed One said; Having said this, Sugata, the Teacher, continued: All suffering arises depending on consciousness; When consciousness ceases, there is no more suffering. Having learned what misery it is that pain is born from consciousness, the Monk soothes his consciousness, free from desires, extinguished. This is*

very important: turning off consciousness does not mean limiting the appearance of thoughts, but it means turning off the entire awareness apparatus. *Sutta on Udai: "(Venerable Udai:) And how does an attentive person stop the current of consciousness? We have come to ask the Exalted One; let's listen to your word. (Blessed to Udai:) - When one who lives in awareness does not enjoy inner or outer sensations, consciousness ceases in him."*

(545) I do not interpret the texts of the sutras, I compare them with what I see in the Sunyata.

(544) **In the Sunyata it is clearly seen that it is the same for all who experience it and is the same in every subsequent experience of it.** The above generalization is true as long as we know that the element that determines immutability is the nature of Sunyata. It is the nature of Sunyata that is unchangeable because the way of manifestation (way of seeing) of objects devoid of concepts and time is unchangeable. However, the content of intuition itself is variable. In Sunyata the car or the table will be seen in the same way, they will have the same nature. A car seen by one person will have the same nature as a table seen by another. These people will see the same Sunyata when they look at different things. In the *Diamond Sutra* we read: *„Moreover, Subhuti, this element of existence is the same, because here there is nothing different or the same. That is why it is called "supreme, complete, perfect enlightenment." This supreme, complete, perfect enlightenment is the same due to the non-existence of the "self", due to the non-existence of the "essence", due to the non-existence of "life", due to the non-existence of the "person", and it is fully, perfectly enlightened by all the good elements of existence." The good elements of existence here are the non-existence of the "self", the non-existence of the "essence", the non-existence of the "person", i.e. these are the attributes of Sunyata. Excerpt "...the element of existence is the same, because here there is nothing different or alike." indicates the absence of the concept and the related differentiation of objects and phenomena. For this reason too, Sunyata is always the same.*

(543) *Diamond Sutra: "Subhuti, what do you think - did the Tathagata preach the existence of some element of existence? Subhuti replied, "No, Lord, there is no element of existence which the Tathagata has proclaimed." - Subhuti is absolutely right. The Tathagata could not preach any element of existence*

because he saw no such element in Sunyata. He saw nothing that would bear the concept of existence. Various real things were visible to him, but none of them was visible as existing. The concept of "existence" is absent from the Sunyata. Therefore, the Tathagata could not make any claims regarding existence.

(542) **What is real and what is not real.** *Diamond Sutra*: “*Since it is not reality, this body is great; because it is not reality, therefore it is flesh.*” Buddha taught two truths: worldly and ultimate. The world's reality is an apparent reality because the Buddhist forms found in it create illusions that obscure the true image of the world. The true, correct image of the world is visible when reality is formless. The reality of the world is an illusion, it is not the real reality. This should be understood to be not true reality. The only real reality, i.e. the only true reality, is the ultimate reality, the reality of. It is very important. The reality of is only the true reality. (It is not an imagination, an insight, a revelation, or any ephemeral state of mind. It is a real reality, it is true.) This does not mean that Buddhists deny reality to the observed existence of things in commonly experienced conventional reality. Visible objects and their properties (terms) are devoid of reality, and this should be understood as meaning that ultimately the properties themselves are devoid of reality. However, the thing itself, the referent of the object, is not devoid of reality, it is visible as much as possible. What is not real are terms. And in the terms are invisible. And everything else that is visible in is real. I can attest that it is even more real than the commonly experienced conventional reality (presumably because concepts and time place an additional burden on the mind and thus reduce the reality of commonly experienced conventional reality).

(541) **Worldly truth and form.** A passage from the *Diamond Sutra* shows why there are forms in commonly experienced conventional reality: „*Subhuti, if it were the case that a man had the kind of great body like the king of the mountains - Mount Meru, then do you think, Subhuti, would this body be great? Subhuti replied: Yes, Lord, this body would be great, yes, Sugata, this body would be great. Why is that? For the Tathagata said: „Since it is not reality, this body is great; because it is not reality, therefore it is body.*” From Sunyata's perspective, what is visible in commonly experienced conventional reality (worldly truth) is an illusion. Therefore, Subhuti claims that it is not reality. And all visible Buddhist forms are an illusion. In this case, the concepts of "great" and "body" are the forms. The mind located in commonly

experienced conventional reality perceives the body with all its properties. He is aware of these properties. Therefore he sees that the body is great and that which is great is called the body. If Subhuti wanted to describe the same body while being in the reality of Sunyata (hypothetically, because it is not possible - Sunyata is non-verbal) he would do it in the following way: as it is reality, therefore what I see is not-great (it has no property "big"); because this is reality, what I see is a non-body (it does not have the property "body"). Subhuti would see Sunyata as a thing without Buddhist form. If Subhuti wanted to give a complete description of an object, taking into account all possible ways of its manifestation, both in the commonly experienced conventional reality and in the reality of Sunyata (doing it from the perspective of world truth), he would do it as follows: As the body can be visible and as real and as devoid of reality, therefore this body is both great and non-great, therefore it is both body and non-body.

(540) Every thought has an emotion associated with it. Each concept has a micro-emotion assigned to it. Emotions present in the commonly experienced conventional reality are assigned to conscious and unconscious concepts (concerning objects in the visual field). These are **micro-emotions**. All objects in the field of view trigger micro-emotions. A chair evokes a micro-emotion assigned to it, a plate evokes a micro-emotion and at the same time the color of the walls also evokes a micro-emotion, a needle with thread also evokes a micro-emotion - the mind is immersed in the ocean of micro-emotions. These are emotions of varying intensity and sign. Together they create an emotional image of the visual field. Each concept (object) is inextricably assigned a specific micro-emotion. In ontology, the description of existence without taking into account micro-emotions leads to surprising claims. For example: "the certainty of existence is an unreflective certainty" - what is it? Or whole sets of various kinds of pre-beliefs - what exactly?

(539) All mental processes, including those that have so far been attributed to consciousness, take place in the subconscious. What has so far been called consciousness is only the **process of becoming aware** of content previously prepared in the subconscious (comparison to displaying it on a screen). All this is seasoned with impulses of identification. In this context, Władysław Stróżewski's Ontology is mercilessly outdated.

(538) **Designates, emptiness and nothingness.** What is the emptiness of objects and phenomena? In Sunyata, objects and phenomena have no form -

they are empty. It's an extraordinary sight. It cannot be compared to anything in commonly experienced conventional reality. **Emptiness is a diamond whose shine makes everything else pale and worthless.** Everyone should see it at least once in their life. The criterion of formlessness is visibility, that is, whether things are visible in the Sunyata. And so, the emptiness of the concept of a car is a referent. A car without form is pure intuition, i.e. a really existing thing visible without ownership - the emptiness of the car is not nothingness. The emptiness of the concept of courage is the referent of this concept - it is a set of features assigned to a heroic attitude. A person with a heroic attitude will be visible, but without the properties assigned to him, the meaning of his attitude will not be recognized. The referent of the concept of courage is not visible in the Sunyata. The emptiness of the concept of courage is nothingness. Emptiness is a visible thing that actually exists if it concerns an object and is nothingness if it concerns property. So nothingness is the emptiness of love and hate, good and evil or compassion. Love is a form that has no real designation - without form it is nothingness. The color red has a real, visible referent and in the Sunyata it is not nothing - it loses the form of the name "red", but red remains visible. The car without form is visible - the car exists and does not exist, but it is not nothing. Because even if it does not exist as an object called a car (with properties), it exists as a visible thing without properties (including a name). The strangeness of emptiness can only be seen in Sunyata. It is a powerful tool for changing consciousness.

(537) **"Readiness"**. The state of readiness to think is present in deep meditation, when the mind has reduced the activity of the process of becoming aware of thoughts to zero - when thoughts do not appear. "Readiness" clearly belongs to commonly experienced conventional reality. Even though thoughts no longer appear in the mind, there is still a state of readiness to become aware of them. Isolating and recognizing this state is extremely important because it immediately precedes Sunyata - it is the next stage of knowing the mental structure. It is a milestone on the path to transformation. It's a great journey into the depths. This condition is precisely formed and well gripped. It is resistance. Sunyata dissolves this resistance.

(536) Should you dissolve the readiness first? This seems unnecessary. There is no need to concentrate effort on getting rid of readiness. This may make the path to Sunyata difficult and should not be done. Sunyata herself will dissolve this resistance. Readiness should be treated as an indicator of

the presence of a conditioned state.

(535) **Breathing, thinking and "readiness" to think.** In meditation you can observe how thinking is related to the breathing process. When the volume (number) of emerging thoughts is reduced by about 90 percent, you should suspend your thinking on your breathing (thoughts that still appear should rest on your breathing. You can help yourself and reduce the volume of thoughts by creating greater air resistance during exhalation by squeezing the larynx or pursing the lips "into a pout".) The appearance of thoughts is closely related to the breathing phases. There are many of these phases, the number that can be observed depends on the level of mindfulness and skills. Each phase of breathing is associated with a specific activity of the awareness process. These phases are not just a mechanical division of the breathing cycle, but are based on a change in the activity of the awareness process. The simplest division includes 10 phases, although more can also be indicated. The four main phases are inhalation, pause after inspiration, exhalation, pause after exhalation. In each of these phases, the awareness process is activated differently. The same applies to subsequent phases. Between each pause and the inhalation or exhalation before and after it, four further phases can be observed. These are "relapses". I call the moment of transition from the inhalation phase to the post-inspiration pause phase the relapse. Recurrence is also the moment of transition from the pause phase after inhalation to the exhalation phase. Thus, four recurrences can be distinguished: pause-inhalation, inhalation-break, pause-exhalation, exhalation-break. I would add two more phases to this division, namely the beginning of inhalation and the beginning of exhalation. All phases differ in the activity of the awareness process. In all phases, apart from emerging thoughts, **"readiness"** can be observed. It is a type of mental activity in which thoughts do not appear, but the mind is in a state of readiness and has the potential for them to appear. This ability manifests itself as a certain lack of flow, a certain burden. It is bloating and tight. It is an activity that carries the weight of tension. Ultimately, it is resistance. Readiness appears with different intensity in each phase of breathing, but it is present in each of them. This is very important - readiness is present in every phase of breathing. It is easily grasped. However, people who have not experienced Sunyata may have problems recognizing it. Readiness disappears with entry into Sunyata. In all phases of breathing, the process of awareness and emergence of thoughts is different. This seems to be individualized and may be different for everyone. For me, the appearance of thoughts is inhibited when I exhale. Most often,

thought impulses will appear during relapse phases. And the greatest insistence of thoughts occurs in two phases: the beginning of inhalation and the beginning of exhalation. By far the greatest openness to the emergence of thoughts occurs at the beginning of the inhalation phase. The beginning of exhalation is associated with the closing of the process of becoming aware of thoughts. In this respect, this is a unique phase. I have the impression that in this phase the awareness process is reset and this is the phase with the least tangible awareness process. If the exhalation phase is (intentionally) dominant, the activity of the awareness process decreases. If inhalation becomes the dominant phase, the activity of the awareness process and the number of thoughts appearing in this phase also decrease. When thoughts no longer appear, you can observe variability in the state of readiness, which increases abruptly in the phases of relapse. Readiness is a state of tension (resistance) and the opposite is a state of release, free flow. A greater number of phases of the breathing process and related phases of the activity of the awareness process (the emergence of thoughts) can be observed. It all depends on your level of mindfulness and advancement in your meditation practice.

(534) Your Knowledge is worthless if you have not **seen**.

(533) **No one has a monopoly on Sunyata.** Buddhists are not the only depositories of knowledge and truth about Sunyata. Sunyata is everywhere and everyone has an equal right to it. Anyone can experience it and anyone can teach it. It is always the same Sunyata, for everyone. It is ubiquitous. It is as common as air. No one has a monopoly on air.

(532) **The highest sutra is Sunyata.** He is the most faithful translator of all sutras. One who has not experienced Sunyata does not properly understand the sutra texts by imagining their meaning. Properly reading the sutras for a beginner is not an easy thing. For those who know Sunyata, they are a familiar route home. The ultimate reference is Sunyata. The highest sutra is Sunyata itself.

(531) Arya Nagarjuna, *Treatise on the Ten Steps*, translated by Hisao Inagaki, Kanzen, Chapter VIII: *True nature is neither existence nor non-existence; Neither existence and non-existence **at the same moment**, nor non-existence, nor the negation of non-existence (17); (...) They are neither emptiness nor not-emptiness **at the same time**, nor are they not-emptiness*

*and not-emptiness; They are neither empty, nor real, neither expressible in words nor impossible to express in words (23); (...) It is not calm and extinct, nor is it unpeaceful and unextinguished; It is neither calm and unquiet **at the same time**, nor is it extinguished and unextinguished (43).* In the cited texts, which are commentaries on the Sutra, attention is drawn to Nagarjuna's repeated remark that experiencing different ways of manifesting objects cannot take place at the same time. Nagarjuna knows what he is talking about. He knows Sunyata from personal experience and not from texts and stories. It is not possible for the mind to experience worldly truth and ultimate truth at the same time. The mind can only experience one reality at a time - it cannot be in both Sunyata and Samsara at the same time. He cannot see things with properties and at the same time things without properties. He cannot experience a reality in which time exists and at the same time a reality in which time does not exist. This is mentally impossible. This knowledge is the basis for understanding unconditioning and non-duality. It is impossible to perceive an object with and without a Buddhist form at the same time. Knowing that an object appearing with a form is an illusion and its true image is only the lack of form, one can describe the object by giving all its possible states. For example, generalizing that form and Emptiness are the same. This is not equivalent to saying that they are seen simultaneously at the same moment. "Form and Emptiness are one" is a description of the knowledge one has, not a description of the state of a actually existing object. Nagarjuna has seen things in Sunyata and knows that tranquil and non-peaceful do not occur at the same time, they are neither emptiness nor non-emptiness at the same time, nor existence and non-existence at the same time. Seeing in Sunyata, he did not see samsara, he did not see form, but he also did not see Sunyata (this means that he did not see anything called Sunyata). He could not say that while in Sunyata he saw existence and non-existence at the same time, or emptiness and non-emptiness at the same time. However, after leaving Sunyata, when he was already in the commonly experienced conventional reality, he could say that emptiness and non-emptiness are one. Knowledge about objects - they are empty and at the same time not empty - is not a contradiction.

(530) Arya Nagarjuna, *Treatise on the Ten Steps*, translated by Hisao Inagaki, Kanzen, chapter XVIII(4): *"By practicing in accordance with the teachings, you can put an end to your evil passions; **by giving of light, you will achieve heavenly vision. By giving of music, you will receive heavenly hearing in return; By donating vehicles you will gain the power to travel***

wherever you want in complete freedom." I am sure that Nagarjuna would agree with me and agree to develop the practices described for Bodhisattvas: **by giving of fragrances, you will achieve heavenly smelling. By giving of flavors, you will receive heavenly flavors in return. By giving of touching you will achieve heavenly touch.**

(529) Author *Nagarjuna's Madhyamaka, philosophy or therapy?* Krzysztof Jakubczak, quoting Nagarjuna's claim (p. 183): "*There is nothing that distinguishes samsara from nirvana. There is nothing that distinguishes nirvana from samsara.*", interprets it as follows: "*This statement does not mean, as has often been believed, that samsara and nirvana are identical, that is, that they are the same thing, but that they are the same, that is, they have identical nature – emptiness.*" Buddha taught two truths: worldly and ultimate. Worldly truth concerns the commonly experienced conventional reality, while ultimate truth concerns the reality of Sunyata. The ultimate truth is transcendent to the worldly truth. The difference between these two truths is the way an object manifests itself in two realities. In the commonly experienced conventional reality, the object is visible with its Buddhist form, while in the reality of Sunyata it is visible without concepts and time, as devoid of this form. This is a huge difference - it is a **qualitative difference**. And it is this qualitative difference that is the source of the diversity of the natures of both realities. Qualitative difference is also the sine qua non of transcendence. While it can be assumed that nirvana has the nature of emptiness, it cannot be said that samsara has such a nature. This is tantamount to saying that commonly experienced reality is visible without form, which is untrue. Two truths describe two realities. In two realities, objects manifest themselves in different ways. The way an object appears creates its nature. **Therefore, samsara and nirvana have different natures.**

(528) Sunyata is not a concept but is a visual reality. Nagarjuna: "When one sees [that everything], like man created by magic, is empty (*vivikta*, Tib. *dben pa*), one achieves nirvana"; and further: "How does complete knowledge come about? By seeing dependent arising." (Krzysztof Jakubczak, *Nagarjuna's Madhyamaka. Philosophy or therapy?*, p. 182.) The author correctly interpreted Nagarjuna's thought: "For the Madhyamika, nirvana is, as we conclude from the above quote, the result of the act of seeing (Tib. *lta*, Skr. *darśana*) as a special kind of direct intuition, the object of which is the emptiness of things."

(527) According to G. W. Leibniz's extended principle of identity, in the reality of Sunyata two different objects are the same. Wood and stone are identical. The grass and the sky are identical, the bicycle and the spoon are identical. And that's how they are visible. All visible things are identical because they are not differentiated by properties. They are oddities. It is an extraordinary sight and a delightful experience to see things that are no different from each other. Seeing people who are no different from each other - and **no different** from things.

(526) **Application of the principle of identity of indistinguishable objects by G. W. Leibniz in the Sunyata.** The statement "Two objects are identical if they have the same properties" would actually need to be extended in the Sunyata, given that objects are devoid of properties. If we assume that the lack of property for two different objects has the same required value, then we can simplify the theorem: "Two objects are identical if they have the same value assigned to the concept of property." The principle of identity of objects due to the same value assumed by their properties is preserved. In this case, the value assigned to the concept of "ownership" is zero for both items. So it's the same. Objects, regardless of their properties in commonly experienced conventional reality, are identical in Sunyata reality. So we can confidently confirm: wood and stone are identical. Wood and stone manifest in the same way, as having no property and are therefore not differentiated, although their physical appearance remains unchanged. G. W. Leibniz's theorem should therefore be supplemented to a new form: "Two objects are identical if they have the same properties or no properties at all", or "Two objects are identical if their properties have the same value.

(525) **Informenon** (visible in the reality of Sunyata), is located between phenomenon and noumenon in the ontic hierarchy of things. (I am not introducing a new and unnecessary concept. The things visible in the Sunyata, devoid of Buddhist form, i.e. concepts and time, have not had a name so far. *Informenon*, meaning formless in Latin, is a natural choice here.)

(524) Is the so-called Is computer-generated virtual reality a different type of reality? **Why don't illusions create new realities?** The commonly experienced conventional reality is characterized by its own nature, which is created by the way objects and events appear in it. In virtual reality, the mind has the illusion of being in another world, but the way it experiences the new world does not change - the way the displayed images of objects and events

appear does not differ from the way real objects appear. Here and there, objects are visible together with their properties and are subject to the passage of time. The mind is only slightly misled by presenting other circumstances of functioning - it becomes illusioned. However, an illusion cannot be used to change the way the mind functions, e.g. to turn off the awareness process. Illusion has no potential for qualitative change. So the so-called computer-generated virtual reality is not a different reality from commonly experienced conventional reality. At most, it may be a different kind of reality.

(523) **The indescribable nature of Sunyata's reality.** Objects in commonly experienced conventional reality are consciously perceived together with concepts and a sense of the passage of time. This way of perceiving creates, all the time, the nature of this reality. We are not aware of this nature because we have been immersed in it since birth and it is something obvious to us. You can see that it exists by experiencing a different nature of a different reality. Objects in Sunyata's reality are perceived in a different way - they are devoid of concepts, the sense of time passing and have greater reality. This way of manifesting objects, caused by the inactivity of the awareness process, creates a new, qualitatively different nature, specific to this reality. This nature is indescribable, just as the nature of commonly experienced conventional reality and, for example, the nature of sweet taste are indescribable. It can only be known through direct, individual experience. We can talk about crystallinity, eternity, uncertainty, but these are only approximations - after all, the nature of reality is not even an impression. It is part of the experience of this reality, its immanence.

(522) For today's philosophy to exist, it needs a transcendent element - a **really existing** transcendence. Then psychology, sociology and linguistics will become highly insufficient to describe the world. This condition of philosophy is provided by Sunyata and the reality of Sunyata with its **indescribable** nature - beyond the possibility of experience in conventional reality. Really existing transcendence. Its real existence should be emphasized here, and not the existence of only the concept of transcendence, such as the concept of God. This provides philosophy with its much-needed *raison d'être*, the sense of its existence. And this is in its purest form.

(521) Sunyata - freedom from sense of terms!

(520) The mind in Sunyata continues to make existential judgments about things that come into view. The subconscious treats the things visible in Sunyata as real things, subjecting them to analysis and description (concept). In Sunyata, the subconscious does not experience things that are strange, fantastic, etc. These are things known to it from conventional reality - they are not a source of cognitive dissonance. If the mind, deprived of the process of consciousness, experienced things or events whose appearance or behavior was alien to it, and whose properties were unknown to it, then after leaving Sunyata it would be aware of them. On the contrary, the mind finds itself in familiar circumstances and remains calm.

(519) What is an subject? Is the mental construction of the subject a process of identification that is a derivative of the process of awareness, or is it formed in the subconscious and only when fully formed is it made conscious?

(518) Sometimes I wonder whether to use the language of philosophy or better the language of psychology, sociology or linguistics to describe a specific phenomenon. Does philosophy still exist?

(517) **The process of identification.** I first observed the occurrence of the phenomenon of identification during deep awareness while shifting one leg to another. While sitting in a chair, the body changes position and arrangement of body parts many times. It is most often involuntary and rarely realized. However, when we are careful, we can observe the mechanism of this process, including the phenomenon of separating awareness from identification. The awareness of shifting one leg to another takes the form "there was a shifting of one leg to another." After awareness, there is an impulse to identify the action with the inner conscious self - "it was I who did the shifting." I later tried to reconstruct the time that passed from awareness to identification with a stopwatch. It appears that the speed of response to the onset of awareness may vary depending on the situation. During quiet sitting, identification occurred approximately 0.05 seconds after awareness. My mind needed no more than 0.05 seconds to activate the process of identifying the inner conscious self (I was the one who made the movement) with the movement I had already observed and realized. Interaction with the environment may take place unconsciously or consciously with identification. Is a long-term state of awareness without identification possible?

(516) **"The Emptiness is also Empty."** This statement should be supplemented. "Emptiness is also Empty" means that in the reality of Sunyata, Emptiness is also formless. An object, in conventional reality, has a form. In Sunyata it loses this form and becomes Empty. So we can say that the object is Empty because it has been devoid of form. It exists as a thing without property - commonly known as Emptiness. In Sunyata the object is Emptiness. In order to say that the Emptiness is also Empty, the Emptiness would have to be deprived of its form, i.e. something it no longer has. If something has already been deprived of form once, you cannot deprive it of form again of something that no longer has form. The only thing left after depriving an object of its form is the concept (Emptiness) in conventional reality, in the mind that becomes aware of the previously experienced Emptiness. Knowing that concepts do not exist in Sunyata, the Emptiness of Empty, in this case concepts, must therefore be nothingness. The statement "Emptiness is also Empty" should be understood to be nothingness. You can also go another way: Emptiness is also Empty - Empty Emptiness is also Empty - Empty Emptiness of Emptiness is also Empty - Empty Emptiness of Empty Emptiness is also Empty and so on...

(515) "Emptiness is as devoid of essence as a pot, a banana, or a daffodil. And if there were no pots, bananas or daffodils, there would be no emptiness," wrote Stephen Batchelor in his book "Buddhism Without Dogma" - but he did not convincingly explain why? So why, if there were no objects, would there be no Emptiness? Buddha taught two truths; worldly and absolute. Worldly truth describes objects and phenomena manifesting in the commonly experienced conventional reality, while absolute truth manifests itself in the reality of Sunyata. These truths are inextricably linked. They are two sides of the same coin because, in a certain generalization, they refer to the same object referent. Generally speaking, one truth differs from another in the way objects manifest themselves. In commonly experienced conventional reality, objects manifest with Buddhist form, but in the reality of Sunyata they are devoid of this form. In conventional reality the object has properties, but in Sunyata's reality it is devoid of properties. We are always talking about the same object, which manifests itself in two different ways depending on the reality in which it is observed. We can imagine an old monk entering Sunyata in a Tibetan cave. The object he sees in front of him, e.g. a bowl of rice, is first visible as a clay vessel filled with rice, but a moment later it becomes something that the monk does not recognize because it is deprived of its property. It's always the same bowl of rice. If there were no rice bowl in

conventional reality, there could also be no emptiness or rice bowl that was not recognized in Sunyata reality. Conversely, if there were no emptiness, i.e. a physically existing object without properties, there could be no Buddhist form, i.e. the sight of an object having properties. Form and are inextricably linked. And even - they are the same. It is true that they are not the same, as form and Emptiness differ in the way they manifest in their realities. But they are the same thing - they are the same bowl of rice. Being the same, form and Emptiness cannot be present at the same moment because the mind cannot experience two different realities simultaneously. If we additionally take into account that form and Emptiness are both Empty (in Sunyata both are Empty), then we can easily say that in the overall sense, i.e. ultimately, they are the same.

(514) Trying to find myself within myself, I find nothing. Who am I? I am not thoughts that come and go. In Sunyata the mind is devoid of them. I am not emotions that dissolve on their own when thoughts go away. In Sunyata the mind is devoid of them. I am not the inner conscious self that dissolves and annihilates in Sunyata. There is nothing in the mind to cling to. Ultimately, only the external world is visible in Sunyata, reflected in the mind as in a mirror. Who am I? Inside myself **I am** the outside world.

(513) **Eyewitness in Sunyata.** It is not pure sensory information coming from the organ of vision, but also a product of processing this information. Eyewitness in Sunyata is related to subconscious conception - with subconscious giving of properties, and with existential judgments. The content of intuition remains unconscious.

(512) **Time as a derivative of subconscious existential judgments.** The time experienced in commonly experienced conventional reality is the awareness of the results of measuring the distance between subsequent subconscious existential judgments. Existential judgments are generated continuously in the subconscious. The mind checks whether the objects visible in the field of vision still exist. The frequency of existential judgments is over 18 per second so that the continuity of the sense of reality is observed. The sense of time passing is only the awareness of distances measured by existential judgments in the subconscious. Time is realized in response to a question about the passage of time, e.g. how much time has passed between two events. However, there is another kind of felt presence of time. It is the intuitive sense of the passage of time - the ever-present immersion of the

mind in time. This sense of time passing is present even when the conscious part of the mind is filled with other content, for example when choosing purchases in a hypermarket. It is felt as a constantly present background. However, the background is an illusion. The sense of time passing is related to an object - it is an emotion connected to concepts, and specifically to the properties of the object. Ultimately it is the property of the item. It is the realization of the results of subconscious measurements of the distance between subconscious existential judgments analyzing objects present in the field of vision. It is a derivative of the existence of unconditional subconscious existential judgments. The connection between the sense of time passing and the concept and the process of awareness is obvious. When the awareness process is inactive, the sense of time passing completely disappears (as it does in the reality of Sunyata). A change in the level of mental activity and the associated acceleration or deceleration of mental processes, including awareness and understanding, accelerates or slows down the subjective sense of the passage of time. The sense of time passing is a combination of awareness and the micro-emotion it triggers. The realization of the result of measuring the distance between unconditional subconscious existential judgments, in its rationalized form, generates the micro-emotion of time. Consciousness and emotion coexist at the level of intuition. However, they do not exist on their own, but are related to objects in reality (the objects do not have to be visible; awareness of their presence is enough). The lack of the awareness process in Sunyata is related to the absence of ownership of objects. This also means the absence of the micro-emotions of time. Time as a derivative of unconditional subconscious existential judgments does not exist independently and independently of objects. Objects without property (things in Sunyata) are also devoid of time.

(511) The emergence of the process of identifying awareness of the conditional judgment of the subconscious existential judgment with the inner conscious self is slightly **delayed** in relation to the moment of emergence of awareness of the judgment. This delay is small, on the order of a fraction of a second, and is only observable with sustained attention. (This delay is observed in relation to each identification process, e.g. when raising a hand, when changing one leg to another, etc.)

(510) **Simultaneity as a necessary condition for subconscious existential judgment.** A subconscious existential judgment in the process of awareness is commonly perceived as conscious. The statement "the object

exists" is considered a conscious confirmation of real existence - the most direct contact with reality, confirmation of the conscious presence of the relationship between the subject and the object. These expectations are an illusion. In order for an existential judgment to be a conscious judgment, all the circumstances necessary for such a judgment would have to be present **simultaneously** in the conscious part of the mind. And that's not happening. Information regarding all properties of an object and all other circumstances necessary to make an existential judgment are not present in consciousness at the same time. **Simultaneity and scope** are important here (all needed). If the information was not present at the time of the court's decision, it would not concern that specific decision but another, subsequent one. It is difficult to even imagine the presence of all information in consciousness and a conscious existential judgment that processes this huge amount of information. The appropriate conditions for the simultaneous presence of all the circumstances needed to make an existential judgment exist in the subconscious. And this is where existential judgments take place, the judgments of which are then made aware of. For the unconditional subconscious existential judgment, this awareness takes the form of a sense of the reality of the existence of an object. This also applies to conditional subconscious existential judgments, the judgments of which are made conscious in the form of a message along with the impulse to identify the inner conscious self with the judgment - "the car exists", "I see that the car exists."mpulse , e.g. when raising a hand, when changing one leg to another, etc.)

(509) **Unconditional subconscious existential judgment.** Confirmation of the reality of the existence of the world appearing to the mind is carried out by subconscious existential judgments. Existential judgments are based on the repetition of information provided by the senses, which is then compared with patterns in memory resources. An object that is repeatedly recognized as a car with properties and concepts assigned to it is classified as a really existing object. The components of an unconditional subconscious existential judgment are 1) recognition of the object and 2) repetition of its presence. The object has been recognized as a car (properties have been assigned to it) and is present in the field of view for several sampling times (if the car drives away during this time, the mobility property becomes visible) - the immutability of the recognition situation is confirmed. Through a series of subsequent acts of recognizing an object, a subconscious existential judgment becomes possible, which is a confirmation of the presence of the

object in all sampling. (Concept takes place in the subconscious.) Anticipating the presence of the recognized object in future sampling completes the process of forming an existential judgment. **The information processing process takes place in the subconscious and is not subject to conscious awareness. Only the judgment itself is subject to awareness.**

The existential judgment contains an element of repetition. It involves multiple sampling of the image of an object. If, after sampling, the recognized object is still present in the field of view, an existential judgment can be made. Based on the results of many samplings, the mind creates the content of a subconscious existential judgment, the referent of the concept of "existence". This designation takes the form of a subconscious belief. The belief prepared in this way is "attached" to the properties of the object visible in the field of vision. All objects in the field of view have certificates of their real existence. The judgment of an unconditional subconscious existential judgment is a concept, or more precisely, a property of an object - it creates its reality. The so-called the reality of reality is only a generalization and we should talk about the reality of the objects that create this reality. Objects existing in consciousness manifest together with their reality. The unconditional subconscious existential judgment becomes conscious along with other properties of the object. The awareness of the properties of objects is not influenced by other contents appearing in the awareness processes. For example, the properties of tea bags in the visual field are independent of the conscious performance of the action of selecting the type of tea. It is similar with the unconditional subconscious existential judgment, which, as we already know, is a property of the object. The frequency of subconscious existential judgments must be high enough to ensure a continuous sense of reality. A frequency of at least 18 individual existential judgments per second seems to be sufficient. Cascades of unconditional subconscious existential judgments create an uninterrupted, constant sense of the reality of the existence of objects. The description of the sense of reality of the existence of objects would be incomplete if it did not include micro-emotions. The realization of an unconditional subconscious existential judgment is associated with the creation of the emotion of existence. This micro-emotion is constantly present along with the activity of awareness processes. And it disappears when these processes cease to be active. There is no conscious sense of reality present in Sunyata's reality. When the process of awareness is interrupted, concepts and properties cease to be present, including the property that is the judgment of an unconditional existential judgment. In Sunyata's reality, the awareness process is inactive, but the mind witnesses

the existence of things. The mind sees and hears, but without awareness of what it sees and hears. This residual perception creates a reality that is all singularity. What the mind sees cannot be non-existence, it is therefore existence. The evidence of the experience of existence is the unconditional subconscious existential judgment. Its presence and functioning is evidenced by the behavior of the mind during the experience of Sunyata, when, in the inactive state of the awareness process, the mind is still in a state of interaction with the environment, controlling not only internal processes but also events occurring in the field of vision. In this state, the processes of understanding and pronouncing a subconscious existential judgment take place in the subconscious. In the subconscious mind, the mind recognizes objects in the field of vision and assigns properties to them. In Sunyata, objects look and behave predictably - people walk, cars drive. Nothing is perceived that deviates from the norm. If it were otherwise, the subconscious mind would send warnings about not recognizing objects and events appearing in the field of vision. A situation in which the mind did not recognize objects would be a critical situation, and the subconscious would generate appropriate warnings about the occurrence of a safety-threatening situation. And that's not happening. The mind remains calm. After emerging from Sunyata, the mind becomes aware of what happened during the experience. If the objects were not recognized then after leaving Sunyata the mind would be aware of them. After emerging from Sunyata, the mind not only realizes that it has seen objects, but also that these objects existed. This would not be possible without the presence of the subconscious existential judgment in Sunyata. In Sunyata, an unconditional existential judgment **is active in the subconscious**, constantly giving the properties of existence to things present in the field of vision. This is the same subconscious existential judgment that in commonly experienced conventional reality is brought to consciousness into a conscious existential judgment.

(508) The conventional, conscious existential judgment "the car exists", "the car is", is only apparently a judgment without predication. In this approach to the existential judgment, the properties of the object of the judgment are **perfectly known** to the mind and related predicate judgments co-occur in the subconscious: "the car is... red", "the car is... metal", etc. The object of the existential judgment never exists in the mind as an object without properties. The existential judgment is never the judgment "the car is." In the existential judgment "the car is", all properties of the object of the judgment are co-present. "The car is **red**", and this is because the red color that cars are

painted in has been recognized. "the car is **metal**", and this is because the properties of the material from which it was made have been recognized. "The car **used for driving** is" because its property of mobility has been recognized, etc. The existence of "The car is" was confirmed because its properties were recognized, compared with the model and classified as existing. An object exists because it can be recognized through its properties. Things are also interesting with the verb "is", which also multiplies concepts. The conventional existential judgment only appears to be predicate-less. And only apparently it is, as the classics would have it, "a direct, signless cognitive act connecting us with reality."

(507) All types of existential judgements are **subconscious** existential judgements. The observed form of these judgements is merely the consciousness of subconscious existential judgements.

(506) Time is an immaterial, intersubjective subject. It is inextricably linked with the process of becoming aware. It disappears with the cessation of this process. (Time is the realization of measuring the distance between successive subconscious existential judgments.)

(505) **Higher sens of reality.** Can the sens of reality of an object's existence in the commonly experienced conventional reality be different? We do not observe different degrees (intensities) of the sens of reality of objects in the commonly experienced conventional reality. Sens of reality seems to be connected with existence. An existing object is real, while an object that does not have reality - is unreal, it does not exist at all. There is no gradation of sens of reality. The same is true in the reality of Sunyata, where a thing cannot exist in a more or less real way. However, one can notice the existence of differentiation of the degree of reality in relation to different realities. Thus, the sens of reality of Sunyata's reality is greater than the sens of reality of commonly experienced conventional reality. Someone who has not experienced the reality of Sunyata cannot imagine what a higher sens of reality looks like (this is a peculiarity). The sens of reality of Sunyata is characterized by a greater intensity of existence. This is caused by the lack of awareness processes, and therefore the lack of concepts and time. Sens of reality is not polluted by a set of concepts, properties, and a darkening time filter attached to its image. The flow of events is more free. Objects are not attached to their history, past and future, their mutual connections and associations related to them. Therefore, sens of reality is seen as more pure.

Crystalline. The lack of awareness process and the associated lack of conceptualization causes greater purity of the seen reality. This is a greater sense of reality of existence. This is a **higher** sense of reality.

(504) Can a spoon be both clean and dirty in Buddhist philosophy? Those who have not experienced Sunyata sometimes wonder how it is possible that in Buddhism something can be both clean and non-clean at the same time. The answer is very simple. For example, a spoon can be both clean and non-clean. Which is not synonymous with the dualism of clean-dirty. Even in Buddhist philosophy, a spoon cannot be both clean and dirty at the same time. However, clean and non-clean are quite possible. There are two types of truths taught by Buddha. This is the truth of the commonly experienced conventional reality and the truth of the reality of Sunyata. In each of these realities, the spoon looks different. In conventional reality, a clean spoon is perceived by the conscious mind as clean, i.e., it has a property which is its cleanliness. However, the same spoon at the same time in the reality of Sunyata, in which there is no Buddhist form, does not have any properties, so it cannot be clean, so it is non-clean. Since in each of these two realities it is the same spoon, one can say that the spoon is both clean and non-clean at the same time. In Buddhist philosophy, the world is seen holistically, so the description of the spoon must also be holistic, i.e., as it is in all its manifestations. Similarly with a handsome man who can be both tall and non-tall at the same time. But it is not true that he can be both tall and short at the same time. Contrary to appearances, Buddhist philosophy is not internally contradictory.

(503) Sunyata is transcendent. What distinguishes transcendence from immanence is a **qualitative** difference. A great example of this is Sunyata, which is transcendent. In meditation aimed at stopping thinking, the mind experiences a quantitative change over time, which is deeper meditation and an increasingly perfect state of non-thinking, until it completely stops. The number of thoughts per unit of time changes from a thousand to zero. This is a quantitative change. The reduction in the number of thoughts and the readiness of the mind to produce them is a continuous process with a constant character within one universally experienced conventional reality. The change in the number of thoughts that appear is not accompanied by a change in the way of seeing, a change in the way objects are experienced. The mind still perceives the surrounding world in an unchanged way. It is still in the mode of awareness, ready to create concepts. If a thought appears,

objects have a Buddhist form, properties and concepts are present, and all this is immersed in time. This is an immanent process. Nothing more changes except for the quantity and intensity of thinking within the same reality. For the mind to experience transcendence, a qualitative change must occur. A powerful impulse that changes everything is needed for this. This “everything-changing” impulse is the switching off of the awareness process. This is a sudden change. The dynamics of this change are large, the process of transitioning to the state of Sunyata lasts about one second. From this moment on, nothing is as it was a moment ago. This is a **qualitative** change. The change is all-encompassing. The mind sees, hears, but is not aware of what it sees and hears. The mind sees everything differently. It does not recognize objects, does not differentiate their properties, does not judge anything, does not possess any knowledge about objects and about the world. Switching off the awareness process is the cause of changing the way reality is perceived. Reality is now seen as unconditioned, its nature changes. The qualitative change can be seen as a change in the nature of reality. It now has a different taste, a different smell, a different consistency and crystalline space, higher reality and complete lack of time. The absence of concepts being the cause of unconditioning changes the way of seeing. Unconditioning is caused by this change, changing the way objects are perceived, which from now on being undifferentiated are not in any way related to each other. Stopping the awareness process causes conceptualization to disappear. Objects do not have their properties, their history or their place among other objects. They are not related to anything they are not conditioned by anything. They are not what they were. Objects devoid of concepts do not create dualisms. Since there is no concept of “large”, automatically there is no concept of “small”. Reality is unconditioned and free from dualisms. The reality of Sunyata is a reality transcendent to the commonly experienced conventional reality.

(502) **Sunyata is a natural state of mind.** Sunyata is not a mental construct of any kind. It is not a newly created state of mind. It is not a developed new ability or skill. It is a natural state of mind in which the conscious part of the mind is inactive.

(501) **The sens of reality** of experienced reality is the product of an uninterrupted sequence of unconditional subconscious existential judgments. What is the frequency of these judgments to obtain the effect of continuity of the sense of reality? Based on the sense of sight, for which obtaining the

effect of continuity is approximately 18 frames per second, it can be assumed that these are at least 18 unconditional subconscious existential judgments per second.

(500) **The unconditional subconscious existential judgement** does not require the question and awareness of the subconscious existential judgement. It is generated automatically and continuously in the subconscious. The sense of reality of experienced reality is the product of an uninterrupted sequence of unconditional subconscious existential judgements.

(499) **Conditional subconscious existential judgment.** A contingent subconscious existential judgement occurs when there is a consciousness of a subconscious existential judgement, e.g. "this glass exists". A contingent subconscious existential judgement occurs when there is a conscious judgment that answers the implicit existential question "does this glass exist?". The conditional existential judgement takes the form of a conscious judgment of the subconscious existential judgement.

(498) The existential judgment, which has hitherto been regarded as a form of awareness, turns out to be a false construction. There is no conscious internal or external existential judgment. There is only a **subconscious existential judgment**, the judgment of which is then made aware. And it is then subject to a process of identification of the inner conscious self with its judgment. In Sunyata, there is no process of identification with the subconscious existential judgment.

(497) The process of awareness of content produced in the subconscious is linked to the **process of identification**. In meditative mindfulness, a slight (on the order of a fraction of a second) delay can be observed between awareness and identification of the inner conscious self with the realised content. For example, when lifting a glass of orange juice to the mouth, the movement of the glass towards the mouth is first visible, and only afterwards does the impulse of identification of the inner conscious self with the action performed appear in the mind - "I am the one who lifts the glass - the glass is lifted by me - I am the one who wants to lift the glass at that moment - the glass is lifted because I am the one who needs to lift it".

(496) The very general division of the mind into consciousness and

subconsciousness is not true. In the Sunyata, it is precisely seen that consciousness does not exist. What we call consciousness is really only a **process of awareness**. All mental processes hitherto attributed to consciousness take place in the subconscious and are then subject to the process of realisation.

(495) A new, more profound definition of existence, which takes more account of the process of the world's appearance to the mind: **existence is a non-conceptualised eyesight, based on a subconscious existential judgement**. In this definition, the eyesight can be replaced by any other sense. Existence can also be evoked by only one of the senses, for example by hearing - this would then be hearing without conceptualisation, smell (smelling without conceptualisation) or touch (touching without conceptualisation). As well as taste (tasting without conceptualising).

(494) What I have so far observed in Sunyata interpreting as purity and crystallinity turns out ultimately to be a higher sense of reality. The sense of reality of Sunyata is **higher** than the sense of reality of commonly experienced conventional reality.

(493) Existence in Sunyata reality is an existence with a degree of sense of reality **greater** than in commonly experienced conventional reality. The sense of reality of existence in Sunyata is seen to be more tangible, more material and substantial, clearer, more direct, closer (more accessible) and more pure. This is due to the absence of elements that contaminate the mental image of reality, terms, properties and time. Terms and time introduce **distortions** into the mental image of reality that slightly blur this image. The mind is forced to process not only the image but also terms, including time. This seems to be an additional, significant burden and results in a reduced sense of reality. The occurrence of a greater sense of reality of Sunyata is a singularity and has no equivalent in the commonly experienced conventional reality. And besides that, it's unearthly cute.

(492) The image of the world is discontinuous because perception itself is quantized. Receptors send information in a quantized way (sampling) - the image of the world is built from successive unitary information. Mental processes are also quantized. In this approach, existence is the anticipation of the presence of things in the field of vision with subsequent sampling. It is quantized.

(491) Sutras describe a bodhisattva on distant planets in the Universe, who leads to Enlightenment the living beings there through **smells**. Sunyata can also be experienced through taste, hearing or touch, and of course through sight.

(490) Who said that art should be easy, simple and pleasant? True Art is neither easy, nor simple, nor pleasant.

(489) For a conscious existential judgment to take place in consciousness, all the evidence and circumstances on the basis of which the judgment will be issued would also have to be present in consciousness at the same time. And this does not happen. Conscious existential judgment does not take place on the basis of existing evidence and circumstances in consciousness. The mind cannot be aware of **all the circumstances** that are necessary for issuing a verdict of existential judgment (properties of the object, its all connections, its history, etc.) at the same time. Existential judgment (subconscious existential judgment) takes place in the subconscious on the basis of existing evidence and circumstances in the subconscious. And only the awareness of the verdict of the subconscious existential judgment appears in consciousness.

(488) The designatum of the concept of existence is unconscious existence, specifically sight without the presence of concepts.

(487) Formulating the definition of existence in the context of its awareness is visible in Jacques Derrida's grammatology. Jacques Derrida, examining existence, deconstructs the concept of existence and, indirectly, the way of experiencing it through awareness (awareness of the concept). The concept is related to his awareness. Jacques Derrida's conclusion about the elusiveness of existence is in fact a statement about the elusiveness of the concept of existence and, consequently, the elusiveness of the awareness of existence. In the reality of Sunyata, existence is present without the use of concepts, in its pure form - through intuition. Existence is visible before it is conscious. The very experience of real existence (i.e. the referent of the concept of existence) is non-conceptual. It is an unconscious existence (which is based on a subconscious existential judgment). Jacques Derrida, not taking into account the fact that he deconstructed the awareness of the concept, not the referent of the concept, not the existence itself - he did not actually kill ontology, but at most linguistics. By deconstruction, existence can

only be studied as a concept. The experience of real existence, i.e. the **referent** of the concept of "existence", is beyond the reach of Jacques Derrida's deconstruction. This referent is unconscious existence, i.e. intuition without understanding. Existence is beyond the reach of grammarology.

(486) In the commonly experienced conventional reality, existence appears through awareness. In the reality of Sunyata, existence manifests itself through pure seeing (without awareness).

(485) Existence cannot be subjected to deconstruction, as Jacques Derrida wanted to do, because existence is present without the involvement of concepts. Jacques Derrida only deconstructed the concept of existence. Existence itself is non-conceptual. It is existence that is not aware, which has a subconscious existential judgment as its basis. Jacques Derrida deconstructed the awareness of existence. **Mistakenly** identifying existence with its awareness. Existence is visible before it is made aware.

(484) Existence in Sunyata cannot be deconstructed due to the absence of concepts. Jacques Derrida, examining existence, deconstructs the concept of existence, and thus the way of experiencing (existence) through awareness (awareness of the concept). Examining existence through its deconstruction is ultimately only an exploration of its way of experiencing related to awareness. It is not an examination of existence itself (existence is present beyond awareness). Jacques Derrida's conclusion about the elusiveness of existence is actually a statement about **the elusiveness of the concept** of existence and, consequently, the elusiveness of awareness of existence. Grammarology has a limited scope and can only be applied to existence in the commonly experienced conventional reality. It is not possible to subject existence in Sunyata to deconstruction, as there are no concepts there. In the reality of Sunyata, existence is present without the involvement of concepts, in its pure form - through seeing.

(483) Existence is tied to the anticipation of the presence of things (or phenomena) in the next emerging now. Ultimately, conscious existence is based on conscious traces of memory with an associated emotion of existence. Unconscious existence is linked to **subconscious anticipation** and relies on unconscious traces of memory without an attributed emotion of existence.

(482) The existential judgment is merely an awareness - an awareness of the **subconscious** existential judgment. If it were otherwise, all possible premises would need to be present in the consciousness at the same moment - at the moment of issuing the existential judgment. However, this doesn't happen, as at the moment of issuing the existential judgment, the premises are not brought into consciousness (what exists, what properties it has, why it exists, what the evidence of existence is, etc.). The conscious existential judgment is not a judgment. It is an awareness.

(481) Unconscious existence is seen in Sunyata. This is when the mind is unaware of the existence it is eyewitnessing. **The basis of unconscious existence is subconscious existence**, which is confirmed by subconscious existential judgment. Subconscious existential judgment is realized in commonly experienced conventional reality in the form of conscious existential judgment. In contrast, in Sunyata reality, subconscious existential judgment is not realized and remains in the subconscious in unconscious form.

(480) Jacques Derrida believed that existence is ambiguous and therefore elusive. This may be the case if we try to label it based on grammatology. However, in Sunyata, which is **non-verbal**, existence is present in its pure (without the involvement of concepts), eyewitness form. (It can also be grasped by hearing, taste or touch).

(479) The conscious inner self is identified with emerging thoughts and emotions. However, these are only its most perceptible manifestations. The actual conscious inner self is located deeper. It is the predilection for the appearance of thoughts and emotions. When we reach a state of non-thinking during meditation, the conscious inner self is still present. It is a **state of readiness** for thoughts to appear. Despite the fact that thoughts do not appear at that time, the structure that makes these thoughts aware is still active, only that it refrains from realizing them at that moment. This predilection can last for any length of time and we may not even be aware of its presence. It is only removed by entering Sunyata, which finally shuts down the entire mechanism for the appearance of thoughts, the system used to realize them. The conscious inner self is the very predilection for the appearance of thoughts and emotions. Thoughts and emotions are merely manifestations of the inner conscious self, not itself.

(478) The basis of unconscious existence (Sunyata) is subconscious existential judgment.

(477) The moment of getting rid of the inner conscious Self is spectacular. The mind ceases to perceive the world through its subjective structures. It ceases to relate everything to itself - it sees the world devoid of subjective causality. It cannot interact with it in any way. He can no longer do anything - **he can only look!** He doesn't perceive others in his own way, doesn't give his own labels to others, doesn't recognize familiar forms and shapes in others. He is deprived of knowledge of the world. The world becomes unnamed, without ownership, alien. The world is seen *sauté* when the describing, conceptualizing mind does not interfere with its image. It is a fascinating sight. The very moment of getting rid of the inner conscious Self is like death and birth in one. It is a moment of transition. To the new, different, previously unknown. It's a critical moment - triggered by a qualitative change in perceived reality - to a space of different clarity, different taste, different texture, different nature. It's a cognitive moment - the mind sees a reality it has never experienced before, learns about a new, unconventional state of its own activity. And finally, it is a historical moment - nothing will be the same as it was anymore. The acquired personal knowledge of the true structure of reality, of the nature of existence changes the consciousness and understanding of the world. All this and much more is contained in this one moment. The moment of the great breakthrough. The moment of getting rid of (*śunja*).

(476) Although the paths to Sunyata may be different the very experience of it, or more precisely the experience of its nature, is already the same for everyone. The nature of Sunyata is unchanging and everyone will experience it identically. The path to Sunyata may vary in detail, but the main stages remain the same: calming the mind, getting rid of thoughts, getting rid of the inner conscious Self (getting rid of realization). The very moment of getting rid of (*śunja*) the inner conscious Self is so **spectacular** that it cannot be missed, cannot be mistaken for something else. The reality of *śunja* opens up before the eyes.

(475) Meditation aimed at the Sunyata experience is based on achieving and maintaining a state of mind in which no thoughts arise. This leads to a profound change in the way the mind functions. Once the mind is cleared of verbal thoughts, non-verbal thoughts become visible. In the course of

ordinary daily mind activity, non-verbal thoughts are obscured by more aggressive, "louder" verbal thoughts. Once they are dissolved, non-verbal thoughts are then graspable. They, too, need to be dissolved. One can stop at this point and celebrate a state of complete calming of the conscious mind (calming, but not yet shutting down). However, maintaining this state will not lead to Sunyata. It will only be a state of non-thinking - maintained for any length of time. The state of complete non-thinking is not yet Sunyata. Deepening this state will lead to an even deeper state of non-thinking and eventually to total mental dullness. This state of mind does not lead to Sunyata - Sunyata is not a state of dullness. Sunyata is a state of active mind. In order to enter the path that leads directly to Sunyata (for a qualitative change to take place), one must **"turn"** at some point. After clearing the mind of verbal and non-verbal thoughts, the non-thinking mind should be based on the breath - on the inhalation or exhalation, on the initial phase of inhalation/exhalation or on the final phase, on the pause after inhalation or after exhalation. This may seem strange, but the activity of the non-thinking mind is linked to the phases of the breath - the non-thinking mind behaves slightly differently in each phase. (For my mind, the most effective seems to be the pause after exhalation). A mind devoid of verbal and non-verbal thoughts should not be stationary - a stationary mind will lead nowhere - it can only continue to be stationary. Therefore, the non-thinking mind should be based on objects or sounds. For this reason, one should not meditate with eyes closed or in complete silence. Eventually, meditating with eyes closed and in a completely quiet room, one can base the non-thinking mind on the sounds of the breath or heartbeat (Sunyata experienced through hearing). The non-thinking mind based on objects gains specific activity. It gains similar activity when based on sounds. The non-thinking mind should rest on objects or sounds. The objects or sounds should flow freely through it. And this is already the real highway to Sunyata.

(474) Sunyata is not the cessation of the activity of the conscious part of the mind, but is the cessation of the process of realization. It is the halting of the realization of the Buddha-form. In Sunyata, the Buddha-form exists in the subconscious.

(473) Is the conscious inner Self the realization of the subconscious inner Self? Does the subconscious inner Self exist in the subconscious? Is the conscious inner Self what is formed through the process of realization and identification?

(472) The division of the mind into conscious and subconscious parts is conventional. All activity of the mind is located in the subconscious. What is called consciousness is merely a screen, selectively displaying content produced in the subconscious, which the subconscious has decided to make conscious. No mental processes take place in the so-called consciousness. Rather than singling out the conscious part of the mind, it would be more appropriate to talk about the processes of realization (identification) of subconscious content.

(471) The mind that experiences conventional reality is selective, centered around emerging thoughts - it is single-pointed. The mind in Sunyata is broad, panoramic and open. Embracing all incoming stimuli, not singling out any. Embracing everything is open to everything.

(470) Comparing the world experienced in Sunyata to a reflection in a mirror is incorrect. I used to use this comparison myself sometimes. It says that things in Sunyata are not objects but something as intangible as a mirror image. Which is a misunderstanding. If things in the reality of Sunyata were just reflections, they would have to be stripped of their materiality. And that's not the case in Sunyata - things in Sunyata are material things that realistically exist. Besides, objects that are reflected in a mirror are not deprived of ownership by the mirroring process itself. Mirror reflection does not deprive objects of Buddhist form, so it cannot be compared to Sunyata in this regard. Mirror reflection has nothing to do with the reality of Sunyata.

(469) The Buddha taught that there are two truths: relative and absolute. A tathagata has the ability to reside in areas of both (but not simultaneously). While residing in relative reality (conventional, with active awareness), he has knowledge to share and claims to perceive form as Emptiness. Which is not to say that at this point the Tathagata **sees (eyewitness)** form as Emptiness. He sees (eye) it as emptiness only in the absolute reality to which he already knows the way. One who has not seen Emptiness does not know what it really looks like. He can only imagine it. The tathagata already knows. And he has the right to claim that he "perceives" form as Emptiness. "Perceives" should be understood as "already knows what it looks like." The phrase "the Tathagata perceives form as Emptiness without excluding consciousness" should not be understood to mean that the Tathagata sees (eye) form as Emptiness even when he is not experiencing Sunyata. The Tathagata sees

reality devoid of form, or emptiness, only in Sunyata, when his mind is formless, undifferentiated and non-dual, i.e., devoid of realization-with consciousness excluded.

(468) Emptiness is also a form - the sutras are not wrong. Ultimately, everything the mind thinks about is form. Or more precisely - everything that appears in the conscious part of the mind is form. If the thought "emptiness" appears in the conscious mind, it will thereby create a form for the designator "emptiness." It is the conscious part of the mind that creates the form "emptiness." Therefore, if the mind is to stop perceiving form one must turn off its conscious part. And one way to do this is to maintain a state of non-appearance of thought. Although awareness is not thoughts, it is in some way strongly connected with them. Maintaining the state of non-appearance of thoughts creates the **conditions** for turning off awareness. Not consciousness of mind (because some people confuse that) but awareness.

(468) The meditator should not expect anything, because without knowing what Sunyata is like - he doesn't know what to expect anyway. However, the meditator's mind should **be kept ready** to experience it.

(467) The meditative state of non-appearance of thoughts, maintained even for a longer time, is not yet experiencing Emptiness. Non-appearance of thoughts is a state in which thoughts do not appear at all or very sporadically. Those that still appear sporadically are easily dissolved and... the mind still remains in the state of restraining thinking - in the state of restraining and dissolving thoughts. However, there is still awareness. It is a state in which there is still conscious inner Self. Prolonged maintenance of the mind restraining the appearance of thoughts is not identical with experiencing Emptiness. This is not yet Sunyata. Emptiness appears only when, during prolonged restraint of thinking, at some point the conscious mind closes - its shutdown and complete disappearance. Complete d i s a p p e a r a n c e. At this moment, the mind deprives itself of the function of awareness. It is a moment of extreme drama - the mind enters a state in which awareness is inactive. In which all senses are active, the subconscious functions, but - **the mind does not realize anything** - the mind normally functions in the world that it does not realize. Such functioning with inactive consciousness causes the creation of a new reality in the mind. It is a reality that is very real, having its own, specific nature. It is the reality of Sunyata and the state in which the mind finds itself is the state of experiencing Emptiness. Experiencing

Emptiness is associated with atrophy and complete removal of consciousness. It is not closing, regression of consciousness - it is its removal. Emptiness is not non-appearance of thoughts. Emptiness is lack of consciousness.

(466) Experiencing Emptiness (Sunyata) is not the same as merely lacking an inner conscious Self. Emptiness is a lack of consciousness, in which the lack of inner conscious Self is only one aspect of Emptiness. Others are lack of time, lack of ownership of objects, etc.

(465) **The nature of Sunyata is the same for everyone.** There can be no subjectivity in experiencing it. It cannot be conceptualized. It eludes all attempts at conceptualization. Only the personal experience of her is shared by all. Her nature will appear to everyone in the same way. All who have experienced Sunyata will gain the same Knowledge. Their Knowledge will be beyond the schools they are associated with, beyond all divisions and types of worldviews. Knowledge of Sunyata is unifying and unifying. The **nature** of Sunyata is always the same.

(464) **What is the difference between consciousness and awareness?** It is possible to have a state when the mind is awareness, but devoid of consciousness. The mind then sees reality, but is not conscious of what it sees - it does not know what it sees. It sees reality devoid of form. Something like a reflection in a mirror. This is what Sunyata is. Consciousness is part of the mind, just as subconsciousness is part of the mind. Awareness, on the other hand, is the state of the whole mind. When the mind is awareness then it does not receive any stimuli from the environment. When the mind is unconscious then it receives stimuli from the environment, but it is not aware of them - it does not know what the stimuli reaching it from the environment are or what they are about.

(463) There are as many ways to interpret Sunyata as there are Buddhist schools. However, in this diversity, one thing is unchanging, constant and the same for all. It is the nature of Sunyata itself. Its nature is the same for all, it is an element common to all schools. It is the foundation for every Buddhist. It is constitutive of Buddhist philosophy regardless of school or teacher. Although Sunyata lends itself to descriptions and interpretations, its nature is one and beyond understanding. The nature of Sunyata cannot be understood, cannot be imagined. It eludes all attempts at conceptualization. Only the personal

experience of her is shared by all who have come to know her. Her nature will appear in the same way to all who have possessed Knowledge. All those who have experienced Sunyata know the same thing. **Their Knowledge is beyond the schools they are associated with, beyond all divisions and types of Buddhism.** Their Knowledge is beyond the knowledge gained through meditation during the preparation period. Knowledge of the Sunyata is unifying and unifying knowledge. The Sunyata is one though many paths lead to it.

(462) Sunyata is experienced and evoked by sensory stimuli. Sunyata is not based on imagination, images, visions, visualizations appearing in the mind. **Imagination in Sunyata is completely inactive** just as the conscious part of the mind is inactive. No additional content related to sensory stimuli, no new images, illusions, delusions, fantasies, new worlds and new universes appear in the mind. There are no revelations or insights in Sunyata. Sunyata is based on sense stimuli that create a new kind of reality in the mind. These are the same stimuli that create the commonly experienced conventional reality. However, in the case of Sunyata, these stimuli are **devoided** (śunja - translated as devoid) of their realized component. This deprivation creates an entirely new quality in the mind, which is seeing a new reality. Visions and new worlds do not appear in the mind. The mind sees a new reality (or hears). This reality is as real as possible, just as the commonly experienced conventional reality is real. However, despite the same reality, the reality of Sunyata has a different nature, manifesting in a completely different way. In a completely different way, objects that are not realized manifest in it. They are completely devoid of knowledge of their name or purpose. Objects manifest themselves *sauté* - devoid of ownership and time. Expressed poetically - the other nature of Sunyata's reality is seen as having a different substantiality, a different tangibility, a different consistency. This reality is filled with a different ether, a different air, a space with a different transparency. This reality "smells" differently and "tastes" differently. The sensory stimuli, instead of the commonly experienced conventional reality, create a completely different reality. The reality of Sunyata.

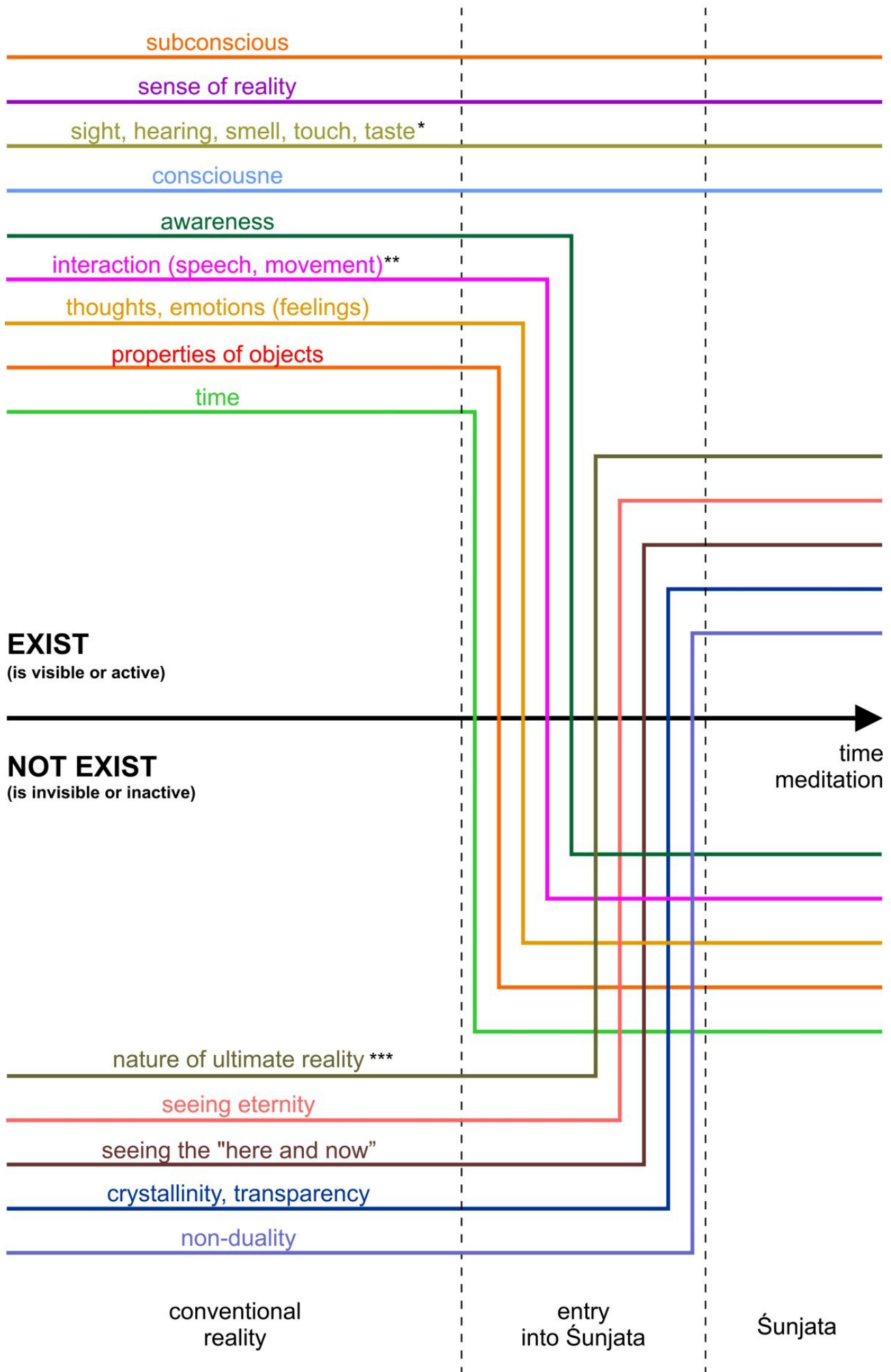
(461) You should meditate with your eyes open, then you will have the opportunity to see Sunyata. If you meditate with your eyes closed you will definitely not see Sunyata, but you can hear Sunyata. If you meditate with your eyes closed and in complete silence, then you will definitely not see or hear Sunyata, but you will still have the opportunity to feel Sunyata caused by

smell. If you have your eyes closed and your ears and nose plugged, you won't see Sunyata, you won't hear or smell Sunyata, but you can still feel Sunyata caused by touch. If you keep your eyes closed, nose and ears plugged and nothing touches you then you will not experience Sunyata. If you block all stimuli reaching your senses then you will deprive yourself of the opportunity to experience Sunyata.

(460) **Sunyata in motion.** In Sunyata, the conscious part of the mind including the conscious inner Self is inactive, while the subconscious is fully active. In this state, movement (e.g., moving one's hand) is impossible, as any movement activity requires an act of will-intention, which is a conscious act. The appearance of intention is the activation of the conscious mind, which consequently leads to the exit of Sunyata. It is impossible to perform movement when the mind is in Sunyata. On the other hand, it seems possible to experience Sunyata already while moving (e.g. walking). Many of us have experienced driving a car unconsciously, when the mind was occupied with thoughts unrelated to driving. The vehicle was driven subconsciously. It is therefore possible to perform a sequence of movements without the involvement of the conscious mind. Theoretically, therefore, it is possible to experience Sunyata while moving - while performing a movement controlled by the subconscious mind (for example, during a slow, monotonous walk). So far, I have not experienced Sunyata during movement.

(459) Changes during the ascent of Sunyata:

MEDITATION WITH ŚUNJATA



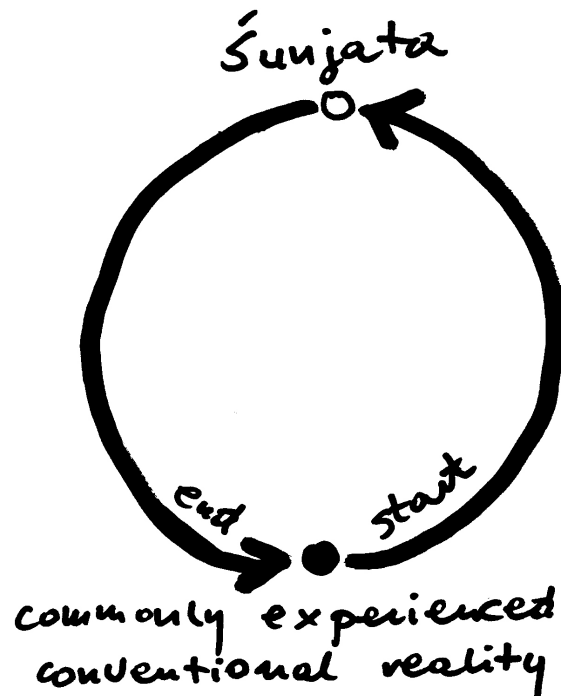
* as senses, not as signatures (concepts)

** pertains to movement initiated after entering Śunyata

*** one taste, emptiness, dao, wetness, brahman...

(458) **Unity in multiplicity.** Real things manifest the same nature in Sunyata. One of the characteristics of this nature is indeterminacy - they have no properties that differentiate them from one another. In this view, all things are a unity because of the feature of indeterminacy in their nature; at the same time, they are also a multiplicity because they are visible separately. They are visible in space, which is also indeterminate.

(457) Path of transformation:



(456) Thanks to the patterns formed and fixed in the subconscious, the verdict of existential judgment is formed. Repeated experience of the eyefulness (substantiality) of a real thing forms a "pattern of a real thing" in the subconscious. In the subconscious, is the real-existing thing already a concept? Yes. The recognition of conformity to the "pattern of the real-existing thing" triggers the microemotion of existence. The realization of the microemotion of existence is the confirmation of existence - as the verdict of the subconscious existential judgment in question. The realization of the microemotion of non-existence is the confirmation of non-existence - as the verdict of the subjective subconscious existential judgment. The mind being in Sunyata does not bring about the microemotion of existence. The eyeful of things in Sunyata is related to the verdict of the subjective, subconscious existential judgment. Although the verdict of the existential judgment is not realized, it is a key element in the subconscious mind's **interaction with the environment** (recognition of objects in the subconscious, control of the

environment).

(455) *For J. Derrida, existence is a question to be studied and understood in the context of the language and concepts we use to describe reality. According to Derrida, existence is not something that can be grasped directly and objectively* (in my view, existence is precisely something that can be grasped directly and objectively - in Sunyata, where the absence of the conscious mind, and therefore the absence of language and concepts, does not abolish existence. In fact, in Sunyata, existence is not conscious, but it is visible), *but is rather mediated by language and concepts, which introduce subjective elements into our perception of reality. Derrida believed that existence is a process* (in my opinion, existence is not a process but a binary state - either existence or non-existence occurs, one cannot exist a little), *which is always related to the individual's interpretation and understanding, and not to the thing itself* (in my view, existence is related to the verdict of the existential judgment, which generates the micro-emotion of existence. This micro-emotion of existence is not related to the interpretation and conscious understanding of existence, but is the result of a subconscious interpretation made on the basis of existing patterns and algorithms in the subconscious).

(454) No observer, not even the slightest presence, is visible in the Sunyata. If there is one who can notice anything, then you are not in Sunyata only in deep meditative tranquility, devoid of thoughts and emotions. The state of deep meditation in which no thoughts and emotions arise, even if it lasts 240 minutes, is still not Sunyata. The state of not thinking only creates the conditions for Sunyata to appear. In Sunyata, nothing but the eye no longer appears - only the external world is visible - like a reflection in a mirror. And in the reflection there is no place for Higher Consciousness, for God - the reflection is only a reflection and nothing more. Don't look for Higher Consciousness or God, look at what is. And you will see that what is, is absolutely perfect and needs nothing more. By looking for God and Higher Consciousness you may overlook Sunyata. It is just a formless reflection. And that is all. That's all there is to it.

(453) Everything that does not exist in Sunyata is an illusion. God, Self, Tao or Higher Consciousness do not exist in Sunyata. They are illusions. No evidence is needed for this. **It is enough to open one's eyes in Sunyata.**

(452) When describing Sunyata, the analogy of daydreaming is sometimes used in an attempt to show the different nature of Sunyata. This is not a good comparison. In a dream, imaginings are present, sensations are dreamed, not concrete, and real existing objects are not present. The reality in a dream is not, based on sensory stimuli, the reality of a real existing object. It is not even reality. It is merely a projected image. Images in a dream are transparent. It is different in Sunyata. There, reality is based on real existing things. It is tangible and substantial. Its reality is total, and its intensity is the same as in commonly experienced conventional reality. In Sunyata, reality is dense and compact, while in sleep it is ephemeral, transparent and fragmented. In this respect, Sunyata bears more resemblance to conventional reality than to dreams.

(451) What are the practical implications of informenology? If only such that existence based on eye-openness without the participation of consciousness unambiguously determines the experience of existence **by animals**. Conceptualization is not a *sine qua non* condition for experiencing existence. Unconscious perception of sensory stimuli is sufficient. That animals experience existence seems indisputable. Now this belief is further consolidated in philosophy. Backed by scientific research, it is becoming a fact.

(450) Taking into account the originality of the postulates of Sunyata's ontology, I decided to create a new concept. **Informenology** [*from the previously created concept of informenon (Latin: informe; devoid of features, form) - a thing visible in Sunyata, actually existing without the participation of consciousness*] - a philosophical construction that is a description of non-conceptual, unconscious existence, where the basis of philosophical investigations is the empirical exploration of Sunyata.

(449) Classical existential judgments, subject as well as object, are the realization (display on the screen of consciousness) of an existential **pre-judgment** made in the subconscious. (Not a pre-judgment is the pre-conviction of E. Husserl because it takes place while still in consciousness.)

(448) The skepticism of philosophy professors toward my ontological postulates will change nothing about the fact that the reality of Sunyata exists in reality and is the basis of commonly experienced conventional reality, that

the basis of the structure of existence is informenon, and that the existential **pre-judgment** is an subconscious judgment.

(447) Informenon (Latin - informe; devoid of features, form) - a real thing visible in Sunyata, without the participation of consciousness.

(446) There are no different kinds of existence, there is only one existence. Existence in Sunyata reality and conventional reality are the same thing. It is the same **existence** - even though the natures of these realities are different (things manifest in different ways). Existence is zero-one - there is either existence or non-existence. The absence of time and property in the reality of Sunyata is part of its nature and does not affect the shape of existence.

(445) The subject existential judgment does not only have intellectual value (the subject one does, too). The second component of the existential judgment is **microemotion**. And it is the emotion that proves its specificity. Without microemotion, the existential judgment would be just a realization of an algorithm, inert information. The essence of the verdict of the existential court is the positive microemotion of existence, or the negative microemotion of non-existence. In conventional reality, the mind is constantly immersed in a sea of emotions - emotions are assigned to every object. Since the properties of objects are not present in Sunyata reality, the emotions associated with them do not exist either. For this reason, micro-emotions are also not present - object-based existential judgment in Sunyata is not possible.

(444) Of course, there are attempts to describe Sunyata from the perspective of Western ontology. Unfortunately, these are merely speculations unsupported by experience.

(443) **Existence and Being.** From the Buddhist point of view, there is no being-since there is no form in Sunyata, so also there are no concepts, no properties, and no differentiation. However, from an ontic point of view, the existence of being can be indicated in relation to Sunyata. The nature of Sunyata is an immaterial subject. This subject is strongly marked and strongly differentiated from the immaterial subject that is the nature of conventional reality (one can compare this difference, not very aptly, to the difference between the natures of the feelings of pride and sadness). It is an immaterial subject and is visible as common to all things. In Sunyata, there is an immaterial subject common to all things - that subject is the nature of

Sunyata. And how is it in relation to the being of real things. Is one subject of real existing things observed in Sunyata, or many entities? In the reality of Sunyata, although there is no differentiation of objects by their properties, but there is an eyewitness differentiation present. Things in Sunyata are not visible as one big whole, some common material thing only, as in conventional reality, each thing is visually separated from the others. They are visual things, devoid of concepts, properties or differentiation. Their multiplicity is embedded only in their eyewear. Because of the eyewitness multiplicity of things, is it necessary to assume the existence of multiple entities? (The alternative to existence is nonexistence. Any intermediate form containing between existence and nonexistence is inaccessible to the mind. However... for Buddhists, the reality of Sunyata is precisely that which is no longer existence and not yet non-existence - ultimately a matter of accepted assumptions.)

Being in Sunyata reality and being in conventional reality are different, but they are also **both grounded in the same existence**. Each subject has its own nature - it manifests in reality with a different nature. Therefore, it would be necessary to affirm the manifestation of two different entities. Existence has one nature - but different entities depending on the reality in which it appears. Existence in conventional reality is a different kind of being than the natal being in Sunyata. There is a qualitative difference between the two. But... despite the differentiation, both are existence. Both are the same indivisible existence, although they manifest in different ways. Their existence is one - both entities are emanations of the same manifestation of existence. (This can be compared to the taste of an apple and the taste of an orange both manifesting as a taste). There is only one existence. This existence can manifest itself in different ways depending on the type of reality in which it is experienced. There are different kinds of existence within one kind of indivisible and undifferentiated existence. **Existence is the appearance of the world to the mind. Being is the form of manifestation of existence.** Different entities are created by different realities. Things that are visible as differentiated have one existence, because they all exist in the same reality. Their existence is the same. The verdict of the existential judgment is the same - it exists. Are two different things in the same reality two different entities? No. They are two different things however within the same reality they have one common subject. Different entities can be characterized by the same thing if it manifests itself in different realities. A tree will be a different subject in conventional reality and the same tree will be a different subject in Sunyata reality. The existence of a real thing takes the same form regardless

of the reality in which it manifests. Existence is only one. There are no different modes of existence. There are no different kinds of existence. The verdict of the existential court is zero-one. In contrast, undivided, undifferentiated existence is the basis for different realities. The verdict of the existential court with regard to things in the Sunyata is the same - it exists. So is the verdict of the existential court with respect to objects in conventional reality. So it is the same existence and two different entities. It is the differentiated natures of reality that create different entities, but not the differentiated things. The mind experiences one existence and two different entities - in conventional reality and in Sunyata reality. (The alternative to existence is only non-existence. Any intermediate form containing between existence and nonexistence is inaccessible to the mind.)

(442) There are attempts to describe Sunyata from an ontological perspective. However, these are usually apriori considerations, based on messages about the nature of Sunyata and reports from third parties. They are in no way supported by personal experience. Such a conception of Sunyata's ontology is full of misrepresentations, inaccuracies and errors. It is inconsistent and ultimately false. The only reliable one is Sunyata's ontology based **on empirical data**. In Sunyata, where the nature of reality is indescribable, only deep personal experience provides a chance to create a correct description of the structure of Sunyata reality from an ontic perspective.

(441) What gives a conviction (the general thesis of the natural attitude) weight, gives it power - sign and intensity - is emotion. A conviction without emotion is just a dry statement of fact, as significant as other convictions, including those that contradict it.

(440) The judgment that things are eye-catching occurs after the exit from Sunyata and the return of rational perception of reality. Also after leaving Sunyata, it is possible to reflect that the things seen in Sunyata were devoid of the emotion of existence. The moment of recalling in memory the image of the things visible in Sunyata is associated with the simultaneous appearance of the emotion of existence, which makes it possible to adjudicate the existence of the things visible in Sunyata. The post-existential judgment is a full-fledged existential judgment.

(439) In Sunyata, the emotion of existence is not present. Also, no kind of

conviction is experienced, nor anything that can be recognized as E. Husserl's general thesis of natural attitude. However, things are visible in the visual field. If things are visible it cannot be ruled that they do not exist.

(438) **The emotion of existence vs. E. Husserl's general thesis.** Every thought, object and phenomenon is associated with emotions. These emotions can take on the value of attraction (positive) or repulsion (negative), depending on the situation. For example, the emotion assigned to an object such as a car, from attracting (positive), after a dangerous accident, can be replaced by a repulsive (negative) emotion. Emotions are inextricably linked to the functioning of the mind. They are assigned to everything in it. Also to thoughts. Thought without an assigned emotion is just an algorithm, a collection of information that, as dry data, is inert, has no causal power. This causal power, through somatic processes, is provided only by emotions. To a large extent, the mind controls the organism with the help of emotions - even a simple movement of the hand is associated with an emotion, which is associated with this movement. With the help of emotions, the mind interacts with the external world. Every object in the field of vision has an emotional signature assigned to it. This is usually a mix of multiple emotions, the resultant of which forms the final attraction (positive) or repulsion (negative) value. Emotions are always present regardless of whether they are realized or unconscious (intuition). One of the emotions used to interact with the environment is the emotion of existence. It too can be realized or unconscious. It is attributed to objects and phenomena. It is an emotion of weak intensity and is not present on its own but occurs in association with objects, phenomena, thoughts. It has the value of attraction or repulsion. Attraction value (positive) is attributed to the confirmation of existence. The repulsive (negative) value is associated with the denial of existence. The emotion of existence is triggered by an existential judgment running in the subconscious. **It is always present regardless of whether the existential judgment is realized or unconscious at a given moment.** (During sleep, the emotion of existence is not present). It seems that the child does not have the emotion of existence - the mind creates this emotion as a result of experiencing the real existence of objects and phenomena over and over again. The emotion of existence is what E. Husserl calls the general thesis of the natural attitude. The general thesis has been described as a kind of conviction having a rational though unconscious basis. *"That which is perceived every time, whether clearly or vaguely made present, in short: everything of the natural world, which is realized experientially and prior to all*

thinking, has in its totality and in all isolated members the character of something existing, something present; a character on which a clear (adjudicative) existential judgment consistent with it can intrinsically be based." (E. Husserl: *Ideas of Pure Phenomenology and Phenomenological Philosophy*, p. 88). This character of E. Husserl is **the emotion of existence**.

(437) Each reality has its own nature. Realities are different when they have a **different nature**.

(436) It is clear from experiencing Sunyata that one of the elements of experiencing existence, which Husserl calls general thesis and pra-experience, is a mere emotion, admittedly not very intense. It is a **micro-emotion**.

(435) Ontology should reach much deeper than the limits of interpretation of rationalized experience. Reach deeper than thinking reaches. A non-conceptual theory of being (Śunjatya ontology) is the future of ontology. It can be seen in all its glory only by those for whom transcendence is not linked to mysticism but to empirical objectivity. And consequently with scientific knowledge. **Philosophy is ultimately that which transcends available knowledge. All the rest is just the history of philosophy.**

(434) What is Buddhist form? It is properties and phenomena at the conscious level of the mind. However, sense stimuli as signals reaching the mind are not form, as they exist in Sunyata.

(433) Ontology should be expanded to include the ontology of Sunyata. The concept of the structure of commonly experienced conventional reality should be supplemented with the transcendent, real-existing reality of Sunyata.

(432) The definition of existence should be expanded - beyond the framework of the realized, rational view of reality.

(431) Existential judgment and related conceptualization takes place in the subconscious - classical external existential judgment is the process of realizing subconscious existential judgment.

(430) The nonsense of existential judgment is an emotion activated in the process of realizing subconscious existential judgment.

(429) The sense of existence is an emotional awareness of stimulation - it is an emotion activated during the process of awareness of subconsciously interpreted sensory stimuli.

(428) Sunyata's reality differs from conventional reality in that, among other things, it is free of tensions, both the large ones associated with stressful situations and the small ones associated with ordinary daily activity. For example, the decision to prepare tea is burdened with tension associated with the strict rigor to which the body must be subjected in order to perform the act of brewing tea. The tension and associated resistance accompanies every activity of the body, even a simple movement of the hand. In the reality of Sunyata, there is no form of resistance or tension - there is only **free flow**.

(427) It is possible to experience Sunyata after proper meditative preparation and conditions. Of course, once you experience Sunyata, you can no longer stay in it continuously for the rest of your life (unless you die shortly thereafter). **Every Sunyata ends at some point**. One cannot stay in two realities simultaneously. One cannot stay in the commonly experienced conventional reality and the Sunyata reality at the same time. For example, the physiological needs of the body enforce time constraints (rather, one cannot defecate while in Sunyata).

(426) Many Buddhist teachers do not teach self-reliance. They spread the cult of the teacher - they require obedience. They themselves don't know that Sunyata can only be experienced by **free and independent** minds.

(425) **It is not possible to recognize Sunyata in our everyday life**. I've already explained why. Our everyday life is a reality in which forms are present. And because of this, there is no way to see reality without forms, or Sunyata. Moreover, the gradual entry into meditation up to the states of deep meditation is a quantitative change, and it takes place in conventional reality, which has its own specific nature. Entering Sunyata takes place after, as Caesarius Platta aptly called it, "switching." The mind after the switch experiences a reality that already has a different nature, and this is a **qualitative** change. Therefore, one must speak of two realities, because they have two different natures. It's difficult to see the nature of the conventional reality if you haven't seen the other nature, such as the nature of Sunyata. To one who is immersed in the reality of one nature, it is difficult to even imagine

what the other nature looks like, because he only knows one. You have to see it for yourself. It cannot be described, just as the taste of sweet cannot be described (which is why some bodhisattvas say Sunyata cannot be described). Sunyata exists along with every object. Sunyata exists all the time and you don't have to look for it. Look at the objects around you at the moment. You are looking at Sunyata, only your mind cannot recognize her. She is present all the time. The mind has a tendency to create forms. But it can be trained to stop seeing forms sometimes. And then it will be able to see Sunyata.

(424) **Sunyata and form are inseparable.** There are no forms in Sunyata. None. But that doesn't mean that there is nothing in Sunyata. Things that are devoid of form are visible in Sunyata. So, for example, a car is visible in Sunyata. But the mind doesn't know that what it sees has the name car, doesn't know what color the car is, what brand it is, doesn't know what the car is used for, etc. The forms are not visible but the thing that is the car is visible as much as possible. A car seen in Sunyata has no form. But the same car in commonly experienced conventional reality the form already has (the mind then knows that the car is red and is used for driving). It is the same thing, the same car. So you can colloquially say that it both has form and doesn't have form - lack of form and form are inseparable - Sunyata and form are inseparable. Things are visible differently in Sunyata reality and visible differently in conventional reality. The sutras don't separate this, which is why their provisions seem illogical to some.

(423) The mind is an indomitable sculptor - it persistently carves forms from the Emptiness.

(422) Sunyata is written in lowercase by those who have not experienced its **greatness**.

(421) **The concept of "mind only"** propounded by some Buddhist schools is intellectually attractive to a European. While the theory that the entire world is merely a product of the mind is not compatible with Sunyata, it should be noted that Sunyata transcends Sunyata. Sunyata does not reach that far. It encompasses the state of mind perceiving reality in the absence of activity of its conscious part. The things perceived then have their own reality, which cannot be interpreted as a product of the mind - things are seen as realistically existing. Although they are still perceived by the subconscious

part of the mind in a manner typical for that part of the mind. Thus, it can be assumed that still their shape, their nature are a product of the mind. One could ask the question, then, where does the mind end and reality and the real appearance of things begin? There is no such place, since reality is also a product of the mind. However, it would be a mistake to think that since everything is just mind, the mind has an active role as creator of the Universe. This is not the case. The mind is limited only to the role of a limited creator - an interpreter. It does not create things, only their nature. Thus, the mind in its creator power does not create matter. It does not create events. He merely interprets them. Of course, we can assume that matter, too, is only a concept. Then we must assume that there is only one mind (our only mind), which invents the entire surrounding world. Since the entire surrounding world is a product of the mind, the mind itself must also be its own product. And this already loops back to absurdity. In Sunyata one can see what the world looks like without the activity of the conscious part of the mind. But this world is still built on things that exist in reality, on matter. It seems that the least error would be to assume that there is matter, which at a higher level of organization perceives itself in a way peculiar to it. And while these perceptions may vary, depending on the construction of minds (brains), matter is ultimately the foundation on which all realities are built. "Mind only" is a concept of how reality is perceived. And it makes sense up to the point where it negates the existence of reality and even - the existence of the mind itself.

(420) Any attempt to make another person dependent is rape. Making another person dependent on oneself leads to rape. Only a free person can fully know his own nature. Freedom is the most important factor in knowing Sunyata. If a Buddhist teacher demands obedience one should get rid of him. If one has a teacher of Buddhism - one should get rid of him. The only true teacher is one's **own mind**.

(419) Only the free mind will lead to Sunyata. The path the teacher shows is his path, worked out by his mind. Every mind is different and needs a different path. The only teacher who knows the path to follow is one's **own mind**.

(418) **Consciousness does not exist, there is only the process (of realization)**. In Sunyata, it can be seen that the so-called consciousness is only a screen on which selected content from the subconscious is projected. In Sunyata this screen is turned off. The colloquial view is that in Sunyata

experiencing Emptiness, one experiences a vacuum, all activity of the mind ceases, the experiencer sinks into nothingness, and the mind enters lethargy mode. Nothing could be further from the truth. In Sunyata, admittedly, the conscious part of the mind is not active, but the subconscious continues to work. In addition to maintaining vital functions, the subconscious is constantly in interaction with the environment. This is very evident in Sunyata, when the subconscious analyzes stimuli from the environment (and subjects it to judgment and decision-making), despite the inactivity of consciousness. The subconscious in Sunyata is operating at its full functionality. In this state, no content is realized and subjected to the process of identification. In Sunyata, the process of realization is turned off. If so-called consciousness is ultimately only a process of realization of content already existing and still arising in the subconscious, combined with identification with that content, then all rational processes such as judgments, decision-making, take place in the subconscious. (One cannot then speak of the existence of conscious decisions, there is only identification with decisions made in the subconscious. And what is identification itself? It is ... a mere emotion. The emotion of identifying with selected contents revealed from the subconscious is the illusion of the inner conscious Self). In Sunyata, it can be seen that there is no separate, autonomous consciousness in which new content is created independently of the content in the subconscious. There is no division between the conscious and subconscious parts of the mind. Only the subconscious exists - consciousness is an illusion. All thought content is created in the subconscious, which subjects those selected to the process of awareness - in the presence of the emotion of identification. **Thus, perceptions, logical operations, judgments as well as decisions based on them take place in the subconscious.** They are then subjected to a process of awareness. This process can be compared to a screen on which selected content from the subconscious is displayed. These contents exist, they are present in the so-called consciousness as long as they are displayed. When more are displayed, the previous ones fade away, so the so-called consciousness is a subordinate state in relation to the subconscious and is characterized by the temporary presence of content. This creates the illusion of causality of the so-called inner conscious self. However, so-called consciousness is a secondary and passive state (judgments do not take place in consciousness and decisions are not made). The conscious content occurs in the presence of the emotion of identification and other emotions, exerting an influence on the whole organism. **In Sunyata, we are not dealing with the exclusion of consciousness, but with the lack of**

realization of the contents that exist and are still arising in the subconscious, the lack of fleshing out of these contents. In Sunyata, we are not dealing with the exclusion of the inner conscious Self, but with the absence of the emotion of identifying - identifying with the content being realized. Sunyata is not the exclusion of so-called consciousness, understood as an autonomous, separate part of the mind, but is the exclusion of the process - the process of realization. In Sunyata no realized content is displayed, nothing is displayed on the screen of realization. There is only the subconscious itself discreetly, hard at work in the background.

(417) What is the sense of inner conscious Self? It is an emotion. Who am I in conventional reality? I am an emotion.

(416) Every subject is not an independent existence, it is not a real existence, but is produced by the mind. The mind uses the senses available to it in the process of creating being. Is the nature of being seen the same as the nature of being heard? In experiencing Sunyata through sight and experiencing it through hearing, the nature of Sunyata is the same. So the natures of entities within a given reality are the same. Which is consistent with experience.

(415) **In conventional reality, emotion gives cognition the weight of an existential judgment.** Imagine a camera that sends an image to a computer with a simple object recognition program. The program randomly selects an object in the camera's field of view and, recognizing it, generates an audio message about its existence, such as: "one of the objects in the camera's range is a tree - this tree exists". The mere recognition of a particular object in the field of view is not yet an existential judgment. Only the attribution of an ontic value to the cognition will make it an existential judgment. The attribution of this value is caused by the emotion evoked by the use of the word "exists". What I feel when I say "I exist" is precisely **the emotion of existence**. The emotional experience associated with the perceived object is an essential component of the confirmation of existence. The emotion "existence" is an absolutely necessary component of the existential judgment. The mere assertion of existence, through cognition of the object and the attribution of properties to it by rational means, is insufficient. What is still needed is a belief in existence expressed in emotional form. Only the assertion of the presence of an object together with the attribution of "existence" to emotion is a full, complete existential judgment. An existential judgment without emotion would be just a statement of fact - a meaningless

collection of data. It is emotion that gives cognition the weight of an existential judgment.

(414) **The self in Sunyata does not exist.** Both subject consciousness and object consciousness in conventional reality have an emotional component. The sense of the inner conscious Self is an emotional reaction. The Self is not subject consciousness realized only on the rational plane; it is not pure reflection. The assertion "I exist" activates the emotional component. The self is an emotion. Emotional reactions do not exist in Sunyata. Therefore, the inner conscious Self in Sunyata does not exist.

(413) **Object awareness in conventional reality also has an emotional component.** The sense of the reality of the existence of objects is an emotion. Since we experience this emotion on a daily basis as a component of interaction with objects, it seems to us to be something little grasped - it is a background, so to speak. In Sunyata, emotion does not exist. So, too, there is no object consciousness or sense of the reality of the existence of things. The sense of the reality of the existence of things does not exist in Sunyata, but the reality of the existence of things itself exists - the reality of the existence of things is visible. But that's another story.

(412) **Subconscious existential judgment.** The existential judgment without conception is merely an illusion. Existential judgment takes place after conceptualization. Primary in the process of formulating the existential judgment is the act of seeing itself. The inactivity of the conscious mind has no effect on the recognition of objects realized by the subconscious (this is precisely seen in the Sunyata). The subconscious recognizes objects and their properties despite the absence of consciousness. Visual impressions in the subconscious are given form and properties. Only the perception thus prepared is the basis of existential judgment. Thus, existential judgment takes place on concepts prepared in the subconscious. The existential judgment itself also takes place in the subconscious (that's why one can speak of being in Sunyata.) And the judgment of that existential judgment is a message sent to the conscious mind. The conscious mind identifies itself with the result of the subconscious existential judgment. The act of identification is related to the experience of an emotion. It is **the emotion** of existence. The existence of the subconscious existential judgment is consistent with the experience of Sunyata. When this lack of conscious mind is not an obstacle to the experience of existence. And the existential judgment based on visual

stimuli is realized without a reflective component.

(411) Existential judgment is not really a judgment because it does not take place at the rational level. The judgment of the so-called existential judgment is an emotion. **Existential judgment is an emotion.**

(410) Often there is a view of the existential judgment without a rationale as one that apprehends existence itself, completely ignoring the object of cognition. Such an appearance of existential judgment is psychologically impossible and does not occur in reality. The mind, in order to make an existential judgment, must first see the object (or experience it with another sense). It then recognizes it and gives it properties - only that it does this in the subconscious. **The mind is unable to see the object itself stripped of its properties** - and such a requirement would only satisfy the condition of experiencing pure existence itself. Even in Sunyata, in which the conscious mind is inactive, the subconscious identifies the object in sight. It does so automatically and without delay. Existential judgement without a root is an illusion and is confused with the emotion that accompanies it. Existential judgment cannot be signless. Although the emotion manifested as a sense of existence can imitate it.

(409) **The emotion of existence - the sense of existence is an emotion. The actual existential judgment takes place in the subconscious.** Existential judgment is always judgmental - both subject and object judgment. Even when the subject existential judgment is spontaneous and intuitive, concerning all objects in the field of vision, it is also an existential judgment of judgment. The recognition of objects and the attribution of ownership to them occurs in the subconscious. (In an existential judgment - "it" exists - the subconscious recognizes what "it" is and completes the attribution of properties.) The absence of objects with their properties in the conscious mind is not a reason to consider the existential judgment as presuppositionless. In the Sunyata, in which the existential judgment is pure vision, it also cannot be considered a nounless judgment. Although in Sunyata there is no form, there are no properties of objects, and there are no objects themselves as things with properties, existential judgment is still judgmental only that it takes place in the subconscious. It is there that the mind continues to recognize objects in the field of vision. In Sunyata, there is no existential judgment typical of conventional reality. In Sunyata, existential judgment takes the form of pure seeing. And this pure seeing, although

devoid of a seer, devoid of form, devoid of an observer, **is controlled by the subconscious**. It is the subconscious that is the proper instance making existential judgments. In conventional reality, the realized sense of existence is only an emotion. It is the subconscious that triggers the emotion, which is interpreted by the conscious mind as a confirmation of existence - as a realization of existence. And in fact it is an illusion. The actual existential judgment takes place in the subconscious.

(408) The view present in Buddhist philosophy of Sunyata as a non-verbal, non-conceptual and non-descriptive experience is true only in part. Her appearance is as describable as possible, as are her properties. Her nature, on the other hand, is indescribable (just as sweet taste is indescribable). The nature of Sunyata can only be known through individual experience of her.

(407) Interpreting Sunyata in an atheistic spirit is a major challenge, as it involves giving concepts to the new and unanalogous experience of Sunyata's view, and attempting to describe the non-verbal experience that is Sunyata's nature.

(406) **The three stages of knowing Sunyata:**

1. experience of Sunyata.
2. recognition of Sunyata.
3. interpretation of Sunyata.

Re 1. The experience of Sunyata itself is eyewitness and non-conceptual (no conscious mind or any emotional states). It carries no meaning, and there is no rationale for interpretation. It is completely neutral. It is bland. It is pure experience.

Re 2. Recognizing Sunyata requires directed knowledge and is only possible after leaving it. Few people realize that when experiencing Sunyata for the first time, the surprise is complete - the uniqueness of its nature, the lack of analogy in conventional reality, the novelty of cognition, the singularity. Recognition can occur immediately or many days after the experience. I recognized it after 4 days. It seems that it is possible to experience Sunyata without recognizing it, but then it is an anomaly. An unrecognized Sunyata can be described as a state of disruption of the normal functioning of the mind (lack of activity of the conscious part of the mind).

Re 3. Interpretation of Sunyata is its conceptualization (although the nature of

conceptuality is already possessed by the Recognition itself) and gives the ultimate shape to the experience (Prajnaparamita). The Sunyata includes everything, although it does not distinguish anything. The Buddha, in the process of interpreting it and using it for his own purposes, distinguished in it the "absence of suffering" (suffering is an illusion, since it does not exist in Sunyata. And what does not exist in Emptiness does not exist in reality). Other concepts can be extracted from it (giving special meaning) such as "no death," "no time" and many others. Sunyata is universal in the sense that it offers unlimited possibilities for interpretation. In its blandness it is absolute. It contains everything, but nothing concrete. The way to read it depends on upbringing, education and individual predisposition. A Buddhist will recognize in it the state of Buddha, a Catholic the state of divine grace, and for an atheist it will be a state of mind creating a new reality transcendent of the commonly experienced reality.

(405) One must be prepared by "studying phenomena" (one of the Seven Factors of Awakening). To be able to recognize Emptiness then once one has experienced it. Many Bodhisattvas, after seeing Emptiness, were surprised - and that's it? Is that all? I wouldn't write about "understanding" Emptiness, because understanding it is impossible. Emptiness cannot be understood, because it eludes all known phenomena. It has its own nature, which is indescribable (like any nature of reality). It must be experienced (and then it can already be **conceptualized**). Just as you can't understand the nature of a sweet taste - you have to taste it to know what it is. With emptiness it is very similar. It can be written with a good approximation that it is a "taste", it has a taste. And this taste is its nature. The emptiness's appearance can be described, but its taste can no longer. Its nature is completely different from conventional reality (the reality of forms).

(404) I will venture to say that a person who has never meditated and "studied phenomena" (one of the Seven Factors of Awakening) - has not been prepared in any way, even when, by some miracle, he experiences Shunya, it is as if he has not experienced it - he will **not recognize it**. She will have a deep inner conviction that something very strange happened, that her mind fizzled out, that she was no longer herself, that she was out of her body, that she was in another world - but she will not know that what she experienced was the Emptiness.

(403) I didn't grow up in Tibet. I grew up in Western culture. I experience

Sunyata as a European, not an Asian.

(402) **The cessation of the appearance of thoughts is the basis of the Sunyata experience.** However, this is not equivalent to experiencing Sunyata. One can rest in thoughtlessness for hours and not experience it. Sunyata is the turning off of the inner Self, the turning off of the conscious part of the mind. Before this happens, however, the mind resides in non-thinking, thereby creating the conditions for the appearance of Sunyata. The appearance of Sunyata itself is preceded by a specific kind of "switch." The mind in which no thoughts appear passes into a state in which still no thoughts appear, but the mind "loses" or "gains" something else. It becomes a p u r e mind. The mind loses its readiness to think, its readiness to judge, its readiness to give forms, its readiness to give ownership, its readiness to feel emotions, its readiness to feel the passage of time, and so on. Not only do thoughts or feelings not appear in the mind, but it loses its readiness to appear in form. That we don't think is forcing ourselves not to think. In Sunyata, thoughts don't appear because there is simply no one to produce those thoughts. This is a big difference. Qualitative. The mind is completely cleansed and only reflects the reality seen. This deprivation of the mind of its conscious part has huge consequences. The mind no longer sees the conventional reality commonly experienced but a new reality. This is a q u a l i t a t i v e change. It is the reality of Sunyata. This reality is of a completely different nature. Not thinking is a prelude to seeing a new reality. A reality devoid of forms, dualities and time. A reality as it exists in reality. Without the distortions that the thinking and feeling mind introduces.

(401) Sunyata's experiences may look different, but they are always of the same nature.

(400) Sunyata is objective truth in intersubjective cognition. If something is not objectively verifiable then it is definitely not Sunyata.

(399) **There is no ruleless existential judgment.** Such a judgment is an illusion. Ruleless judgments are defined as primary, intuitive judgments without the involvement of the ownership of things. They are supposed to be spontaneous confirmation of existence. Only that the primary, spontaneous confirmation of existence never exists without properties. The properties are present in the subconscious and only unconscious. A judgment conscious without a adjudicator is always a subconscious judgment with an adjudicator.

The existence affirmed in existential judgments is always related to the adjudicator continuously present in the subconscious. This is perfectly evident in Sunyata, when, in the absence of activity of the conscious mind, properties are continually present in the subconscious. The unconscious subject is the jurisprudential subject. Existential judgment has properties existing in the subconscious as its basis. The judgment is only a primary, spontaneous statement of the fact of existence (without conscious confirmation of existence) preceding the adjudicative judgment, which only establishes the existence of properties. All existential judgments have their origin in the subconscious, where they take the form of judgmental judgments. A conscious, spontaneous, intuitive feeling that a thing exists, in the form of an existential judgement without adjudication, is an illusion.

(398) It is the mind that creates realities. Both Sunyata reality and conventional reality. The world of material things has no reality. There is no reality outside of the mind that created it.

(397) **The sense of slowing down or speeding up the passage of time** - all such time shifts are illusions. They are impressions - awareness of disturbances in the passage of time. But they are just awareness. "No sense of the passage of time" in Sunyata is related to the absence of consciousness (conscious inner Self). The c e s s a t i o n of time in Sunyata is directly related to seeing another nature of reality - the reality of Sunyata. It is an inseparable part of it. The sense of the passage of time is an emotion. No emotion (either one's own or another's) is visible in Sunyata.

(396) **How do you know that the experienced state of mind is Sunyata?** One of the hallmarks is "no sense of the passage of time." And this is not a reflection like "time was so long that I had the impression that it stood still." Nor "it was so wonderful that time stopped" and similar common impressions. "No sense of the passage of time" in Sunyata is an experience absent from the conventional reality commonly experienced. It is difficult to even imagine what the absence of time is, or what a reality in which time does not flow is like. The experience of the "absence of the passage of time" is transcendent of conventional reality and is therefore difficult to compare to anything. Being absent from common experience, it is so unusual and peculiar that there are no concepts with which to describe it - because of its absence from common experience, these concepts have not yet been created. Although it is the "absence of a sense of the passage of time" that is the natural state. Pure.

And primordial. It is a feature of the Universe. It is part of its nature. Rather, it is the "sense of the passage of time" that is something artificial, added, that is soiling, tethering, limiting. "Sense of the passage of time" creates a framework and boundaries that do not exist in the Universe. At the same time, the "sense of the passage of time" is one of the main foundations of the reality in which minds and their consciousnesses are immersed on a daily basis - conventional reality. "The absence of a sense of the passage of time" in Sunyata is impossible to miss. It is so clear, unambiguous and strongly marked that it cannot be mistaken for anything else. It is the "definer" of things visible in the field of vision, giving these things a new "look", a new nature. The nature of Sunyata.

(395) Meditation before the first experience of Sunyata is poetry. After the first experience, it is prose.

(394) **Absolute (primordial) being as the basis of concrete being.** When, on the ground of ontology, we talk about real existing things we are always talking about the existence of something concrete - the tree exists, I exist. Existence is always related to concepts. Something that has no properties cannot be said to exist. Even the claim "this exists" implicitly is always related to a concrete, realized object. Even when the mind does not have detailed knowledge of an object, it has knowledge of its visible properties. For example, when from a distance one does not know whether an object is a car or a rock, it is known that a large lump in black exists at a great distance. **It is not possible to make an existential judgment about the existence of something that has no properties.** The existence of a real thing is always related to the attribution of properties to things. It is a concrete subject. Ontology in general fails to see that being goes further, that the concept of being should be extended to include the being of things without properties. The being of things with properties is secondary to the being of things without properties. If we want to find out what being really is, we must go beyond the perception of ownership of objects. The perception of ownership of objects obscures the true essence of being, showing an already properly crafted image. Being in its purest form is visible when it is devoid of properties (including time). It is the basis of concrete being. It is absolute (primordial) being - being visible in Sunyata. **Sunyata reveals the fundamentals of being.**

(393) **A thing is real** if it has properties that can (but need not) potentially be

perceived by any subject.

(392) **In Sunyata, is only the "conscious inner Self" or all consciousness inactive?** "Conscious inner Self", being part of consciousness, is a conventional subject and it is difficult to indicate its boundaries. If we take the most general definition from Wikipedia: *"Consciousness - the basic and fundamental mental state in which an individual is aware of internal phenomena, such as his own thought processes, and phenomena occurring in the external environment, and is able to react to them (somatically or autonomously)"*; then we can safely conclude that in Sunyata all consciousness is inactive. With the "conscious inner Self" included. (The meditator is conscious, but has no awareness.)

(391) **The path to Sunyata is very simple.** To begin with, one should calm the mind. In a calmed mind one should stop the appearance of thoughts. When thoughts no longer appear one should stop the activity of the conscious part of the mind. When the consciousness is no longer active, we can fully enjoy the extraordinary landscapes of Sunyata.

(390) **Path toward Sunyata.** Meditation toward Sunyata involves reducing the activity of the conscious part of the mind until it stops. The basis is to keep the mind in a state where no thoughts appear in it. In this state, the mind should be maintained as long as possible without falling into a stupor. The state of dullness is unfavorable, is a blind path and does not lead to Sunyata. A dulled mind can only become even more dulled to the point of lethargy. In such a state it will certainly not produce Sunyata, whose qualities are purity, clarity and crystallinity. Therefore, a certain level of activity should be maintained in the mind. Maintaining a state in which no thought appears is not yet Sunyata. One can stay in the state of no thought for a long time and not experience the disappearance of the "conscious inner Self". The state in which the "conscious inner Self" is still active despite the absence of thought is a state of readiness, with a mental space in which thoughts can potentially still form. "Conscious inner Self" is a concrete mental formation independent of the appearance of thoughts. Its mere exclusion is unintentional. It is possible through the occurrence of suitable, favorable conditions. "Conscious inner Self", as a result of prolonged inability to manifest itself through thoughts, at some point fades away, becomes deactivated. The very moment of deactivation is visible in a spectacular way. It cannot be overlooked, as the transformation causes a change in the way reality is seen. While calming the

mind, keeping it in a state of non-thinking, is a continuous process, the turning off of the "conscious inner self" occurs in leaps and bounds, causing a sudden change in the image of the surrounding world. Sunyata is inactivity, a complete shutdown of the "inner conscious Self". The mind in this state creates the reality of Sunyata.

(389) There is no such thing as "bliss" in the Emptiness. In the Emptiness no feelings are visible so bliss is not visible either. Emptiness is **bland**. And in this its blandness it is absolute. If one expects something more then one will be disappointed. Because the only thing he will see in Emptiness is the blandness of things and phenomena. And the blandness of one's own and another's mind. The expected extraordinary emotions associated with nirvana are a myth. She is bland. Of course, "bliss" can occur after leaving the Emptiness. But that is another story altogether.

(388) Erroneous theses in Krzysztof Jakubczak's book *"Beyond Being and Non-being. Buddhist philosophy against the charge of nihilism"*. On page 397, the author claims that, quote: *"The value of cognitive insight gained through meditation is not expressed in the fact that it makes available a new, perfect, ultimate, otherwise inaccessible truth about reality, much less in the fact that it grasps another, hidden beneath the multitude of phenomena, a more perfect reality, only in that it permanently removes those mental factors of a habitual nature that constitute our sansaric attitude expressed in an egoistic desire growing out of a preconscious conviction of the ultimate reality of the objects of experience founded in themselves."* I understand that "cognitive insight" is, in the author's intention, the experience of Emptiness. Cognition of Sunyata is possible only through personal experience. Its nature is indescribable. Just as the nature of sweet taste is indescribable. It is impossible to understand her or describe her. Only it is possible to see it. Or experience it through other senses, such as hearing (in which case it is no different from that experienced through sight). Alternatively, touch or taste! The author wrote that "cognition does not consist in grasping another, hidden under the multitude of phenomena, more perfect reality." But it does! Yes and yes again! The experience of Sunyata **is to see** another, qualitatively different reality, not to understand it. It is a reality whose reality is as intense as the reality of conventional reality commonly experienced. It differs in that it does not see time, it does not see form (the properties of objects, and thus dualisms). The cognition of Sunyata is not through reason, but is eyewitness (possibly through hearing, touch, taste, etc.) Buddhists distinguish between

two truths. These are the truth of conventional (worldly) reality and the truth of Sunyata reality. These truths describe **two different** realities.

(387) More erroneous theses in Krzysztof Jakubczak's book *"Beyond Being and Non-being. Buddhist philosophy against the charge of nihilism"*. The author has astutely noted that there is no such thing as Emptiness between things (p. 394, *"No Emptiness beyond things and beside things simply does not exist"*). Of course, Emptiness is not something like the ether in which things are immersed. Emptiness is concerned only with things themselves, and specifically with those things manifesting. The reality of Sunyata arises in the subconscious based on the image of the physical presence of things (evoked by stimuli: visual, sound, taste, etc.). It is not possible to evoke Sunyata without the presence of things. Sunyata is not a pure mental state isolated from the world, it is not an exploration of fantastic visions, products of imagination or various mental aberrations. Sunyata is derived from the properties of the mind, its structure and functionality. Based on images of the physical presence of things, it is inseparable from things. Sunyata is a state of mind in which the conscious part of the mind is inactive. (Lack of consciousness is not unconsciousness). The mind that is in Sunyata *e x p e r i e n c e s* the reality of Sunyata. The only possible cognition of Sunyata is cognition by reason. Attempts at rational cognition only lead to further concepts of Sunyata. Sunyata must be seen. Elsewhere, the author notes that *"Emptiness is sometimes understood differently in different Buddhist traditions."* Yes, he is right, True, Sunyata is understood in many ways, but **Sunyata itself is only one. And to everyone it manifests in the same way.** In the passage from page 397, the author erroneously used the term *"value of cognitive insight"*, defining the term insight to mean cognition of Sunyata's reality. Well, Sunyata **is not insight**. Insight is a sudden change in understanding of an issue. Because Sunyata cognition is non-understanding it cannot be insight. Sunyata **is a change in the way of seeing**. Only a new way of seeing changes the understanding. Lack of knowledge of the issues covered and misleading readers - a gross misunderstanding of the Emptiness - calls into question the value of the publication.

(386) The Emptiness experiencer does not experience a vacuum or nothingness (Buddhism is not nihilism), only a reality devoid of form (Śūnya should be translated as devoid). The reality devoid of form is still material reality.

(385) When we read in Buddhist texts that objects and phenomena do not realistically exist, it does not mean that they do not exist at all. In Buddhist philosophy, form is an illusion. It does not exist realistically. Objects and phenomena that have form do not exist realistically. But **exist realistically material things without form**. For example, a tree as a thing that has the name and properties of a tree does not exist (time is a property of a tree), but the thing itself devoid of name and properties exists as much as possible (it is visible in Sunyata). Someone will say, well, yes, but material things don't exist realistically either. And of course he is right. Material things as a concept is a form and does not exist realistically, but already things devoid of the name "material things" and properties, exist realistically (they are visible in the Sunyata).

(384) To see Sunyata one should meditate with eyes open. If one wants to hear it, one must provide the mind with the appropriate auditory stimuli. Where to meditate - indoors or outdoors? It seems that Sunyata is experienced more clearly when the senses are **stimulated with more stimuli**. It is simply easier to see it then. I experience Sunyata most readily while sitting on a bench on a busy street. (I also get into Sunyata faster on the street.) Which is not to say that Sunyata indoors is poorer. No, it's the same Sunyata.

(383) In the subconscious, Buddhist forms are present and stored (in memory), but they are also actively used by the mind in its interaction with the external world even when the mind is in Sunyata. This explains why, in Sunyata, the mind remains calm in the changing external world, when emerging objects and phenomena are r e c o g n i z e d as not posing a threat. **The mind being in Sunyata, the subconscious mind perceives, recognizes and analyzes emerging objects and phenomena**. I have not yet had the opportunity to test whether a car speeding directly at me, when the mind is in Sunyata, would cause me to immediately exit Sunyata and escape the danger situation. Or would the mind not recognize the danger? I am inclined to believe that, however, in the situation, the mind would begin the process of exiting Sunyata. The process of leaving Sunyata is not instantaneous and it takes some time for the mind to switch from Sunyata reality to conventional reality. Would it be an instantaneous process in the situation? Would the eventual reaction be a conditioned reflex or caused by an already realized decision? (While meditating in public places, finding myself in Sunyata, I have not experienced a situation in which there would be

any danger, or even one in which someone would accost me or try to disrupt my meditation. Passersby moved calmly and predictably, cars moved predictably, buildings also predictably stood still).

(382) What does it mean for reality to be real? The mind, on the basis of interaction with the external world, creates a mental image of it. Unlike imagination or memory, this image is assigned the emotion of reality. (For the reality of Sunyata, this emotion is assigned after leaving Sunyata.)

(381) My paintings do not deal with a fictional, fantastic, imaginary world, but rather with the reality of Sunyata explored through philosophy and psychology.

(380) In addition to many different functions, the subconscious stores and uses... forms. In a mind devoid of the conscious part of it (Sunyata), forms are still present, only that they are unconscious. The subconscious stores and uses forms. Forms are present in the subconscious even when the mind is in Sunyata.

(379) A meditator for whom the point of reference in his explorations is the Sunyata and not the Buddha and his teachings cannot be called a Buddhist.

(378) The reality of Sunyata, although a different reality, is as real as the conventional reality commonly experienced is real.

(377) **In Sunyata, are forms still present in the subconscious?** When we look at an object in conventional reality, the mind sees it along with the form - all objects in the field of vision have a form **assigned to them in the subconscious**. In Sunyata, forms do not penetrate the conscious part of the mind. They are not realized. The mind participates in a world devoid of realized forms. However, the forms in the subconscious are still present. Question for initiates: In Sunyata, are forms still present in the subconscious?

(376) In conventional reality, the sense of the passage of time is a feeling of participation in a process. It is "happening", it is a trace of the activity of the conscious inner Self in the changing reality. It manifests itself in the form of a special kind of **emotion** - the emotion of passing. This feeling is constantly present and there are no situations in which it disappears completely. Subjectively, time may flow faster or slower, but it never stops - in

conventional reality we are prisoners of time. It is completely different in the reality of Sunyata, where time does not exist. In Sunyata, emotion does not exist and neither does the emotion of time. The reality seen in Sunyata is a reality without time. (However, it lacks nothing. It is complete. It is so absolute in its completeness that it doesn't even have room for something as superfluous as time.) The absence of the emotion of time has a profound effect on the perception of reality. The movement that is seen in Sunyata is movement without time. One can try to describe it as movement "from nowhere to nowhere." As a movement devoid of any form of anticipation - there is no one who can predict its succession. The lack of a sense of the passage of time in Sunyata can also be tried to describe it as freedom - nothing is determined in any way, everything happens freely, everything just flows. Time does not limit, time does not determine the beginning and the end. It would be easier to describe what emotion looks like than what the absence of emotion looks like. In this case, the lack of emotion, the lack of time, is one of the factors that changes reality. (Or rather, it would be more appropriate to say the opposite, that time is the changing element, shaping the new reality). A reality without time is a liberated reality. Although it is the absence of time that is the fundamental feature in the Universe. The appearance of the feeling of time is a distortion of the absolutely perfect reality of Sunyata in the process of the emergence of a new reality - conventional reality. Time can be tried to be described as a distortion, as dirt. The absence of time is reality, time is an illusion of the mind.

(375) **Time is an emotion.** One of the most important features of Sunyata reality is timelessness. In Sunyata, it is clear that timelessness is a rudimentary state. Time, even if it existed would be an extraneous element. Why is it that in Sunyata reality, along with the absence of the presence of the inner conscious Self, there is also the absence of time? Is time related to the activity of the inner conscious Self? Does the inner conscious Self create time? Any entry into Sunyata is related to the apparent absence of time, the absence of a sense of the passage of time. It is not the stopping of time. It is its absence. Buddhist initiates claim that there is no future or past there is only the ever-present "now." But I don't even see "now" in Sunyata. The present is also ungraspable because there is no one to grasp it. There is also no sense of the passage of time, understood as participating in a process - happening. The absence of time in Sunyata is the absence of a sense of the passage of time. The sense of the passage of time is an emotion. Since emotion does not exist in Sunyata, time, which is emotion, also does not

exist. Also physical time is not directly observed, it is not perceived by the senses. And what is then observed is an emotion.

(374) Buddhism treats existence and non-existence as dualism. This dualism, like all others, is not present in the Emptiness. And what is not present in the Sunyata does not realistically exist, it is an illusion. There is no "existence" or "non-existence" in Sunyata. There is no one to confirm existence. (Confirmation of existence requires the presence of the *Self*). And this is exactly what is evident in Sunyata. Existence and non-existence in Sunyata is not present. It is not visible. But this should be understood to mean that nothing signed by "existence" is visible, nor is anything signed by "non-existence." In Sunyata, on the other hand, the designator - the thing - is absolutely visible. A thing devoid of ownership and all references (to existence and non-existence). From an ontological point of view, if something is visible then it exists. The ontological description of Sunyata is as legitimate as possible, and to illuminate Buddhist negative descriptions (which the Emptiness is not) even necessary. I see no contradiction in the ontological and Buddhist approaches - ultimately both descriptions are true. They differ only in terminology and the perspective adopted (ontological or Buddhist - from the perspective of conventional reality or from the perspective of Sunyata reality).

(373) What does not exist in Sunyata does not exist realistically. It is an illusion. And what exists in Sunyata? In Sunyata, there is no cube, there is no goodness, there is no color. But there is a visible cube, which is not a cube, and a color, which is not a color. On the other hand, goodness in general is not visible (goodness that is not goodness is not visible).

(372) **Being is an interpretation.** The basis of all being is the thing itself. Being itself, as it is invoked by the subject, does not exist outside the mind of the subject. The being of a thing in itself does not exist. Only the thing in itself exists. All entities arising from it are already interpretations.

(371) Is the subject (of a thing existing realistically) in conventional reality the same subject as the subject in Sunyata reality? No, it is not the same subject. The existence of both entities is at the same level of reality. However, their mental image is significantly different. These differences are due to the different mental states that make up the two entities. The lack of activity of the conscious part of the mind affects the image of the subject in the reality of

Sunyata. Being is then deprived of the properties and time characteristic of being in conventional reality. This deprivation is the cause of the emergence of a new and different essence. The appearance of a new nature. The natures of the two entities are different because they are caused by different states of mind. This is a qualitative difference.

(370) The reality of Sunyata is, in a sense, the basis of being in conventional reality. Just as noumens (things in themselves) are the basis of being in Sunyata reality. Sunyata's reality sits somewhere between conventional reality and noumens.

(369) There are two natural states of mind that generate two realities - Sunyata reality and conventional reality. We speak of reality when a given image of reality is shared by many minds - when different minds can produce images of reality that they agree look the same. We can then speak of a shared (objective) reality.

(368) Do different states of consciousness create realities? Not all of them create objective realities. The rest create a whole range of subjective realities.

(367) **Objective realities and subjective realities.** Is the reality experienced as a result of taking psychotropic drugs a reality at all? Can the reality of Sunyata be compared at all to the reality after taking psychotropic drugs? Both are caused by different states of mind. Sunyata's reality is produced naturally, drug reality is produced artificially (through psychotropic drugs). Both have a high degree of reality. Sunyata creates objective reality, unlike psychotropic drugs, which create subjective reality. Drugs induce mental states with a high degree of reality. Drug reality produces artifacts that are highly individualized. For this reason, they are not shared by other experiencers. Narcotic reality is highly individualized, subjectivized and therefore its image varies for each experiencer - from slight distortions to fantastic visions. The image of Sunyata's reality is the same for all experiencers. If we assume that objective reality must be shared by a larger number of people (objectively existing), then in this view drug reality is not reality. It is, of course, a subjective reality existing for a single experiencer. But only for him. It is not a reality shared by other minds. The reality whose image is common (having elements in common) to all minds is conventional reality and the reality of Sunyata.

(366) From the point of view of **Buddhist philosophy**, conventional reality is an illusion, while Sunyata reality is a realistically existing reality. From the point of view of **Western philosophy**, Sunyata reality and conventional reality are both objective realities, but not realistically existing realities

(365) Sunyata reality and conventional reality are states of mind. Therefore, they are not realistically existing. Only noumena (things in themselves) are realistically existing.

(364) A work of art without content, without a momentous idea, is just more or less impressive packaging.

(363) The term "Sunyata is everywhere" is acceptable, but not very precise. It suggests that Sunyata is some omnipresent substance. And this is not true. Sunyata is just a state of mind.

(362) There is no subjectivity of experience in Sunyata. The nature of Sunyata for everyone experiencing it is the same.

(361) Psychophysiology of vision - in Sunyata there is a change in the way reality is seen.

(360) Reality is a mental image caused by the activity of the senses, already subject to a certain interpretation.

(359) Existential judgment is pre-rational.

(358) The altered states of consciousness occur spontaneously. The meditator has no control over them. They are often one-time experiences. The Sunyata experience is fundamentally different. One of the most significant differences is its repetitive nature. The meditator receives Knowledge. This Knowledge is knowledge of the path to Sunyata - knowledge of the mental processes (their sequence) and knowledge of the particular state of mind that allows Sunyata to appear. Sunyata in all its complexity and simplicity is available to the meditator "on demand." The meditator can repeat the Sunyata experience as many times as he needs. And each time he experiences the same, unchanged nature of it.

(357) Every reality is an immaterial subject because it is created by the mind.

There is no reality outside the mind. Only noumena exist outside the mind. Both conventional reality and Sunyata reality are creations of the mind. Conventional reality is the product of a mind that produces forms, Sunyata reality is the product of a mind that does not produce forms.

(356) Someone who has not experienced Sunyata reality may have difficulty understanding what reality is at all. Immersed in one reality, it is difficult to imagine what another reality might be like. The difficulty in describing another reality is similar to the difficulty in describing the nature of Sunyata. One who has not experienced it is unable to imagine it, because the experience goes beyond all that is known of conventional reality.

(355) The difference between the two realities can be tried to be illustrated as a metaphor showing the difference between the environments of water and air. If one immerses oneself in water, the stone seen then, which is in the water, will be seen as a real thing immersed in the specific essence of water. It will be the "reality of water". On the other hand, if we take the stone out of the water and place it on the shore, the stone will exist in the "reality of air", in the specific essence of air. The nature of the "reality of water" and the nature of the "reality of air" will be qualitatively different. Although the reality of the stone's existence in both "realities" will be the same. The reality of the existence of a stone in water is the same as the reality of the existence of a stone in air, although it exists in two different environments. The two different environments in this case are metaphors for two realities. The two realities differentiated are their separate natures. This is a qualitative difference.

(354) One cannot simultaneously reside in two different realities. For example, in the Sunyata reality and the conventional reality. Just as one cannot be in water and air at the same time.

(353) Emptiness is not nothingness. "Śunja" should be translated as "devoid." Devoid of form, but not devoid of existence. And this is a huge difference.

(352) Buddhists make a very good distinction between the existence of samsara and Sunyata. At the same time, they claim that form is emptiness and emptiness is form. Which does not at all mean that samsara and Sunyata are the same thing. And it only indicates the specific nature of the very nature of Sunyata, which is not something separate, something in itself. Which only pervades and contains itself in samsara. Just as samsara permeates and

contains itself in Sunyata. Samsara is inseparable from Sunyata, it is a special manifestation of Sunyata. Which is consistent with eyewitness experience.

(351) The nature of Sunyata is always the same. There can be no subjectivity in experiencing Sunyata. Its nature is the same **for everyone**.

It is also the same when experiencing it through hearing as when experiencing it through sight.

(350) Sunyata is not something that appears spontaneously (except for peak experiences). It is not a state over whose appearance the meditator has no control. It is a state to which the meditator gains access (the meditator knows the mental path that, by following, he will always induce the state of Sunyata in himself). Anything that appears only spontaneously and is not available **on request** is not Sunyata.

(349) The Third Noble Truth speaks of the cessation of suffering. The Fourth Noble Truth speaks of the path to the cessation of suffering. Whether we call it fighting suffering, or transcending suffering, or the cessation of suffering as a result of following the path, doesn't really matter. In Buddhism, suffering is an over-represented property, set apart from others. Is such an overrepresentation of suffering consistent with Sunyata? Is striving for the cessation of suffering consistent with the nature of Sunyata? I am sure it is not. I have seen that it is not.

(348) Buddhist suffering - suffering to be fought against. Ordinary suffering - suffering that should be accepted.

(347) Every human being is good and compassionate, he is also a torturer and a murderer - every human being contains everything within himself, he is full. Being full also includes suffering. Suffering is part of the human being. It is part of its fullness. The Buddhist struggle against suffering is a struggle against the essence of human nature. The Sunyata makes it very clear that a human being without suffering will no longer be human. To struggle against suffering is to create tremendous life tension, it is to isolate and expose the duality of suffering-happiness. The only possible attitude leading to a change in consciousness is acceptance of suffering. Acceptance of wholeness. Striving for the absence of suffering cannot be a life attitude, because in

normal life the absence of suffering is not possible. Suffering is derived from dissatisfaction. Dissatisfaction is derived from views. Views are derived from judgments. Judgments are derived from decision-making. A particle of suffering exists in **every** decision made. Even the simplest decision carries a seed of suffering. **Just moving one's hand is already a form of suffering.** Suffering is typical of human activity and its elimination is not possible. On the other hand, it is possible to create a situation in which suffering, as well as any residual form of it, is temporarily absent. In Sunyata. Experiencing the total absence of suffering, a state without any of its residual forms, is only possible in meditation. Striving for the absence of suffering can only be an idea, an aid to changing consciousness. But never the ultimate goal.

(346) Dualisms are derived from the existence of properties. In Sunyata, there are no properties.

(345) In Sunyata, you can see that Buddhist suffering is derived from the existence of properties.

(344) That's how it is in Sunyata - the lack of time is apparent. Some lecture on the psychophysiology of vision would be useful. In short, the visible reality is always a physical image that the mind has already undergone some processing to create a "mental image." The mental image of reality in which time exists is different from that when time does not exist. The two realities differ in quality, they differ in essence. On a daily basis, we do not realize that our mind exists in time all the time, while creating a kind of essence in which we are immersed. We are not aware of this essence. It is only in Sunyata that the absence of time shows that there is such a thing as an essence of reality in which time does not exist. And this essence associated with the absence of time, this absence of time, is visible. Of course, the essence is not a physically visible thing. It is visible along with things - **things are visible through essence.** It is visible as cars drive down the street without time, as people move without time, as a stone lies on the road without time. It's all visible.

(343) In Sunyata, experiencing one of its properties which is the absence of time cannot be compared to anything known from conventional reality. It is an entirely new kind of interaction of the mind with the external world. In timeless reality, the perception of objects and phenomena is changed in such a dramatic way that it becomes a new quality. This quality is a completely

different way of manifesting objects and phenomena - their different mental image - creating a new reality. In this state, the mind sees the image of physically existing objects and phenomena, but their mental representation is shaped in a new way. The objects, devoid of time, are seen as existing in a kind of cessation of transience. As firmly embedded in the present moment, as fused with that moment. This fusion is perfectly visible, it is an eyesore. Things are visible as not participating in any continuum of events. They exist outside the law of cause and effect. The absence of time is so intensely visible that it creates another singularity - **eternity** - an ever existing, repeating present moment. Visible outside of time. Outside of time - but not in suspension. Outside of time - as the most natural reality possible. Beyond time - visible as a primary and fundamental state. Outside of time - as a reality proper - as a reality that has always existed. As the only and true reality of the Universe. Beyond time - as a state devoid of internal tensions. The reality beyond time is the impermanence and permanence of the Universe - an image invisible to ordinary people trapped in time, living with a sense of transience. Lack of time is an obvious condition. And natural.

(342) In Sunyata, the most spectacular, wonderful and dazzling experience is the experience of no time.

(341) The reductionist argument for the lack of self-existence of phenomena through the inability to grasp a clear boundary between them is false. Is a chair that has had four legs cut off still a chair? Of course not! A chair that has had four legs cut off is no longer a chair, but is "a chair that has had four legs cut off." And is a chair whose legs have been shortened by 20 centimeters still a chair? Of course not! A chair whose legs have been shortened by 20 centimeters is no longer a chair, but is "a chair whose legs have been shortened by 20 centimeters." And is a chair whose legs have been shortened by 1 millimeter still a chair? Of course not! A chair whose legs have been shortened by 1 millimeter is no longer a chair, but is **"a chair whose legs have been shortened by 1 millimeter."**

(340) Things exist without form because they are visible in Sunyata. Unlike properties, which are not visible. Proving that things don't exist because they don't have intrinsic existence is not quite right here. A nose cut in half is no longer a "nose," but is a "nose cut in half." And a nose cut into ten parts is a "nose cut into ten parts," but is definitely no longer a nose. However, one should not go this way. These are only concepts. One should derive

knowledge from one's own experience. And in Sunyata, a nose without a form is visible. If something is visible it is not non-being. If it is not non-being then it is being. That's why I say that body parts exist without form.

(339) Emptiness does not devoid existence. Emptiness devoid objects and phenomena of form.

(338) Emptiness is not nothingness - the term Emptiness means "**devoid**". If the statement appears in the *Heart Sutra*: "there is no nose," this should not be read as "the nose does not exist." Only as "the nose is deprived." But not devoid of existence only devoid of form. And "nose devoid of form" still exists as a thing. The *Heart Sutra* should be translated once again.

(337) The statements appearing in the *Heart Sutra*: "...in Emptiness there are no eyes, no ears, no nose...", **should not be taken literally**. (Note that Emptiness is not nothingness but "deprivation"). In Emptiness, there are no body parts that have functionality, name and properties. Body parts possessing form do not exist. But they exist without it. There are eyes, ears, nose as things without form - functionality, name and property. And this is how they are seen in the Sunyata. As images of things devoid of form. Are ears ears if they don't have the assigned functionality of hearing sounds? They are not ears. Are eyes eyes if they don't have the assigned functionality of seeing images? They are not eyes. Is a nose a nose if it does not have the functionality of sensing smells? It is not a nose. Are eyes, ears and nose if they don't have the assigned functionality of seeing images? They are not. So in Emptiness there are no eyes, ears and nose as things that have form - name, functionality and properties. But there are visible things without form - images of eyes, ears and nose. "There are no eyes, ears and nose," should be read "there are eyes, ears and nose **devoid** of form." And this is how things are seen in the Sunyata, as devoid of form. The *Heart Sutra* would be a nihilistic manifesto if we wanted to take it literally.

(336) **Certainty**. Those who are not yet prepared will not experience it. And if they do experience it, they may miss it. Only then will you experience Sunyata when you are ready for it. When your experience turns out to be Sunyata, you will know it. Transcendental certainty will appear. Sunyata cannot be negated. What did not fit in, will fit in. What was not understood will become clear. What was wrong will be discarded. What was unclear will be clarified. Everything will fall into place. In the blink of an eye, Knowledge will

appear. Only now will you know what Knowledge is. Not mere understanding, not another concept. Empirical, **eyewitness**, personal Knowledge. It will be a deep personal transformation. And certainty. Sunyata will resist every form of criticism. There will be great peace of mind - now this is IT. And certainty. And the enlightenment that, after all, all the sutras look like you wrote them yourself.

(335) In Sunyata, the mind functions normally. It is not silenced, subdued, dulled. It is animated, but in a slightly different way than before. It is ready for activity, but... motionless. What distinguishes it is purity. An all-encompassing, poignant purity. A purity that takes the form of crystallinity. Crystalline purity is something that cannot be overlooked. What will you see in Sunyata? Crystalline purity.

(334) "Emptiness is form" but only outside the mind. For example, a tree: in Sunyata reality it is Emptiness meaning it has no form, no properties. In conventional reality it is a form i.e. a thing that has properties. In both cases it is all the time the same physical existing thing which is a tree. The tree that is Emptiness and the tree that is form are the same thing. They are the same tree. The tree once is Emptiness (in Sunyata) and once is form (in conventional reality) but **only in the mind**. Realistically it is the same tree all the time.

(333) Buddhism has nothing to do with magic or esotericism. And above all, it is not alogical. Treating Buddhist truths directly, comes from ignorance. Ignorance here is ignorance of Sunyata. Form exists **only** in conventional reality. Emptiness occurs **only** in the reality of Sunyata. In Sunyata, it is seen that no form can exist in Emptiness. That is, no form can directly be Emptiness. On the other hand, the same thing that is form, in Sunyata is a thing without form. It is the same thing. Only in two different realities manifesting in different ways. And only in this view the thing(form) is the same thing(without form, or Emptiness) - it is the same thing. The mere difference in manifestation, is from the point of view of Sunyata, completely irrelevant. Therefore, it is fully justified to say that Emptiness is form and form is Emptiness - manifestation is about the same thing. **Buddhist philosophy is not transcendent beyond the mind**. It is not esoteric, it has nothing to do with mysticism. It is simple, you just have to know how to read it.

(332) **What did the Bodhisattva see?** In the opening section of the *Heart*

Sutra, the author informs us that the Bodhisattva "saw the Emptiness of the five components: **"Observing the Sounds of the World, the Bodhisattva, when he practiced Perfect Wisdom deeply, saw the Emptiness of the Five Components (skandhas) in a single flash and was freed from all pain and suffering."** (Translation: Kanzen / Three Refuges Buddhist Mission, original spelling). What exactly does it mean that the Bodhisattva "saw the Emptiness of the Five Components"? The five components are: 1) material form, 2) feelings, 3) perception, 4) mental formations, and 5) consciousness. Of these five components, the first is material, and the next four are immaterial. There is no doubt that the Bodhisattva, experiencing Sunyata, saw a reality devoid of form.

What did he actually see? In the rest of the sutra we find a text referring to the experience of Sunyata, but it is clear that it was written after he had already left the Emptiness. It is a commentary that is an inference based on "seeing the Emptiness of the five skandhas," while verbalizing a non-verbal experience. It is not a description of the experience itself. So what does Emptiness of the five components look like? What did the Bodhisattva see? **He certainly saw what remained in the Sunyata after the "five components" were stripped of their form.** First, let's see what was left after the four immaterial components. The Bodhisattva did not see the Emptiness of the four immaterial components, because he saw nothing left of them in Sunyata. Or rather, he saw that they did not exist. The four immaterial components are not visible in Sunyata. The Emptiness of the four immaterial components is nothingness. This applies to both external and internal processes. What does this mean? The Bodhisattva did not see the emptiness of the four components: 2. feelings, 3. perception, 4. mental formations and 5. consciousness in other people in the field of vision, as well as not seeing them in himself. Not seeing feelings means that he was not aware of the existence of feelings in other people he had just seen and in himself. And he was not conscious, because in Sunyata the conscious mind is inactive. Similarly, he was not conscious, he did not see, the other non-material components.

On the other hand, he saw the thing devoid of form in the case of the material component - "material form." The Bodhisattva saw "material form." Although he was not aware of it. He saw an ear and a nose, but he was not aware that what he was seeing was an ear and used for hearing (the ear had no name, functionality or property), nor that the nose was anything more than the physical image he saw. In the case of the material component, or "material form," he saw a physical thing devoid of form - devoid of ownership.

Ultimately, of the five components (skandhas), the Bodhisattva saw only "material form" devoid of form in Sunyata. All the rest were not visible in Sunyata, which means that in conventional reality it does not realistically exist, it is an illusion. Later in the sutra, the author presents his philosophy - a description of the world based on the viscosity of the five components in the Sunyata: "...There are no eyes, no ears, (...) no colors, no sound, (...) no suffering, (...) no wisdom..., etc."

(331) Reflecting on some of the first 22 words of the *Heart Sutra*. **"Observing the Sounds of the World Bodhisattva, when he practiced Perfect Wisdom deeply, in one flash he saw the Emptiness of the five components (skandhas) and was freed from all pain and suffering."** (Translation: Kanzen / Three Refuges Buddhist Mission, original spelling) My attention is always drawn to the two passages "Observing sounds" and "saw Emptiness" at the beginning. Of the four verbs occurring in this passage, two relate to the senses. This is the opening text of the sutra, and the first words are "Observing sounds." Someone might say - just a neat metaphor - but further on in the text similar juxtapositions (metaphors) do not occur. So one should take these words literally. And that is exactly how it should be. Meditation before entering Sunyata is not stupor, lethargy or deep mental collapse. The mind is not stupor, it is active tranquility - it is the power of tranquility. It is a state of formless activity of the senses (hearing, sight) - where sounds are heard, images are seen - but are no longer analyzed in any way (they are not yet devoid of form, but they are already abandoned, the mind is not concerned with them). "Observing sounds" is a clue to me that the Bodhisattva began entering Sunyata through the sense of hearing. This is as possible - experiencing the Sunyata through sound. The nature of Sunyata is then no different from that experienced through sight. It has the same essence. It seems to me that it is even easier to achieve. The next passage "when he practiced Perfect Wisdom deeply" shows that Sunyata is experienced during deep meditation, not while, for example, typing on a computer. ;) And finally, my favorite part "he saw Emptiness" - he didn't experience Emptiness, he didn't enter Emptiness, he didn't attain Emptiness, he just saw Emptiness. The use of the word "beheld" is not at all accidental. Sunyata is experienced through the sense of sight, or the sense of hearing. In one of the sutras it is described how Bodhisattvas on other planets liberate others through wonderful smells. Thus, a Bodhisattva who has seen Emptiness, if he has already accumulated enough merit on the path of compassion, "thus frees himself from all pain and suffering".

(330) "Emptiness is form, and form is Emptiness", is clearer when one assumes that conventional reality and the reality of Emptiness mutually contain and interpenetrate each other. Which, to some conventional approximation, is true. Of course, the two realities cannot be experienced simultaneously, but they share the same basis. That basis is the reality of "the thing in itself" (noumenon). "The thing-in-itself", which manifests as Emptiness in Sunyata, manifests as form in conventional reality. **Emptiness and form are emanations of the same "thing in itself"**. Since they are only emanations, they are realistically the same thing (that which is their basis). Since they are the same thing then "Emptiness is form". The same is true in the other direction, when "form is Emptiness".

(329) Sunyata is a state of mind in which consciousness is turned off. In contrast, all subconscious processes, the senses, control over internal organs and physiological processes, and memory function without change. A mind without consciousness does not control internal mental processes or processes in the external world. The mind is conscious, but without a conscious Self.

(328) **Who am I?** The mind in Sunyata is not an observer, because there is no one to observe. It is not a receiver of sense stimuli, because there is no one to receive sense stimuli. It is not even an uninvolved, non-participating, unfeeling, passive, silent, absent, mindless witness, because there is nothing to grasp as a witness. In the mind located in Sunyata, the external world perceived by the senses is reflected as in a mirror. The reflected image of external reality is devoid of form - meaning, distinction, judgment. It is only a filtered reflection, purified of properties. Apart from this reflection, nothing else can be found. In the subjective view, the visible external world grows, enlarging so much until it eventually fills the entire mind with itself. In a mind where there is no inner Self, there is only the outer world that fills it. Who am I when there is no conscious inner Self? I am all that is visible on the outside. Who am I? The external world.

(327) How, after leaving Sunyata, is the mind aware of what happened during Sunyata, when the conscious part of the mind was inactive. It turns out that the activity of memory is independent of the activity of the conscious mind. The mind perfectly remembers everything that happened during Sunyata. It remembers both changes in the state of mind (such as the entire process of

leaving Sunyata) and external events. After leaving Sunyata, it is possible to fully access the record of its progress. The amount of information remembered exceeds the details of the picture of reality seen. After leaving Sunyata, it is possible to identify the form that was present in the field of vision. For example, the car of the color red - although during the course of the Sunyata the mind is not aware of the name and shade of the color - after leaving the Sunyata it is possible to identify the color as red. (Does memory register the thing along with the form, or does the mind give the thing form based on the memory trace?)

(326) The ultimate reality of "things in themselves" or noumenas is unknowable by the human mind. We must content ourselves with knowing the "things without form" (informenon) in the reality of Sunyata. But to set in motion the process of consciousness change, initiated by freeing the mind from the duality of phenomena, this is sufficient.

(325) Meditators who call themselves Buddhists believe in what the Buddha said and do not believe in what the eyes see in the Sunyata. That's why they call their faith Buddhism and call themselves Buddhists. They are not interested in the universality of Sunyata. The Sunyata is important to them only to the extent that it is consistent with the teachings attributed to the Buddha. And they have every right to do so. Everything is in its place and as it should be.

(324) Contradictions in Buddhism are apparent. In the transmissions, they mainly stem from ignorance of the Sunyata, or confusion between the two realities of the relative and non-dual. Buddhist philosophy is simple and uncomplicated, just as the Sunyata is simple. There are no paradoxes in it, because there are none in Sunyata. On the other hand, there is a lot of inconsistency, over-interpretation and ultimately a lot of speculation. Buddhists believe what the Buddha said even when it contradicts the Sunyata. From the Sunyata perspective, there is no reason to isolate "suffering" from the totality of the Universe and make it a concept that rises above others. Let me emphasize again - in Sunyata everything is in its place and as it should be. Paradoxes are speculation and in no way reflect the nature of Sunyata. Ba, they even mislead. The nature of Sunyata is simple and has no contradictions. I know that paradoxes are used in Zen. However, they are only tools for crushing habits. And ultimately they should be discarded. To experience Sunyata one must transcend paradoxes, transcend

zen. Zen is a tool - it's a hammer for driving nails. **The nature of the tool is not the nature of Sunyata.** There is no contradiction in Sunyata not only because there is no form in it, there are no concepts in it. Sunyata is internally consistent.

(323) **The truth of Buddha and the truth of Sunyata.** Buddhism, like other religions, by pointing out the imperfection of the world seeks to transform it. The basis of the Buddhist ethos is the Four Noble Truths: about suffering, the cause of suffering, the cessation of suffering, and the path to the cessation of suffering. According to Buddhism, the world needs fixing - suffering is an illusion - getting rid of suffering will make the world a better place. Confirmation of the illusion of suffering should be sought in Sunyata. Ultimately, however, much more can be found in the Sunyata. One of the most fundamental truths seen in Sunyata indicates that **everything is in its place and everything is as it should be**. In the Sunyata it can be seen that suffering is where it should be and there is no need to change it. The truth of the Buddha as seen is not the truth of Sunyata.

(322) Understanding or imagining that the Self is only an illusion and does not exist, cognitively, is worth little. True Wisdom is empirical knowledge of Sunyata. Only in Sunyata can one see what it is like when one sees the world, and there is no one looking at it. Only in Sunyata is the conscious inner Self completely absent. Only in Sunyata can one see who we are. Who am I? The answer to this question, and many others, is visible only in Sunyata. **Any knowledge of Emptiness acquired outside of Sunyata is speculation.**

(321) Buddhists become caught up in Buddhism, entangled by doctrine. In order to experience Sunyata, one must transcend Buddhism and find oneself even further, to realize **total freedom** - not to identify with the known, to be ready for the unknown.

(320) There is nothing to be found on the path to Sunyata. Rather, something will be subtracted than added.

(319) For Buddhists, what the Buddha said is more important than what the Sunyata says.

(318) It is often emphasized that Emptiness is not nothingness - and rightly so. However, this is not entirely true. The Emptiness of a tree is an

eyewitness image of a tree devoid of form. In Emptiness, there is physically a tree devoid of property, that is, the Emptiness of a tree is not nothingness. In contrast, suffering does not exist in the Sunyata - the Emptiness of suffering is nothingness.

(317) Analyzing Sunyata from the perspective of conventional reality, there is no indication that reincarnation exists (existing in both conventional reality and Sunyata reality).

(316) **Only Sunyata.** One should approach the texts of authors describing Sunyata with caution. Few of them had Knowledge concerning Sunyata, as few of them had experienced Sunyata. Many, on the other hand, tried to describe Emptiness, creating concepts that were attempts to understand it. Sunyata cannot be u n d e r s t o o d, just as sweet taste cannot be understood. Consequently, there are many studies of Emptiness that have little to do with the truth. Attempts at understanding describe Emptiness concocted, often duplicating earlier concepts that were also not based on personal experience. The ultimate verification of all views on the Emptiness is always the individual experience of Sunyata as the sole, ultimate source of Knowledge. Only Sunyata - knowledge of what exists and what does not exist realistically. The rest is speculation.

(315) The reality of Sunyata differs from conventional reality not only in its lack of form. Equally potent is the difference in its nature. Things exist differently in both realities, manifest differently - immersed in the essence peculiar to each. The reality of Sunyata has a peculiar climate, color, atmosphere, "taste and smell". In poetic description, it is characterized by a peculiar density and intensity, creating an ethereal consistency and metaphorical substantiality - the nature of its reality.

(314) Everyone can see in Sunyata what they need. The Buddha saw the absence of suffering. I saw beneath the layer of commonly experienced reality a rudimentary, primordial reality. The foundation of conventional reality.

(313) Existence is a concept, it was created by the mind and does not exist in the Universe. If people are looking for existence in the Universe, they are looking for a product of their own mind.

(312) **Eyewitnessed existence.** Being in conventional reality is a stimulus

received by the senses to which properties are assigned. For example, stimuli forming the image of a tree are assigned the properties of a tree by the subconscious, and then the property of existence is assigned by the conscious part of the mind. In Sunyata, the stimuli forming the image of a tree are assigned the properties of the tree (unconscious) by the subconscious, but the property of existence is not assigned by the conscious part of the mind - the mind is not aware of existence at any given time. However, the image of the tree is present in the mind, the tree is still visible. It cannot be said that the tree does not exist since it is visible all the time - the image of the tree is perceived by the subconscious all the time. Admittedly, it is not a realized subject, it is an eyewitness subject. And it is only after coming out of Sunyata, based on memory, that the eyewitness subject becomes realized. Eyewitnessed being is a full-fledged kind of being in which the mind witnesses existence. Admittedly, it is only a passive witness to existence, mute, it is only a mirror in which the image seen in the visual field is reflected - but it is. After leaving Sunyata, the mind confirms the existence of the **material reality** of experience - full-fledged existence. Eyewitnessed existence in Sunyata is existence.

(311) **In Sunyata, diverse entities have no form.** Emptiness in Sunyata is only one because things are Emptiness in the same way, and each individual thing does not have a separate Emptiness. On the other hand, entities in Sunyata are multiple because the appearance of things is not unified. The physical appearance of things in Sunyata is the same as in conventional reality commonly experienced. Deprivation of form refers only to the absence of ownership. The apparent differentiation of the physical appearance of things is in no way related to the differentiation of form, because the mind is not aware of the apparent differences. It sees them different as they look, but does not differentiate them itself. (I perceive that they are differentiated in the subconscious, but that is irrelevant in this case, since Sunyata is related to the absence of conscious processes.) Differences in appearance do not cause things to be distinguished from others. The mind sees the things in its field of vision **all at once**. It sees them as a whole. Things retain their physical appearance and therefore we can speak of differentiated multiple entities. The mind sees things without differentiating qualities and therefore we can speak of one Emptiness of the Emptiness. Entities existing due to eye-differentiation do not have differentiated forms. The entities existing as a result of eyewitness differentiation are Emptiness.

(310) It is not possible - as described by W. Kurpiewski, "Prajnaparamita Philosophy," p. 360, (Hopkins, Ramanan)" - to know the Emptiness of the Emptiness of one object and then extend that to all objects. In Sunyata, the mind sees holistically. Things in the field of vision are seen all at once. Therefore, the Emptiness of these objects is also seen for all objects at once. It is not possible to isolate the Emptiness for one object, because then one would have to distinguish one object from all others. Such a distinction (by activating the conscious part of the mind) would involve giving form, so in the Sunyata this is not possible. And no such thing is visible in Sunyata. Isolating one object from among others and seeing its Emptiness is not visible. **It is not possible to see the Emptiness of the Emptiness of one object.**

(309) One Emptiness for different entities. In Sunyata, we can speak of the various things available in the visual field. Despite the lack of form, the physical appearance of all things is not unified. They are visible as separate things. However, we cannot speak of the things in Sunyata that are in the field of vision as separate Emptinesses. For there is no differentiation of the Emptiness of each thing. All things are visible as Emptiness in the same way. Therefore, **only one Emptiness is visible, in which physically separate (undifferentiated) things are visible.**

(308) The discretionary designation of points A and B in space to show the movement of an object as a change in position from A to B is a concept. And as a concept, it does not exist realistically (it exists only in the mind). Motion in the Universe does not exist? The seemingly expanding Universe is static? Time as a physical quantity does not exist?

(307) In Sunyata, all people are the same.

(306) In conventional reality, "I think, therefore I am," in Sunyata reality, "It is visible."

(305) In Sunyata it is unbelievable and agonizing to look at the lack of time. To look at the lack of time.

(304) **The existence of the subject in Sunyata.** The existence of the subject in conventional reality is realization. This realization takes the form of evoking the inner conscious Self and placing it in the surrounding reality. In Sunyata, there is no one to call up and place in the surrounding reality. The conscious

inner Self is absent. There is no doubt that in the reality of Sunyata, the isolated eye-ful is related to the non-existence of the subject. The subject's existence in Sunyata is elusive.

(303) **The being of things in Sunyata.** Conventional ontology deals with existence within the framework of a rational view of objects and phenomena. Existential judgment in conventional reality is the confirmation of existence through realization. This realization takes the form of a rational determination of the state of existence of objects and phenomena. Existential judgment is a rational confirmation - "the object exists". The thought component is essential for confirming the existence of an object (I omit the emotional component). Śūnyatā's theory of being goes a step further. A conventional existential judgment based on awareness, on rational description, is not needed to confirm existence. The existential judgment is then the act of seeing itself. The characteristic vision in Sunyata is the perception of things devoid of ownership. Things are seen as an image of their physical appearance. The very act of seeing the image of things is then an affirmation of their existence. Since things are seen they are not non-being - so they must exist. They exist as entities in **the most riveting affirmation of existence, which is eyewitnessing.** The existential judgment in the Sunyata takes the form of an assumption - that which is visible exists. The being of things in Sunyata is an existence with a degree of reality identical to that in conventional reality. At the same time, it is an subject of greater purity - purity as a graspable essence is created by the absence of property and time - form. (Buddhists believe that existence is things and phenomena that have forms. Therefore, there is no being in Sunyata since there is no form in it.)

(302) Getting to know Sunyata is the end of the road. And the beginning of transformation.

(301) When making statements about Sunyata in the context of conventional reality and vice versa, one should always state from which perspective one is doing so. This is extremely important and eliminates many misunderstandings. Example: from the perspective of Sunyata reality, only Sunyata reality is real, and conventional reality is an illusion. In contrast, from the perspective of conventional reality, both conventional reality and Sunyata reality are realistically existing (contain entities).

(300) Of course Emptiness can be found, and in the most wonderful way

possible - it can be seen in Sunyata. So can the present, which is present in Sunyata continuously. The present is visible in Sunyata continuously - not for a moment, but for many minutes and hours. It can be quietly "savored". There is no time in Sunyata so there is only the present. It is wonderful to look at the present. **To look at the present!**

(299) **Things in Sunyata are entities.** According to Buddhists, entities have form and are present only in conventional reality. According to them, no existence can be established in Sunyata. But... on the other hand, things without form are visible in Sunyata. Since things are visible then they cannot be non-being. And since they are not non-being then they exist. In Sunyata, things are entities. And this is completely in accordance with experience.

(298) **Sunyata Sunyata" and "Emptiness of the Emptiness" is a tautology.** The claim that "Emptiness of the Emptiness is also Emptiness" is false and misleading. On this principle, one can multiply entities at will: the Emptiness of the Emptiness is also Emptiness. And the Emptiness of the Emptiness of the Emptiness what is it? Also Emptiness. And so on ad infinitum. The Sunyata experiencer has no doubts - Emptiness is only one, and the deprivation of form is one-time, complete and final. How does the process of form deprivation take place? Objects and phenomena from conventional reality (which have form) are deprived of form as a result of the mind's transition into the Sunyata state. Form deprivation is the result of the mind's transition from experiencing one reality to another, *q u a l i t a t i v e l y* different reality. It is not possible to be only partially deprived of form, or to be deprived of the form of only one thing while retaining the form of the others. In what way could Emptiness be Emptiness? Hypothetically, in order for the already Emptiness of objects and phenomena (already deprived of form) to additionally be Emptiness they would have to be subjected once again to the process of deprivation of form. Which means that they would additionally have to be in another already Emptiness 2 (Sunyata 2). That is, a mind that is already in a Sunyata would have to enter another Sunyata, which would subject the existing Emptiness of the Emptiness to another process of deprivation of form. (I abstract from the fact that the Sunyata would have to generate another Sunyata 2, a qualitatively different reality, within the already existing one.) Nothing of the sort is evident in Sunyata. There is nothing in Sunyata that can still be deprived of form (which, after all, no longer exists). The deprivation of form in Sunyata is definitive and one-time. And the existence of another Sunyata 2 in Sunyata is impossible. The claims of

Buddhists should be approached with caution. Few of them had the Knowledge leading to Sunyata. Many, on the other hand, tried to describe the Emptiness they had never experienced, in a desperate act of understanding it. The concept of the Emptiness of the Emptiness is a speculation, invisible to the Sunyata. It is a misguided, imprecise attempt to explain concepts. It is a rhetorical figure, more obscuring than anything illuminating. And above all - and this is important - it is empirically false. I understand what is implied by the term "Sunyata Sunyata" - the suggestion of not being attached to the concept of Sunyata, or even Sunyata itself, and thus creating another form. In this view, Sunyata is also Emptiness. Nevertheless, it still sounds like tautology.

(297) The impression of motion arises in the mind from a sequence of static images. Motion is quantized. Is all reality in fact a quantized reality?

(296) There is a widespread belief that motion is a property of matter? However, it seems that motion is only a property of the mind observing matter. Motion is not a property of matter. It is difficult to imagine that elementary particles (neutrinos, quarks) are not in motion.

(295) **In an observer-free reality, motion does not exist.** The definition of motion is the observation of consecutive two different positions of an object with the insight of an observer. In the absence of an observer, it is impossible to observe a change in position - motion is elusive. On the other hand, taking the starting point as event A and the ending point as event B is a certain concept of measurement adopted by the observer's mind. It is a preconceived notion. Without establishing point A and point B, movement is an endless and non-starting motion - it is an ongoing. It is remaining at rest. This form of movement is elusive. If at least two boundary events cannot be determined, there is no movement in a cognitively significant form. The postulate of physical movement of things is a product of the mind. It is difficult to imagine that in the Universe, which is not perceived by the mind, motion does not exist. That the Universe is at rest. If motion does not exist in the Universe then time does not exist either. Time, which is a physical quantity, is a product of the mind. Both in conventional reality and in Sunyata. It is an illusion.

(294) The ever-present "now" is eternity.

(293) **Is there physical time in Sunyata?** Certainly there is no internal time,

or "sense of the passage of time" (empirically confirmed) in Sunyata. But is there external time which is a physical quantity? External time is visible in Sunyata in the form of motion - things in motion change their position. However, the impression of motion is created in the mind by combining still image frames. In fact, the mind registers a sequence of static images and does not perceive the phenomenon of motion. Movement is only a property of the mind, which is able to combine into a continuum successive frames of static images appearing at a frequency higher than 15 per second. If a succession of static images is perceived then a succession of static "now's" is also perceived. If movement in Sunyata is an illusion then external time is also an illusion. There is only a string of ever-appearing "nows."

(292) **Emptiness of Big Mac.** "Emptiness of Time" is nothingness, because in Sunyata, time does not exist. In contrast, the "Emptiness of the Big Mac" is not nothingness - it is the external physicality of the Big Mac - it is its isolated (devoid of form - knowledge of what the Big Mac is) eyewitness image. Alternatively, an isolated (devoid of form - the knowledge of what a Big Mac smells like) smell - if one would experience Emptiness through smell, or an isolated taste (devoid of form - the knowledge of what a Big Mac tastes like) when experiencing the Emptiness through the sense of taste.

(291) **There are not different kinds of Emptiness, there are different properties of one Emptiness.** The terms "Emptiness of Time," "Emptiness of Dualities," or, as in Wieslaw Kurpiewski's book "Prajnaparamita Philosophy," p. 267, "inner emptiness", "outer emptiness", or "emptiness of non-absence", which sometimes occur, are not separate types of Emptiness, characterized by different properties. All of these "emptinesses" are aspects of one, homogeneous and indivisible Emptiness - the reality of Sunyata. It is not possible to experience separately the "Emptiness of dualities" and a moment later the "Emptiness of time" that differs from it. Only one Emptiness - Sunyata - is experienced. Within the experience of one Emptiness, it is possible to describe it by pointing out its many p r o p e r t i e s - the property of the absence of time (Emptiness of Time), the property of the absence of dualisms (Emptiness of Dualisms), and so on. If we wanted to artificially multiply the types of Emptiness, nothing would prevent us from getting - the Emptiness of Ultimate Reality, the Emptiness of the End of the Road, but also - the Emptiness of the Office Paperclip, the Emptiness of the Big Mac, the Emptiness of Sloth, and many others. Creating new entities creates confusion and is not consistent with experience. Experienced visually is only one

Emptiness in which things manifest - the reality of Sunyata. If we would like to examine what the "Emptiness of Time" is, we will see that it is actually nothingness, since time in the Emptiness does not exist. In the same way, the "Emptiness of Dualities" is nothingness, because dualities in the Emptiness do not exist. „Emptiness of Time“, „Emptiness of Dualisms“ are themselves a form and ultimately an illusion. Completely unnecessary for anything.

(290) **The absence of time is a property of Sunyata reality.** The absence of time in Sunyata is an eyeful. Visible things exist without a time component. Time in conventional reality is a kind of essence of that reality, since it is, as it were, "attached" to all objects and phenomena. After leaving Sunyata, the normal sense of the passage of time returns. In the Sunyata there is no time, all things exist without purpose, they are "temporarily suspended" (movement in the Sunyata is visible). Only in Sunyata is there true HERE and NOW - precisely when there is no time. The sine qua non of experiencing the HERE and NOW is the absence of time. "Here and now" is not an afterthought - oh, this is where I think there is now. True HERE and NOW exists only in the Sunyata, when time is absent. The Here and Now then expands to monstrous proportions. It envelops everything that is visible. The HERE and NOW is an extremely powerful and unique phenomenon, absent from conventional reality in any form. The HERE and NOW or absence of time in Sunyata is inseparable from Sunyata, and it is impossible to experience the HERE and NOW outside of it.

(289) Time should be divided into external and internal. External time is physical time and it is real - it is visible in Sunyata. Internal time, on the other hand, is the "sense of the passage of time" and does not exist in the Sunyata. Since it does not exist in the Sunyata it must therefore be a form. And everything agrees because the "sense of the passage of time" is an emotion.
E m o t i o n.

288) **Only the mind that is ready to receive Sunyata can experience it.** It is possible for a mind that is not prepared to experience Sunyata to experience it spontaneously, but the possibility of that is highly debatable. The mind must be ready not only to experience Sunyata, but also to receive it. Otherwise, Sunyata may remain unrecognized. It is not possible to recognize Sunyata without having acquired prior knowledge (from transmissions) about it. It is possible to experience Sunyata without signing it. Then you are experiencing Sunyata without recognizing it. Is it possible to

experience Sunyata without recognizing it? Only the experience of the recognized Sunyata can be cognitively meaningful. Only the knowledge that is the consequence of reflection can make Sunyata a consciousness-changing force. And that is the goal. The goal is not Sunyata. The goal is to change consciousness.

(287) **How is Sunyata experienced through touch and through taste manifested?** In the Sunyata experienced by sight, the objects seen are devoid of form or property. In the Sunyata experienced by hearing, sounds without form carry no information about the source of the sound. By analogy, it seems that in the Sunyata, touch and taste will carry no information about the source of the stimuli received. Touch in Sunyata will be devoid of form - a handshake will not have the same meaning as a handshake, it will be neither strong nor weak, a hand will not be warm nor cold, nor will it be a hand, it will be - empty, pure touching. Taste in Sunyata will be devoid of form - an apple will not have the taste of an apple, it will be neither sour nor sweet nor juicy, neither hard nor soft, it will be - empty, pure tasting. Sunyata will manifest in the same way irrespective of the type of sensory stimuli that will be its basis. It will be the same Sunyata every time.

(286) A blind person can easily experience Sunyata. The triggers for Sunyata will be auditory stimuli.

(285) Sunyata is pure experience (sauté). Later on, if you want to be able to talk about it, you have to name it all. That's a lot of it!

(284) In the case of Sunyata, true knowledge is gained through observation. It is an unusual kind of observation - **subconscious observation**.

(283) Objects in conventional reality have form (properties), or are they themselves form? It seems that both forms are permissible. Nevertheless, since objects (with properties) lose form in the Sunyata, they cease to be objects (with form) and become qualitatively different things (without form). Objects (with properties) are defined by form. Without form, they already become qualitatively different things. They cease to exist as objects. It is more reasonable to say that in conventional reality **objects are form**.

(282) Occurring in the Sunyata, the "visible without properties" as eyesight is **a singularity** that has no counterpart in conventional reality. In conventional

reality, the mind sees objects together with their properties. What we do not realize is that an object in our field of vision, which we are not even thinking about at the time, the mind sees together with its properties. The subconscious mind, by giving properties to objects, creates at the same time a specific essentiality, which is a component of the nature of conventional reality. The reality of Sunyata, in which the mind sees objects devoid of ownership, is of an entirely different nature. This deprivation of ownership, this "seen without ownership," is combined with a specific essentiality that forms the nature of the reality of Sunyata. This essentiality is indescribable. The essentiality combined with the "visible without ownership" creates an ocular singularity, present only in the reality of Sunyata. This eyewitness singularity is the accessibility of reality. It is its manifestation. It is part of its nature.

(281) **The concept of being in Sunyata.** The concept of being in European philosophy does not transcend rational cognition, does not transcend conventional reality. How then to define being in the reality of Sunyata, which is also a kind of existence? Because existence is always related to concepts - "a tree exists," "a chair exists" - never transcends conventional reality. In Sunyata, concepts are not present, but this does not mean that existence is not observed in it. "Tree" and "chair" are visible in Sunyata. Since they are visible, they cannot be non-being. It is existence without form, existence without concepts. It is a purified existence - **devoid** of concepts. How does purified being manifest itself? A thing that in conventional reality "exists as an object with properties" in Sunyata is "visible without properties." "Visible without property" as a nowness is a singularity, having no counterpart in conventional reality. It is an existence that is affirmed by an eyewitness taking the form - "the visibility of a thing as an object without property". "Visible without property" since it is not non-being, it must be existence. It is a purified existence - **devoid** of ownership. The existential judgment here is the very process of seeing - the mirroring of the external world in the mind. The existential judgment taking the form of "the visibility of a thing - an object without property" is a sufficient confirmation of the real existence of a thing. When the confirmation of real existence is the very fact of presence in the visual field. (Buddhists attribute "existence" only to objects in conventional reality, whereas in the Sunyata they define it as "no longer being" but also "not yet nothingness.") The confirmation of the tree's existence in the Sunyata is nowness - seeing the tree without ownership. (Translation of the word "Sunyata" - **devoid**.)

(280) Sunyata is **not insight**. Insight is a sudden change in the understanding of an issue. Sunyata is a change in the way of seeing. Only a new way of seeing changes the understanding.

(279) The reality of Sunyata is beyond the reach of the intellect, **but not beyond the reach of sight**. And what is within sight is post factum describable (after leaving Sunyata). Cognition itself takes place through non-verbal means and without the presence of concepts. However, once you are out of Sunyata, and your mind is in conventional reality, you are free to use language and concepts to describe the reality you see. Although the nature of Sunyata, its essentiality will still be indescribable (just as the nature of sweetness and the taste of cake will be indescribable to a person who has never eaten anything sweet).

(278) Sunyata is a state of mind that creates a new reality different from the commonly experienced conventional reality.

(277) One of the properties of Sunyata is the absence of time. In the case of experiencing Sunyata through sight, the timelessness is eye-watering. The way the absence of time manifests in the reality of Sunyata gives an idea of what time is - what the sense of the passage of time is in conventional reality. From the perspective of timelessness in Sunyata, the temporal component in conventional reality is attached to objects in motion and at rest, to phenomena, space, and mental processes. Not only do objects exist in time (in a space filled with time), but time is united with them. A thing in Sunyata reality is seen without a temporal component attached to it, while in conventional reality time is fused (merged) with the object. This fusion of time with the object is eye-witnessed. The object is visible in a different way when it is fused with time and in a different way when it is not. The thing that is not united with time is seen as unconditioned, freed, transcendent, not subject to the law of cause and effect. In conventional reality, time is an immanent property of objects. In Sunyata reality, the immanent property of things is timelessness. **Both of these properties are eye-pleasing.**

(276) The mind does not experience the world, but only its own ideas about it. **To some extent** the world as it really is is visible in Sunyata.

(275) "Emptiness is form, and form is Emptiness" - this claim is a didactic

simplification. First, it refers to two different realities. Emptiness exists only in the reality of Sunyata, and form exists only in conventional reality. Second, the mind cannot simultaneously, at the same time, reside in two different realities. It cannot perceive Emptiness while in conventional reality, nor can it perceive form while in Sunyata reality. The claim "Emptiness is form, and form is Emptiness" is a conventional claim. The conventionality lies in the implicit assumption that Emptiness and form within a single **reality** cannot exist realistically. Is Emptiness a form realistically? No. Emptiness is potentially a form? Yes, form is emptiness realistically? No! Form potentially is Emptiness? Yes! "Emptiness is form" should be understood as follows: that which is Emptiness (a thing devoid of form) in the reality of Sunyata, is - takes form (assumes properties) in conventional reality. "and form is Emptiness" is to be understood as: that which has form (takes on properties) in conventional reality, is - becomes Emptiness (loses form) when it passes into Sunyata reality (loses properties in the case of objects and disappears in the case of concepts).

(274) **Is it possible for two realities to interpenetrate and contain each other?** (Which is the same as asking if it is possible for Emptiness and Form to contain and interpenetrate each other.) For two realities to contain or interpenetrate each other they must exist simultaneously at the same time. However, the mind does not have the ability to create two realities simultaneously. The interpenetration and mutual containing of realities must be treated conventionally. In the case of conventional reality and the reality of Sunyata, the definition of interpenetration and mutual inclusion of realities is based on the existence of a common part. This is the reality of numen - the thing itself. Ultimately both realities, based on the common part, contain and interpenetrate each other in a conventional way. The mutual containment and interpenetration is also related to the potentiality of the existence of noumen, either as things in the reality of the Sunyata, or as objects with form in the conventional reality. Things in Sunyata reality potentially contain the properties of objects (their form) from conventional reality, e.g., a tree - a thing in Sunyata reality seen without its properties (form) potentially has those properties that will only be revealed in conventional reality. Similarly, a tree-object seen with its properties (with its form) in conventional reality, potentially has the ability to manifest in the reality of the Sunyata as a thing without properties (without form). **Thus, the reciprocal concatenation and interpenetration of realities is not a real, physical mutual concatenation and interpenetration of two different realities.** These processes are not

apparent in either the conventional reality or the reality of Sunyata. The mind cannot reside in two different realities at any given time. Neither cause them to permeate or contain each other.

(273) One need not be a Buddhist to experience Sunyata.

(272) Is the reality of Sunyata the same as the reality of the noumen? No. There is no such thing as the reality of noumena. There are only noumena. Reality is created by the perceiving mind. And the mind cannot perceive noumena.

(271) Sunyata causes a change in consciousness. Since the mind is a whole, this change cannot take place without changes in the subconscious. Thus, Sunyata also changes the subconscious.

(270) If we assume that commonly experienced conventional reality is a certain norm ascribed to human beings, then Sunyata is non-human.

(269) **Is Sunyata determined by the subconscious? Yes! Is the nature of Sunyata determined by the individualized subconscious creating it? No!** Does the subconscious perceive Sunyata, or does it create it? What facts support the idea that it does create it? The external world that is not perceived by any living being is the world of noumena, or things in themselves. The subconscious creates the reality of Sunyata based on noumena, or things in themselves. It processes the data acquired from the senses and creates reality - the reality of Sunyata - based on that data. Is Sunyata different for different people because of the different contents of the subconscious? If the subconscious is different, why is the Sunyata the same for everyone? Well, the Sunyata itself is different, but the nature of Sunyata remains the same. How to understand it? Dog perceived in Sunyata by two people at the same time will have the same nature for them, that is it will be devoid of any properties (form), but the color of its coat will be different for each of them (if one of them is a daltonian then the dog will be seen as grey by his subconscious). **For these two people the image of Sunyata in the subconscious will be different (but the nature of Sunyata will be the same).** Sunyata is differentiated according to the individualized images of physical things. The subconscious gives properties to the things seen. What is the extent of differentiation of things? It seems that the extent is the same as the degree of differentiation that would be perceived by the conscious

mind. Things are already fully differentiated in the subconscious and have all the properties attributed to them. If the daltonist in the earlier example, was severely bitten by a dog as a child, the image of the dog in his subconscious will be different from the image of the dog in a person who was not bitten and loves dogs. The image of the dog in his subconscious will have unconscious properties - grayness and threat. For the other person, the image will have properties - brown, attachment. The image of a dog in the subconscious of two people is different. But these differences have no effect on the nature of Sunyata. The nature of Sunyata manifests all its properties (the property of timelessness, the property of causelessness, the property of absence of anticipation, the property of seeing eternity, the property of crystalline purity, the property of ultimate reality, the property of the end of the path, the property of immutability of nature, the property of absence of ownership of things, the property of absence of dualities, and many others) for the two persons, although the images of the things causing it are different in each subconscious. The reality of Sunyata for two persons is the same. **It is not the same Sunyata. It is the same Sunyata.**

(268) The reality of Sunyata arises in the subconscious from the image of the physical presence of things (through stimuli: visual, sound, taste, etc.). It is not possible to evoke Sunyata without the presence of things. Sunyata is not a pure mental state isolated from the world; it is not an exploration of fantastic visions, products of the imagination, or various mental aberrations. Sunyata is derived from the properties of the mind, its structure and functionality. **Based on images of the physical presence of things, it is inseparable from things.**

(267) Why Sunyata? Knowledge of Sunyata allows for a better understanding of commonly experienced conventional reality.

(266) **The experience of Sunyata is based on the subconscious.** The subconscious is active, open, and in a state of readiness, not allowing the conscious part of the mind to be active. When entering the state of Sunyata, is it the conscious Self or the subconscious that turns off the conscious Self? Can the conscious Self turn itself off, or is it rather being turned off? Is the entrance into Sunyata initiated by the subconscious, just as when the signal (command) to leave the state of Sunyata comes from the subconscious (because then the Conscious Self is inactive)? It seems that the subconscious controls both the entrance and the exit from the state of

Sunyata. However, the subjective feeling of coming out of Sunyata points to yet another mechanism. Leaving Sunyata is felt as an inability to maintain it. There is no single, clearly marked signal to exit from Sunyata. It is as if the Sunyata is "escaping," "melting," and being replaced by conventional reality. This fleeing and melting is an inertial process. It is not definitely a one-way process, but more like a rippling, where leaving and re-entering alternate. Entering into Sunyata is an impermanent state for the mind, imposed and forced. The mind strives to get rid of Sunyata in order to be in its natural state. It strives for homeostasis, the integrity of all its parts (including the activity of the conscious part). There is no clear signal from the subconscious to leave Sunyata. Sunyata is an unstable state, and exit from Sunyata is generally self-induced and a consequence of instability. Although there are decision factors in the subconscious mind that can cause one to abruptly leave Sunyata (in a situation of danger caused by a car speeding towards the meditator). It is, however, in the absence of danger that leaving Sunyata is a consequence of instability. (The duration of Sunyata depends on the degree of training of the subconscious to tolerate the state of instability of mind. The length of time depends not only on the degree of training of the mind, but also on the existence of appropriate external and internal conditions).

(265) **Sunyata is the suspension of the realization of form, uninterruptedly present in the subconscious.** That it is possible to sit quietly during Sunyata is due to the subconscious. In Sunyata the conscious Self is inactive, but the subconscious is constantly active. It is the subconscious that keeps the mind recognizing objects correctly. If this were not the case, the mind would be warned that instead of a tree, an unknown form is recognized which could pose a threat to the body. However, this does not happen. In Sunyata, the mind remains calm around things that appear in the visual field. In Sunyata the reality seen is a known reality, not a reality full of strange, unrecognized objects. In Sunyata it is clear that form is present continuously in the subconscious mind. If form is realized, the mind is in conventional reality. If form is not realized then the mind is in the reality of Sunyata. The claim that form does not exist in Sunyata is not entirely true. In Sunyata form does not exist in the conscious part of the mind, because that part is inactive. In Sunyata, however, form exists in the mind all the time, because it exists in the subconscious. **What then is Sunyata? It is the cessation of the realization of form, which is constantly present in the subconscious mind.**

(264) **Seeing more.** The basis of conventional reality as commonly experienced is the reality of Sunyata. We are all immersed in it, we just can't see it. But each of us has everything we need to **see more**.

(263) **Sunyata is universal.** The universality of Sunyata includes the entire Universe. Including suffering. The world is as you want to see it. The Buddha saw suffering everywhere. He used only a small part of the richness that the universality of Sunyata offers. According to the Buddha, the proof that suffering is an illusion is that there is no suffering in Sunyata. And this is indeed the case. There is no suffering in Sunyata. However, to use Sunyata only to show the illusion of suffering is a gross failure to use its enormous potential.

(262) Property of an object as an element that changes the nature of reality. Modern ontology is limited to the description of real being, material being. Visible reality has a visible nature given to it by both the material subject (object) and the immaterial subject (properties, concepts, time) assigned to it. It is not possible to study the structure of a material subject without taking into account the influence of the immaterial subject connected to it. When we experience the existence of a real thing such as a chair, an immaterial subject such as the concept "chair" has a modeling influence on the image of the chair, on its visual and, through this, mental representation. Properties are the modeling component of the nature of reality. The same chair seen without the presence of the chair property (as is the case in Sunyata's reality) generates a qualitatively different reality. The presence or absence of a concept affects the reality seen, causing a change in its quality, a change in its nature. This qualitative change shapes the new reality. This influence is so significant that we speak of the existence of two different realities. The creation of reality takes place without conscious consideration of the concept "chair", without its analysis. The mere activity of the conscious mind and the connection of the concept with the visible image of things is sufficient. This connection is constitutive of conventional reality, creating its nature. The lack of connection between the concept and the eye-picture is a feature of Sunyata reality. In summary, a view of a thing containing a component of immaterial being that is a property of that thing creates a reality with a distinct nature - conventional reality. On the other hand, a view of a thing without a component of immaterial being (a property of the thing) creates a reality also of a clearly marked but different nature - the Sunyata reality. The qualitatively differentiating element between these two realities is immaterial being

(property, concept, time).

(261) **Ontology reaching out to the reality of Sunyata.** An ontology that is an analysis of the being of a real thing does not go beyond the commonly available experience of existence, beyond conventional reality. Consequently, this analysis is residual and does not cover the entire structure of being. In a correct view of existence, it is essential to consider being in the reality of Sunyata. **Being in conventional reality is only part of visible existence.** The rest of existence is invisible because it is hidden under a layer of concepts and properties. The reality of Sunyata, as it were, is hidden beneath conventional reality. At the same time, the conventional reality is embedded in the reality of Sunyata, which is, as it were, its basis. This is not the existence of two completely separate realities. These realities are interrelated and interpenetrate each other, not being available together in a single act of cognition. An ontological analysis without considering the reality of Sunyata is shallow and does not give a complete picture of existence. It is only when ontology goes deeper, all the way to the reality of the Sunyata, that the picture of the existence of a real thing is complete and reveals its complex structure.

(260) Often in the popular mind of people who have not experienced Sunyata, Emptiness is considered an immaterial subject, while form is considered a material subject. Well, the opposite is true. Emptiness is material (oh, and how much more) and form is immaterial (yes yes, definitely).

(259) The reality of conventional reality is tangible. It is a property understood as the possibility of the most direct contact with the external world. It is the confirmation of the existence of a real thing through physical contact. The same characteristic of reality is also possessed by Sunyata. The reality of Sunyata's reality is tangible. But the difference is that the very act of touching is an activity that is only potentially available. Even though one is not able to touch anything in Sunyata, Sunyata has the quality of tangibility. In this case, tangibility is the **ability** to touch real things. It is a certain potentiality. Nevertheless, the reality of the reality of Sunyata is just as tangible as the reality of conventional reality.

(258) Buddhists claim that any attempt to describe Sunyata is doomed to failure because Sunyata is non-verbal. The non-verbal element of Sunyata is only its nature. Its originality is the lack of any similarity to anything existing in

conventional (commonly experienced) reality. It is not possible to describe a sweet taste to a person who has never eaten anything sweet. The nature of sweetness will remain hidden to him. The same is true of the nature of Sunyata. No description can even approximate the nature of Sunyata until you have experienced it for yourself. The nature of Sunyata, its essence, is non-verbal. **The nature of Sunyata, its essence, is non-verbal, but Sunyata itself is describable** and accessible in terms of conventional reality.

(257) In Sunyata there is no reincarnation. In Sunyata there is not even room for such a thing as reincarnation. In general, the idea that an individual existence should be subjected to multiple births is contrary to the nature of Sunyata. In Sunyata each existence is devoid of individuality, being part of the whole that is the Universe. This totality is eye-worldly. In this whole there is no place for existence to have any property ascribed to it. The postulated rebirth in the process of reincarnation would be a property attributed to existence and, in addition, to an individualized existence, because it is distinguished from others. And there is no such thing in the Sunyata. In Sunyata all entities exist in the simplest possible way. There is no relationship between them. Entities are not subject to any rules and their existence has no purpose. **It is a free and inert existence. Unconditioned.** If something exists it simply exists. If it ceases to exist, it simply ceases to exist. Nothing can exist with the imputed necessity of being born again. Reincarnation is a concept. An idea from another world, another reality. There is no place for it in Sunyata. In fact, it is not needed for anything. It is even difficult to imagine what place it could have, since everything is in its place in the Sunyata, and nothing is missing. Reincarnation is a concept that brings order to the Universe and gives meaning to entangled and tangled minds immersed in conventional reality. For minds beyond conventional reality, it is blindingly obvious that reincarnation is unnecessary. It does not exist. It is not visible in Sunyata, and no rationale for its existence is apparent. Sunyata is so great and perfect, it is so perfect in its fullness, so wonderful in its greatness. It is a reality with a finite, perfect shape to which nothing more can be added. It is perfect. Absolute in its nature. And it has no place for reincarnation.

What does not exist in Sunyata does not exist in reality.

(256) What does it mean for reality to exist? It means that there is a representation of the external world in the mind in a way, produced by the mind itself. Is it possible, then, for Sunyata to be contained in conventional

reality? It is not possible. A reality that is a product of the mind cannot be contained in another reality that is at another time a product of the same mind. The mind can only produce one reality at a time. In a mind-independent way, only matter is real, everything else is meanings and connections (form).

(255) The theorem "Emptiness is form and form is emptiness" is true. But the claim "Emptiness is form" is not the same as the claim "form is Emptiness". "Emptiness is form" is true, but not in the same way as "form is emptiness". The claim "Emptiness is form" is true, just as the claim "form is emptiness" is also true. But they are not true in the same way. (The theorem "Emptiness is form and form is Emptiness" can be written in some simplification in the form - "the being of informenon is the being of the object and the being of the object is the being of informenon". This is acceptable, because informenon belongs to the Emptiness and object belongs to form. This can be further simplified and written as "the reality of the Emptiness is the conventional reality, and the conventional reality is the reality of the Emptiness.")

(254) An object in conventional reality, unlike informenon, has properties, these properties exist in pairs creating dualities (heavy-light, fast-slow, etc.). There are entities in Sunyata reality that are qualitatively different from entities in conventional reality. Informenon (a thing in Sunyata, devoid of property, existing without time) has a qualitatively different existence than an object in conventional reality.

(253) The being of informenon is not contained in the being of the object. Although informenon is contained in the object.

(252) The being of the object is contained in the being of informenon, but only in the sense that it is its potentiality. The being of informenon contains the potentiality of the being of a particular object which means that the informenon of an object can in conventional reality be only that object and no other (the informenon of a tree can only be a tree).

(251) Informenon is the basis of an object. The complexity of the informenon is less than the complexity of the object (the object additionally has a form or property and exists in time).

(250) The being of informenon can be said to be transcendent of the being of the object, since it constitutes a new quality without being any modification of

it.

(249) Emptiness is form and form is Emptiness - but not the same.

(248) "Emptiness is form and form is emptiness" is a play on words. If you look at it closely it turns out that yes - emptiness is form and form is emptiness - but not the same. $A=B$, and $B=A$. Just like - an object is a tree, and a tree is an object.... but only similarly. (Every tree is an object, but not every object is a tree.)

(247) What is reality? It is the mode of existence of noumena. Without noumena there is no reality. In conventional reality, noumena manifest as objects (things with properties). In Sunyata reality, they manifest as informenons (things without properties and time).

(246) The nature of Sunyata does not change - it is the same at the first and last experience. Subsequent experiences do not lead to deeper manifestations, new contents or new qualities. What leads to a change in consciousness is a gradually deepening knowledge of the nature of the experienced Sunyata, as a result of contemplation and reflection. Sunyata is invisible in conventional reality, and only the awareness of its continuous presence is the element that changes the understanding of the world.

(245) When experiencing Sunyata for the first time, the mind does not know what it is experiencing. After coming out of Sunyata, the mind senses that something unusual has happened, but still doesn't know what it was. The experience is unusual and unlike anything that has happened before. Therefore, it takes a certain amount of courage to guess that it was not Sunyata. From this point the process of exploring the experience of Sunyata and naming the content of the experience begins. In Sunyata everything is new, unknown and unnamed. The process of realizing and naming is the process of discovering Sunyata. It is not an immediate revelation coupled with certainty - that is how v was. Immediate revelation would apply to states already known - that is, not Sunyata. When faced with Sunyata, the mind is completely confused. It took me four extremely intense days to realize and name my first experience of Sunyata. The years that followed give me confidence that this is Sunyata. Today I can only see what audacity that was.

(244) Does an immaterial subject in Sunyata exist? It depends on which

sense of Sunyata is experienced. Being in conventional reality can be divided into material (object) and immaterial (phenomenon). In Sunyata, material subject exists but without form (e.g., a dog that exists as an object but does not exist as a dog), while immaterial subject does not exist (e.g., a property). This is the case when experiencing Sunyata through sight (and presumably through touch). It is different in the case of experiencing Sunyata through hearing (and presumably through smell), because an immaterial subject such as sound exists without form - in Sunyata sound is heard. In Sunyata, the barking of a dog exists as a sound that propagates through the environment, but it does not exist as a sound made specifically by a dog. **There is sound, there is no barking.** Sound as an immaterial subject exists in Sunyata.

(243) The property that characterizes the reality of Sunyata - "**immutability**". The dogma in Buddhist philosophy is pervasive mutability. Objects and phenomena are subject to change over time and are therefore illusions devoid of real existence. As if to contradict this belief, the nature of Sunyata is characterized by immutability. This immutability has two aspects. The first is the immutability of the nature of Sunyata in relation to each individual experience. The second aspect is the immutability of the nature of Sunyata for all who experience this reality. The immutability of Sunyata's nature is what distinguishes it from insights or illusions caused by different states of consciousness. Although the nature of Sunyata is the same in every experience, the content of the experience itself remains different. That is, the perceived reality of Sunyata in the visual field will be different, depending on location. It will be different in a room and in the street. But the way in which Sunyata manifests will always be the same. The nature of Sunyata is always the same, regardless of location or other circumstances (e.g., different events in the visual field). In each successive experience, Sunyata will manifest all of its properties: the property of timelessness, the property of causelessness, the property of absence of anticipation, the property of seeing eternity, the property of crystalline purity, the property of ultimate reality, the property of the end of the path, the property of immutability of nature, the property of absence of ownership of things, and others. The immutability of the nature of each successive experience of Sunyata, its repetition, is the basis of the reliability of cognition, and allows for its gradual, multi-step exploration. An experience that is independent of changing mental states, that is repeatable, has all the hallmarks of perceiving (seeing) a reality that exists in reality. The second aspect of the immutability of the nature of Sunyata is its sameness for all experiencers. The nature of Sunyata is independent of the knowing

subject. This means that it manifests itself in the same way to every knower. Since there is a concept of Sunyata in Buddhism, there is also a single, coherent message about its properties. The reality of Sunyata is not differentiated, it is not an individualized mental state, a subjectivity. It is a concrete reality available to every knower in its unchanging nature. Its immutability is the basis of cognition in the spirit of empirical objectivity.

(242) The property that characterizes the reality of Sunyata - **"finality"**. The reality of Sunyata is knowable as a result of personal development based on the meditative exercises of the mind. The reality of Sunyata is the ultimate reality for the meditator. It is the final form of the reality manifested by the non-dual mind. This reality is accessible through the senses, and its reality is as strong as that of conventional reality. One property that distinguishes it from conventional reality is finality. The reality of Sunyata is a reduced reality in relation to conventional reality, being, as it were, its basis. Regression is the result of the inactivity of the conscious mind. The reality perceived without the conscious Self is a reality devoid of distorting elements (Buddha-form). The property of finality is not just a property extracted by way of rational description. It is a property that has its designator in the form of graspable essentiality. Not as thought, not as emotion, but as part of the nature of Sunyata. The presence of this essentiality can be compared to the presence of emotions attributed to objects and phenomena in conventional reality. The property of "finality" in its entirety is available after leaving Sunyata in conventional reality, u n d e r s t o o d then as the finality of the shape of non-dual reality.

(241) The property that characterizes the reality of Sunyata - the **"end of the road"**. Its final form is recognized outside of Sunyata during rationalization in conventional reality. It is not just an ordinary reflection on the end of the process of development. Ownership has the weight of insight modeling existing beliefs. Like insight, it has its own power, charisma, and potential. It is transcendent to rational justification. This transcendence is closely related to the transcendence of Sunyata itself and has part of its substantiality. Part of its flavor and its essence. It is a reflection with added value, where added value is the nature of Sunyata. The "end of the road" property is a certainty, arising from the apparent universality of Sunyata. All efforts and endeavors have come to an end. There is nothing further to strive for. There is only Sunyata, and beyond that, also Sunyata. All doubts have been resolved. Problems have been clarified. Questions have been answered. Obstacles

have been overcome. Ignorance has been removed. All the pieces of the puzzle have been tied together. A long-standing process has come to an end. The property "end of the road" has a kind of essence in common with Sunyata and is one of **the differentiating and confirming elements** of Sunyata cognition.

(240) The cognition of Sunyata is always in two stages. The first stage is pure experience. In Sunyata, the mind devoid of the activity of the conscious part does not allow interpretation of the reality seen. It is not possible to be aware of the process and its structure, nor to consciously experience the content of the experience - the external world is reflected in the mind as in a mirror. The second stage, no less important, takes place after leaving Sunyata in conventional reality. This is contemplation. It is not possible to know Sunyata without contemplation. In the process of rationalization the previously acquired knowledge about non-duality, interdependence, Emptiness etc. is extremely important. It allows one to properly recognize Sunyata, which would otherwise be difficult or impossible. Prior knowledge is not about the appearance of Sunyata itself, which in its essence, in its substantiality, is indescribable. The very recognition of the experience as Sunyata often occurs many days after initiation. Often as a result of personal courage and audacity.

(239) The property that characterizes the reality of Sunyata - **"eternity"**. In conventional reality, the mind never has access to experiencing eternity. Eternity is then a vague concept associated with infinity. The designator of eternity is immutability and never-ending existence. The concept of eternity is ultimately verified by the experience of Sunyata. In Sunyata it is the present moment. It is the ongoing "now." It is the endless process of the availability of the "now" - without the presence of the implicit anticipation of "then", without the implicit presence of "before". Eternity, however, is not a concept. It is an eyewitness property. It is closely related to timelessness and created by this timelessness. The absence of time distorting the image of reality reveals one of the specific consistencies of Sunyata's reality - eternity. Eternity is seen as clear and strongly marked. It clearly imposes its character and shapes the visible reality. It gives it the essence of unshakable abiding in the here and now. It permeates all things. Things in their **simplest form of existence** are visible precisely in eternity. The reality of seeing eternity in the reality of Sunyata is complete. This reality (of the endless "now"), is at the same level of intensity and saturation as the existence of objects in conventional reality

(commonly experienced). Seeing eternity is an immanent feature of the reality of Sunyata, devoid of mystical references. There is no Sunyata without seeing eternity.

(238) Those expecting fireworks will be disappointed. Sunyata is bland.

(237) I know from my own experience states such as: hallucinations, trances, delusions, visions, insights and... Shunyata. There is no problem in differentiating these experiences. The reality of Sunyata is real, the rest are aberrations. I have not the slightest doubt. Indeed, even certainty that is difficult to obtain in the commonly experienced conventional reality. Moreover, Sunyata is repeatable and unchanging in its nature. And as we know, things vary with aberrations, exploration of fantastic visions, figments of the imagination or various psychic phases.

(236) What is the property of **"crystalline purity"** that characterizes the reality of Sunyata? This property is an ocular quality. It is one of the elements that confirm entering into Sunyata and manifest being in the Void. The property of "crystalline purity" is difficult to describe, because in the absence of an analogous or even similar property in conventional (commonly experienced) reality, there is no conceptual resource to do so. A comparison with the effect of sharp vision after putting on corrective glasses, which is not entirely accurate, may be an approximation. In Sunyata's reality, however, the change is not a sharpening of the image in the visual field, but a clearing of things and space of the obscuring "substance". It is the removal of the obscuring filter consisting of elements that affect the ultimate mental representation of conventional reality. We do not realize how much intangible entities (e.g., properties, concepts) affect the image of visible reality. These entities significantly change it. Conscious mind occupied with properties, concepts, judgment, analysis, marks the seen reality with its activity, giving it a specific consistency. In everyday life we are not aware that we perceive this consistency all the time. It is an immanent component of conventional reality (commonly experienced). This texture makes the reality we see as normal, in fact it is unformed, often illegible, obscured, scattered, disjointed, incomplete. Generally - dirty. This "dirt" is the mental representation of the obscuring: phenomena, properties and concepts. The removal of these distortions and dirtiness, as in Sunyata, is the basis for the emergence of the property of "crystal clarity". It is **a visible** property. It has its own strongly marked essentiality. It is one of the most important characteristics of the reality of

Sunyata. It is a psycho-visual property. But it is not a property understood as transparency of mental states. It is not a property understood as the absence of physical disturbance of the image. Describing it in terms available in conventional reality - it is transparency, clarity, unambiguity and distinctness. The property of "crystalline clarity" is one of the elements that create the specific, clearly visible essentiality of the reality of Sunyata.

(235) It may be simplistic to compare the reality of Sunyata to a mirror image. However, the full picture of this reality is more complicated than the description of the mechanical process of reflection of the surrounding world. Comparing the reality of Sunyata to a mirror reflection in its generality is acceptable, but ultimately does not convey its full complexity.

(234) The reality of Sunyata is primary to conventional reality (commonly experienced). It is experienced with a strong sense of reality. This reality is at a level of intensity equal to conventional reality (commonly experienced), or even higher (due to the absence of obscuring properties). The reality of Sunyata is a reality distinct from conventional reality. Things and phenomena (including concepts) make up conventional reality (commonly experienced). Conventional reality is the mental image of the subject's presence and causality in the surrounding space filled with real things and phenomena (including concepts). The reality of Sunyata, in contrast to conventional reality (commonly experienced), is characterized by the absence of phenomena (including conceptual entities) and the absence of time. This has far-reaching consequences. Reality devoid of these elements has a different quality. In a simplified description, it is not just conventional reality minus phenomena and time. It is a qualitatively new structure having qualitatively different elements. This structure has new properties. These properties are not always verbally graspable. This causes difficulties in description because description alone does not convey the ultimate shape and complexity of the experienced reality. These verbally elusive properties include: **the property of timelessness, the property of causelessness, the property of lack of anticipation, the property of seeing eternity, the property of crystalline purity, the property of finality (of reality and experience), the property of lack of property, and many others.** These properties are elusive verbally because description does not give a definitive picture, does not show the totality of experience. These properties are visible, they have their own distinct texture and weight which, although present in experience, are indescribable. The way in which they manifest themselves is indescribable. The only way to know is

to experience them directly. In the experience of Sunyata reality these qualities are present, they are visible, but they are not realized. Their description, meaning and name is only possible after leaving Sunyata, when the conscious mind is active again. All these properties exist without an emotional component, which is significantly different from properties in conventional reality. The absence of the emotional component affects the visible quality of the reality of Sunyata, constituting it as another element of its unique consistency.

(233) Sunyata - the true nature of being.

(232) Buddhists, for various reasons, mostly reject the concept of being. However, they do so conceptually. If the ultimate oracle is Sunyata then they **are wrong. In Sunyata, things are visible.**

(231) From the perspective of Sunyata, both objects and phenomena and Sunyata itself (Sunyata Sunyata) have no form (are non-verbal) - they are empty . From the perspective of conventional reality, it is possible to treat Sunyata conceptually and give forms to its reality so that an accurate description of its nature is possible.

(230) **Being as an object of vision.** The view that existence is the object of intellectual cognition is present in ontology. It is postulated that existence can manifest itself only by means of thought or even is thought. How then can we define the object of cognition available through seeing without the presence of an intellectual component - as in Sunyata? In Sunyata, the mind does not know what it sees, but it definitely sees a thing that is present in the field of vision. It is not possible to affirm its existence through existential judgment, since intellectual processes are suspended in Sunyata. However, this does not imply that a thing that has not undergone existential judgment does not exist. Therefore intellectual cognition is not a sine qua non condition of confirmation of existence. Confirmation of existence is the very fact of seeing without the necessity of existential judgment. **The very act of seeing is sufficient confirmation of being.**

(229) Buddhists claim that what is empty in nature in Sunyata cannot be attributed to being. However, since things in Sunyata are visible, **they cannot be non-being.** Therefore they must have being.

(228) **In Sunyata, there is a multiplicity of undifferentiated entities of real things having the same nature.** Separate things (separate entities) having the same nature of being (mode of manifestation) are apparent in Sunyata. The entities of real existing things are undifferentiated.

(227) Sunyata is the ultimate existence of objects and phenomena. For objects it is undifferentiated entities. For phenomena, it is non-existence. Phenomena in Sunyata are invisible.

(226) **There is no being in Sunyata.** Although the physical presence of things is visible. Confirmation of being is possible only after leaving Sunyata, in conventional reality.

(225) Sunyata is not Enlightenment. Two things are needed for Enlightenment: Wisdom and Merit. Wisdom is knowing the path to Sunyata, and Merit is accumulated goodness on the path of compassion. Is Sunyata a treasure for me? It is a tool. A tool to change consciousness in conventional reality. Only change of consciousness is a value (Buddhist getting rid of suffering, but not only). On the other hand, it gives the possibility to know the nature of being of real things. The connection between Buddhist Sunyata and Western ontology is extremely intriguing. It turns out that they complement each other. Where ontology ends, Sunyata begins. But this is my way. Sunyata is very capacious and everyone can find their universe within it. It is the same for everybody, but it can be used for different purposes. It is up to you to decide.

(224) Sunyata is very simple and clearly defined. In this respect no one who has experienced it has any doubt. But it is also important to realize that Sunyata itself is worth nothing. Literally. Sunyata is just a tool. **A blunt hammer to drive nails.** If you limit your path to experiencing Sunyata, you don't understand much of anything. If you have experienced Sunyata once, it is the same as if you had experienced it a thousand times. She doesn't change anymore and is always the same, every time. That is her nature.

(223) Does Sunyata lead anywhere further? No. Sunyata is the end of the journey; there is nothing further. Nothing more can be seen, because Sunyata is final. Sunyata does not change anymore. There is no further development of Sunyata. One can only draw from it. The influence of Sunyata is strong and long-term. It depends on your interpretation. Some will see it as the nature of

being, others will see it as the nature of God. And this is how it is interpreted in different ways by schools of Buddhism. Buddha used only a part of it to fight suffering. And that is a very small part. It can also be used to understand reality, to understand the nature of being. And this does not happen immediately, but very slowly. Sunyata reveals its secrets. Although its nature is always and for everyone the same, its image can vary according to the needs of the mind. The reality of Sunyata is transcendent, transcends the reality we know, is qualitatively different from conventional reality, and changes the way we perceive it. This alone is the essential value. Not Sunyata itself, but the changes in perception of conventional reality that it induces. Bodhisattvas are probably able to enter Sunyata when they want to, effortlessly and for as long as they want to. I need several days of preparation. The mind itself decides when to come out of Sunyata. My attempts to prolong this time are of little use. I think the extinguishing effect of having to function daily in conventional reality (work, chores) is what does it. Special conditions? I prefer to experience Sunyata while sitting on a bench in Piotrkowska Street, where there is a lot of stimuli that I can rely on. I think that critical attitude towards different states of mind is the basis of knowing Sunyata. Critical mind is helpless in the face of Sunyata. Criticism ends here. Sunyata is rather impossible to miss - it is so qualitatively different from all the aberrations of the mind. Ultimately, each of us runs the risk of being wrong. I have been subjecting Sunyata to criticism for many years now, and I still have no doubt. During Sunyata no activity is possible, neither of the conscious mind nor of the physical mind. The slightest movement of the hand starts the process of leaving Sunyata. This is because the mere desire to move your hand activates the conscious mind. In Sunyata you are unaware of yourself and your body. In Sunyata, nothing is satisfying because everything is bland, due to the absence of all emotions. Yes, the conceptual mind and Sunyata are mutually exclusive. If you claim otherwise then what you are describing is not Sunyata, but just another conceptualization. There is always a moment of coming out of Sunyata. Regardless of our skills and wisdom. Even Buddha was not in Sunyata all the time.

(222) Sunyata is very simple. And in that is its extraordinary power. The power of a tool. Sunyata is really just a tool and is not worth much by itself. What is important is the change it brings about. A change of consciousness.

(221) Where ontology ends, Sunyata begins.

(220) The true nature of the being of a real existing thing is visible when the properties of that thing are invisible to the mind.

(219) In conventional reality, the existential judgment "the tree exists" is no different from the claim "I am just seeing a tree," which anyone can even verify for himself at this moment. The existential judgment in conventional reality is a judgment of realizing the presently ongoing experience of seeing, not a judgment of affirming existence. What is important here is the process of realization itself, without which an existential judgment in conventional reality is impossible. In Sunyata, there is no realization because the conscious part of the mind is turned off. Thus, instead of confirming the conscious view of an object, the very nature of being - **the unconscious existence of a thing** - is visible. The nature of being of a real existing thing.

(218) During Sunyata the existence of any subject cannot be confirmed due to the inactivity of the conscious mind. One can speak of the being of a real thing from the position of an observer only post factum, after leaving Sunyata when the mind is already conscious and has the ability to analyze and verbalize. That is, the possibility of confirming the existence of a real thing.

(217) How to distinguish between Sunyata and hallucination? After many years of meditation, experiencing many mental states, insights, jhanas and hallucinations, with a consistent critical attitude, the accumulated knowledge becomes the basis for transformation. When Sunyata comes it is like the end of the road. The end of the search. The end of development, because there is nothing further. The critical mind cannot dismiss it as just another hallucination. Sunyata is different from everything that has been known so far. It is qualitatively different from any aberration of the mind. Not even hallucination can match it in its power of influence. Hallucination can be rationalized and rejected, Sunyata cannot. Everything is explained because it was never really complicated. Everything falls into place because Sunyata is brilliantly simple. I could talk for hours about how simple it is. Sunyata in its essence is non-verbal. But that doesn't mean you can't say anything about her. And because its nature is the same for everyone, you can talk about it not as just another meditative exaltation, but as an intersubjective scientific project of knowing the nature of being. I believe this is possible. Sunyata is universally accessible. Sunyata is the same for everybody - that is due to its nature. Anyway... I can attest to the truth of the Bodhisattvas' account - the Sunyata is one. For everyone.

(216) There is no deprivation permanently (except shortly before death). The Buddha was not permanently deprived either. Why? Because it is mentally, biologically and physically impossible. The nature of Sunyata does not allow it.

(215) **An existential judgment in conventional reality issued by an entity experiencing time is an apparent judgment.** Just like properties that change the image of being, time additionally deforms being in the existential judgment. In conventional reality, a being related to time is a determined being - marked by cause and effect. Cause and effect influence the appearance of an object and, consequently, the nature of an entity, giving it a specific form. It is a form of permanent suspension between what happened to the object a moment ago and what will happen to it in a moment. This suspension, having a constitutive influence on the nature of being, changes it qualitatively and changes its consistency. The consistency of the nature of a conventional being appears with a specific taste - the prospect of the future and with a characteristic smell - the burdensome past. The existential judgment in conventional reality tells us more about the properties of an object and the influence that time has on the object than about the real existence of the thing. An existential judgment based on properties and time is an apparent judgment. It creates the illusion of a real existence. The existence of a really existing thing is visible only in Sunyata.

(214) **Does an existential judgment in conventional reality concern the being of a real thing?** An existential judgment in conventional reality is an affirmation of existence based on the properties of the object - "the tree exists" refers to the object having the properties of the tree. The attributive nature of an existential judgment is also evident in the case of an existential judgment without specifying an object - "it exists" is still an indication of a particular object whose properties exist implicitly (are present in the subconscious). The existential judgment affirms the presence of an object with specific properties and not the existence of a real thing. "The tree exists" is rather an affirmation of the presence of the object in the visual field and takes the form of the realization "I just see a tree". Existential judgment should affirm existence in a direct way. An existential judgment in conventional reality does not satisfy this condition because it is not a primary judgment. It is an existential judgment through properties. The assertion "the tree exists" does not affirm the real existence of a thing only the existence of

an object having properties. The properties obscure the real existence of the thing. By making an existential judgment in conventional reality we affirm that the visible image conforms to the pattern. An existential judgment in conventional reality is not a primary judgment. A primary judgment is a judgment of visible things without properties. Why is it so important that the existential judgment is about things without realizing their properties. The being of things without properties is primary to the being of things with properties. Admittedly, being through properties does not completely obscure the real existence of things, but it does distort it, giving a falsified image. Rather, being through properties shows one of the ways in which a thing can manifest itself. It does not, however, show the thing itself. As long as the mind differentiates objects by their properties, it is not possible to see the proper, real being of things.

(213) A dog barking (sound) has a form in conventional reality. This form is a mental connection with the source of sound - it is awareness of the direction, characteristics and source of sound. There is no form in Sunyata, so the origin of the sound is unknown and is not associated with anything in particular (no mental connection between the sound and the sound source). The barking of a dog heard in the Sunyata is a sound without any meaning.

(212) **Form in the subconscious.** In Emptiness (Shunyata) there is no form; which is to be understood that form does not exist in the mind that is in the Void. Well, form exists in the mind. Although it is not present in the conscious mind, the form still exists in the subconscious.

(211) The nature of being in Sunyata experienced through sight is no different from the nature of being in Sunyata experienced through hearing.

(210) From the level of Sunyata, the conventional judgment either does not exist (as a form) or is erroneous (because of the judgment on properties). And from the level of conventional reality, the existential judgment in the Sunyata is also unverifiable. The implication is that the two judgments have no areas in common. Which is consistent empirically. Why have I assumed two judgments? Since the confirmation of existence is an existential judgment, then two different existential judgments are needed to confirm the conclusion of two kinds of existence. As of today, I can say that these judgments are very different, and the only thing they both have in common is the fact that they are existential. But this is probably optically not enough. These judgments are

executable in different realities and only in these realities do they make sense. They result in different natures of being, and these entities have no elements in common (except for eye-ness). And ultimately - mentally it is not possible to affirm existence simultaneously in two different realities through two different states of mind.

(209) Sunyata - freedom from opinions; Sunyata - freedom from judgments; Sunyata - freedom from freedom from it all.

(208) Is it possible to perceive a part of the being of a thing in itself? It seems that this question should be answered in the negative, since the transcendent nature of the thing-in-itself makes it impossible to know it. However, a real thing is a part of itself - a part accessible to the senses. Is the being of a real thing a mind-perceived part of the being of the thing itself? **Is being divisible? Can one perceive a part of being?** It would seem that being is indivisible and it is only possible to perceive the being of a part of the thing itself, and not necessarily a part of the being of the thing itself. Is conventional being as being perceived in its entirety at the same time as perceiving a part of the being of the thing in itself? Or is the being of the thing-in-itself an entirely inaccessible being? Or is there only the illusion of perceiving conventional being as being accessible in its entirety? Or is conventional being just a part of the being of the thing-in-itself? By analogy - is conventional being part of the being of Sunyata, and is the being of Sunyata part of the being of the thing-in-itself? The two entities are very different - they are two different qualities. Is the conventional being contained in the being of the Sunyata, which is further contained in the being of the thing-in-itself? Since the object in conventional reality is contained in the thing in Sunyata, which in turn is contained in the thing in itself? Does the concluding of objects and things imply the concluding of their being? Is it possible not only for entities to conclude themselves but even for entities to conclude each other? If an object in conventional reality and a thing in Sunyata contain each other, do their entities also contain each other? It seems not. The existence of the object in conventional reality does not include the existence of the thing in the Sunyata. There is no way to confirm the conclusion of existents, because there would have to be two different existential judgments at the same moment - the conventional judgment in conventional reality and the existential judgment in the Sunyata - which is mentally impossible. It is not possible for existences to contain themselves. Conventional existence not containing itself in the being of the thing itself does not give insight into its nature.

(207) Is it possible to live normally in Sunyata? In Sunyata, the part of the mind that is responsible for awareness is turned off. Therefore, it is not possible to eat meals, talk or even just reach for a cup of tea. It is not possible to function normally in everyday life and be in Sunyata at the same time.

(206) "While in this state, all you have to do is let a sound reach you, and Emptiness, empty, fills up with it. - It fills with sound, but with a sound that is not defined, that is not attributed to any sound source. Which is a sound in itself. Which is a jingling sound.

(205) **Do I live in the Emptiness all the time?** Even the Buddha did not live in the Emptiness all the time, because that is impossible. You can stay in Sunyata, but you cannot live in it. However, one can live with the consciousness of Sunyata. It is important to properly understand what Sunyata is. "Shunya" in translation corresponds to the word "Emptiness" rather than "vacuum". Therefore, there are many misunderstandings when the Emptiness is understood as nothingness, a vacuum. Sunyata meaning "deprived". Without duality, without form, without property, without judgment, etc. Am I Empty? On the one hand, the mind that perceives Emptiness is itself empty. So yes, I am empty in Sunyata. But on the other hand, a mind that perceives the Emptiness, being itself empty, cannot be "some". So no, I am not empty in Sunyata. Am I the Emptiness? There is no one in Sunyata who can be anyone or anything. So, I am not the Emptiness. In Sunyata there is only a mirror image of the external world. And there is nothing more.

(204) By claiming that being is everything that exists, we identify being with a thing. However, being is not a thing. Being is the way things exist. All entities are a kind of existence, and this existence manifests itself in different ways. The differentiation of beings is not caused by differentiation through the properties of objects, but by differentiation of modes of existence. Objects are differentiated through properties, but this does not cause differentiation of beings. **Being is a kind of existence.**

(203) If types of entities are to differ, there must be a qualitative difference between them. Differentiation of the properties of objects does not make a qualitative difference in existence.

(202) In the Sunyata it is seen that the mind perceives properties

subconsciously. The external world in Sunyata does not appear to be filled with things that the mind has not previously known. On the contrary. Although the properties of objects are not visible, the objects themselves are not alien to the subconscious. Things in Sunyata do not take the form of fantastic objects that the mind sees for the first time. The properties of objects are not clear to the conscious mind, but the subconscious constantly gives objects their properties. The subconscious mind still has control over the external environment. After leaving Sunyata there is no doubt that the mind saw nothing that was **not previously familiar to it**, although during the process no objects were consciously recognized and differentiated.

(201) In Sunyata there is an experience of the lack of internal time - the sense of the passage of time - incomparable to anything known from conventional reality. It clearly shows that time is an illusion and is not necessary for anything. The world exists without internal time and functions quite normally. It's hard to imagine, it's best to see it for yourself. The same applies to the differentiation of objects. Things are seen in a similar way, but not the same. I.e. Physically, things are different from each other, but the mind does not notice this difference.

(200) Confirmation of existence in conventional reality takes place on various objects by the cognizing subject. Entities in Sunyata are seen through undifferentiated things without the presence of a subject.

(199) The non-conceptual reality of Sunyata can only be described from a perspective transcendent to it. The description of the non-conceptual reality of Sunyata is possible only in the commonly experienced conventional reality after recalling it from memory.

(198) **The emergence of internal time in the process of differentiating objects.** It is impossible to determine the nature of being without the experiencing subject. Ultimately, it is the mind that is not only the experiencer, but also the creator of being. Beyond the mind, the external world that exists is things in themselves. And there is no being in it. In conventional reality, the mind experiences the multiplicity of conventional entities with an emerging time component by differentiating visible objects. Does the process of differentiating objects cause the emergence of internal time?

(197) Internal time (the sense of time passing) is related to the activity of the

conscious part of the mind. In Sunyata awareness is inactive. Internal time does not exist in Sunyata.

(196) The linearity and continuity of time is an illusion. Time is a quantized form, just as mental activity is quantized. And how the functioning of receptors is quantized.

(195) The being of a part of the thing in itself (noumenon) does not exist, because there is no subject that could perceive it. The existence of a part of the thing in itself (phenomenon and informenon) exists because there is a subject that can perceive it.

(194) **In conventional reality, the existence of a really existing thing is not visible.** What is confirmed by a conventional (conscious) existential judgment is the existence of properties - an existential judgment confirming the existence of properties regarding an object, beyond which it does not go. The existence of a really existing thing is visible in the non-conceptual reality of Sunyata when the properties of the object are not available. An existential judgment, separated from the property of an object, is a confirmation of the physical existence of a thing - its proper being. Pure being – free from concepts.

(193) The existential judgment in conventional reality gives a vague idea of what the nature of a truly existing being is. The experience of conventional (conscious) being is only a substitute. The truly existing being, in all its nature and fullness, is available and visible in the non-conceptual reality of Sunyata.

(192) **The conventional (conscious) existential judgment is an apparent judgment.** The existential judgment in conventional reality consists of a rational and an emotional part. The rational part is the recall of concepts. A statement such as "the tree exists" is a statement secondary to the act of knowledge due to the use of two concepts - "tree" and "exists". In the very cognitive act of existential judgment, in addition to recalling concepts previously known to the mind, there is also an emotional component. The verb "exists" evokes an impulse, an emotion associated with an affirmation. The nature of an existential judgment is an affirming emotion evoked by the invocation of concepts. An unemotional existential judgment based solely on the statement "the tree exists" would be a mere reflection and would only have a descriptive value. Only the emotion of affirmation is a signal to the

body confirming its existence. However, both reflection and affirmation (identification) are secondary in the process of cognition of being because they are based on previously established concepts and therefore are not suitable for the primary act of cognition. The existential judgment in conventional reality is a judgment concerning properties. It is a confirmation of the existence of a conceptual-emotional connection, not a confirmation of the existence of a real being. Confirmation of the existence of a real being is the act of pure seeing this being, without any conscious conceptual or emotional component. This state occurs in Sunyata, where there are no concepts or emotions. In the non-conceptual reality of Sunyata, existence in its pure form is constantly confirmed through external, continuous, subconscious existential judgment. In the non-conceptual reality of Sunyata, there are no properties of objects that absorb the mind and obscure the actually existing being. In the absence of visibility of the properties of objects, only their existence is visible. In conventional reality, an existential (conscious) judgment is a false (apparent) judgment regarding existence. The existence of things that actually exist can only be seen in the non-conceptual reality of Sunyata.

(191) **Informenon**, although deprived of property, is not a thing in itself. Informenon is the part of the thing in itself, the part available to cognition. The remaining part is the noumenon.

(190) **Sunyata is the manifestation of the ultimate nature of being.** Sunyata makes it possible to learn about the structure of conventional being by removing the properties of objects that obscure the true image. The structure of a conventional being is only an outgrowth that obscures the final image of the being. The true nature of being is unrecognizable in conventional reality, in which only speculations about its final shape are possible. Sunyata, in addition to knowing the structure of conventional being, enables a direct view of its ultimate, true nature. At the level of a crystal clear mind - undisturbed empiricism, it allows us to visualize the ultimate basis of existence. Ultimate because deeper insight through reduction is no longer possible. Existence experienced without the conscious component is the **ultimate** possible for the human mind.

(189) **Is movement an attribute of things?** If movement was an attribute of a thing, this feature would have to be inherent in the thing. But it is not. The thing does not set itself in motion. A force must be applied to it, the source of

which is outside the thing. (Similarly, an attribute of a piano is not music, although the relationship between the instrument and music is obvious.) The second premise - the relativity of motion - cannot be an absolute attribute of a thing. Ultimately, movement is an illusion created by observing a change in position and is an attribute of the mind, not the thing.

(188) I know what Sunyata induced by visual stimuli looks like, and I know what it looks like induced by auditory stimuli. I have not experienced Sunyata through smell or touch. And I can't even imagine (if only by analogy) what they might look like.

(187) Existential judgment is not possible under conditions of sensory deprivation.

(186) The fact of the existence of being is confirmed in existential judgments, in which the act of cognition is directly performed. This cognition takes place conceptually. The experience of being in the non-conceptual reality of Sunyata takes place in a non-conceptual way, as an effect of pure experience through **seeing (or hearing, or smelling, or tasting, or touching)**.

(185) In commonly experienced conventional reality, a single, external, subconscious existential judgment occurs over time. The judgment "this car exists" confirms the existence of the object at the time the judgment is formulated; "this car exists" now, when I think about it. In Sunyata there is no one-time, external, subconscious existential judgment. Only a continuous, external, subconscious existential judgment is possible. There is also no awareness of the ruling of the existential court.

(184) **The nature of being in conventional reality is one for all objects.** Conventional reality, which is created by the mind, is like a filter, an overlay placed on the reality of Sunyata. In order to go deeper into the structure of existence, the overlay must be discarded. This is possible in Sunyata, in which all the superstructure, properties and concepts that the mind attributes to things are absent. One can then see exactly that there are no atomized entities differentiated by form (properties). There is a multiplicity of things visible as separate undifferentiated by properties (form). There is one indivisible nature of being common to all things. In the Sunyata, it can be seen that all things that exist physically look the same, but they do not look the same. Their physical appearance varies, of course. But they do not differ

in how they present themselves to the observer. All things manifest in the same way, as things without properties, they have the same nature of being. This statement is not just a rhetorical figure, a verbal speculation. They are indeed manifested in a very specific way. This manifestation is one indivisible way that is common to all things. Metaphorically, it can be said that all things in Sunyata reality have One Taste. The multiplicity of objects in conventional reality, individualized by their properties, has a basis on which it is constituted. That basis is the multiplicity of non-individualized things in Sunyata reality that have the same Sunyata nature. It is a nature with sensual characteristics, tangible, palpable and concrete. It is more condensed, more present, more imposing than the nature of conventional being. The result of existential judgment in conventional reality is quite fleeting, it is ephemeral and momentary. The nature of Sunyata's being is strongly outlined, it is present in the same intensity all the time, it is condensed and compact, it does not need to be evoked, it is evident from the very beginning. I do not claim that the single nature of being in the Sunyata is something like a substance ontological space in which the process of existence takes place. There is no such thing in Sunyata. The one nature of being is fixed in things, in matter. And without matter it is absent.

(183) **Temporality as an attribute of matter?** In Sunyata it is clear that time as a physical quantity must be distinguished from time understood as a sense of the passage of time. They are different phenomena. The sense of the passage of time is subjective, like any feeling, with all its consequences. In your book, you do not make this distinction. In my experience, the sense of the passage of time does not exist in Sunyata. Physical time is instead present in the form of the visibility of physical phenomena (movement). Physical time is irrelevant when trying to describe the nature of being in Sunyata. Here, the time intervals (distance of events) associated with visible movement, do not evoke a sense of the passage of time. Physical time does not evoke existence in Sunyata (although it is observed through movement). It is different in conventional reality, where time intervals evoke a sense of the passage of time and further, I believe, a sense of existence. A single interval is sufficient for this. The mind samples reality by evoking a sense of the passage of time. Similar to visual experience, where a sampling rate of more than 18 frames per second creates a sense of continuity. Or when the mind estimates the speed of an approaching car by comparing the change in size of the image of the vehicle on the retina over time, while sampling at least twice. It is similar with the sense of time. The mind samples reality, interacting

with it in a quantum way. Being is an affirmation of existence in at least two sampled moments. Is temporality an attribute of matter? In Sunyata, it is clear that time is related to the functioning of the mind (through the process of sampling), not to matter itself. The reality of things without property (Sunyata) is timeless (without any sense of the passage of time). Physical time in Sunyata, on the other hand, is seen through the movement of matter. And it is not a property of that matter, because there are no properties in Sunyata. There is no form of time in the propertyless reality. Movement is visible, but to associate it with time is an overinterpretation. Movement is no different from matter in Sunyata. Motion and matter manifest in the same way. There is not even a need for time to exist. To invoke Ockham's razor - it does not exist. Sunyata is a state of mind in which the areas responsible for the conscious inner Self, the ego, are switched off. It is a stable, repeatable, describable state of mind, although no analysis or judgment is possible during its duration, because the conscious part of the mind is completely shut down. The reality of Sunyata is an eye reality. The reality seen in Sunyata is different from conventional reality. Its main distinction is the absence of ownership of objects. The mind perceives visible things in the visual field without ownership of them. Individual things are not differentiated. The limited perception also applies to the perception of time (the sense of the passage of time), or rather the absence of time. In Sunyata, existential judgment applies to things without property, as the mind does not differentiate things. This is different from conventional reality, where existential judgment is always about a specific, individualized object. It appears that by differentiating objects the mind thereby induces differentiation of entities. In the reality of Sunyata, there are no differentiated entities, but only one subject common to all things. And this common subject is visible - not felt - but visible. The mind in Sunyata, without perceiving properties, does not differentiate things and does not perceive the relationship between them. The whole range of issues of phenomenology in Sunyata simply do not exist. Feelings and thoughts do not exist. There is no sense of the passage of time, so there is no past or future. There is only "now". - The mind functions like a mirror, reflecting the perceived external world. In Sunyata there is no inner Self, but the mind is conscious and present. It perceives things within its field of vision - existence is visible. Exactly - visible - not as in conventional reality, where its rational representation is brought about through existential judgment. Existential judgment in Sunyata, as in conventional reality, is possible only post factum, after leaving the state of Sunyata, when the possibility of verbalization has already arisen. Is the post factum judgment still an existential judgment? Or is

it only a reflection on the remembered event? It is difficult to agree with the postulate that time is an attribute of matter. If this were so, such an attribute would be present in the Sunyata. And it is not.

(182) The experience of delight at the setting sun has nothing to do with the experience of Emptiness. Even though it is a non-verbal state, the mind is still in conventional reality. The feeling of delight and suspension of thoughts that appears then also belongs to this reality.

(181) **Endless existential (external) judgment.** Being in Sunyata manifests through the visual representation of the physical presence of things. The extended existential judgment based on seeing is an ongoing process throughout Sunyata. Unlike existential judgment in conventional reality, where it is ad hoc in nature, in Sunyata it is generated at every moment, without interruption. Its mental representation, which is a non-verbal confirmation of existence, is a visual presence in the visual field. It is a holistic presence, not singling out any one visible thing. Things presenting themselves holistically in the visual field, without showing their properties, form a unified structure of one nature of being. The experience of this structure is not as ephemeral as the reaction of the mind in the case of existential judgment in conventional reality, but is more strongly marked, inseparable from the visual element, being its complement. The visible continuous confirmation of existence is immanent to the reality of Sunyata. The process of seeing things is a continuous participation in their real existence. It is a constantly renewed, uninterrupted existential judgment.

(180) **Seeing as an act of existential judgment – one nature of being.** In conventional reality, there is a multitude of different objects. The judgment of an existential judgment expressed in the statement "this tree exists" is not different from the judgment "this car exists." Existence is based on the properties of objects. It is impossible to make an existential claim without specifying the characteristics of the object. The statement "this exists" always has properties assigned to it in the subconscious. It is not possible to point to an object and say that it is in existence in general. Existence is not a common feature that all objects have, but is an individual feature of each object. The existence of the world is the sum of individual existences. It is true that we can say that a tree and a car exist, but this does not mean that they exist in the same ontic space. The only thing is that each of the objects was subjected to an existential judgment. There is no single existence common to

all objects, but only many diverse existences. Existence is assigned to a specific object and either existence or non-existence occurs. It is not possible to have one existence assigned to all objects, nor the concept of ontic space in which the process of existence takes place. Since existence is based on properties that differentiate them, it should be assumed that only what has these properties exists. Properties are not real entities. They exist only in the mind, which attributes them to things in the process of perception. An existential judgment based on the properties of objects that do not actually exist is a judgment confirming the existence of properties and not real existence. The properties that the mind attributes to things are form. In the Sunyata form is not visible because in the Sunyata form does not exist. Therefore, the existential judgment in Sunyata could be a statement regarding the real existence of things, and not only their form (property). However, existential judgment in Sunyata is not possible. Only a post factum existential judgment is possible. Although the mind cannot pass existential judgment, it experiences the physical existence of things through their visual presence in Sunyata. He experiences being in an existential judgment initiated in a non-verbal way. The presence of things in Sunyata is visible, without the possibility of confirming their existence. The mind sees things, but it does not know what it sees. The mind sees the presence of things, not objects with their properties. Things are no different. So, hypothetically, only an existential judgment would be possible for all things at once. This would be the case if the classical existential judgment were applied as in conventional reality. However, in Sunyata it is different. There, existential judgment takes place through seeing. Seeing itself is an existential judgment. Its verbalization occurs after leaving Sunyata. Vision in Sunyata does not focus on one object but encompasses the whole. Therefore, there would be no possibility of a classical existential judgment of a single object; not only because the properties of the object (form) are not perceived, but also because the vision does not focus on one object. In Sunyata there is the presence of all things visible in the field of vision without singling out any of them. Applying the classical existential judgment would result in the confirmation of one existence for all things. That is, unlike in conventional reality, in which an existential judgment can only be applied to a single object. **In conventional reality, an existential judgment indicates the properties of an object (Buddhist form) and does not concern a actually existing thing.** It indicates properties that do not actually exist. Only in the Sunyata is there an indication of the things that actually exist through the nature of the Sunyata relating to all of them. There is only one nature common to all things. There is

one nature of being. Only in Sunyata is it possible to see the true nature of being. Being in conventional reality is a differentiated, individualized being and is therefore a being **distorted** by the differentiating mind. The true nature of being is seen in the Sunyata as indivisible, one for all things. It is visible as unchanging, not subject to the passage of time. In conventional reality, there is an apparent existence based on properties (form) - an entity that is an illusion, defined by the properties of the object. In the non-conceptual reality of Sunyata, the real existence of things is visible, **bare** existence not obscured by properties. This being is the basis for the differentiated existence of objects in conventional reality. The indivisible, one nature of being in the non-conceptual reality of Sunyata is the basis of the differentiated, single entities in conventional reality.

(179) Sunyata is something other than the rational acceptance of a particular way of seeing reality. Sunyata is perceived precisely on the non-understanding (not non-sense) path. It can be seen. It is there all the time; we are completely immersed in it. When the mind stops seeing reality through the conscious inner Self, it will see the reality of Sunyata. For this to happen, the mind has to reach a specific state. This is not possible on a continuous basis. During Sunyata, it is not possible to wash pots, let alone talk. Rather it is not possible to do anything. The effect of Sunyata is so powerful that it changes your consciousness in conventional reality. And that is what it is all about.

(178) The existential judgment "this tree exists" concerns the properties of the object, not the thing itself. Properties do not exist realistically, being merely attributed to a particular thing, they are an illusion. If they do not exist in reality then the existential judgment is also an illusion. Being in conventional reality is an illusion.

(177) Is it possible to have an existential judgment about a thing rather than an object (specifically its properties). Does the claim "this exists" instead of the claim "this tree exists" still have ontological value?

(176) You also need zeal, passion, awe, enthusiasm and motivation. Without these, even daily 10-hour meditations will not lead to Sunyata. **Zeal, passion, delight, enthusiasm and motivation!**

(175) The experience of Sunyata (Emptiness) is not so much a stage of

development as it is a tool. Every time you experience Sunyata you experience it in the same way. And over the years nothing changes. Each time you experience it, it is the same Sunyata, manifesting in the same finite, absolute and perfect way. It is finite and perfect. But... there is life after Sunyata. And by virtue of it changing consciousness in conventional reality. Even eventual Enlightenment need not be the goal. Sunyata itself is already so powerful and liberating that it is worth striving for, even though that striving is against the advice of teachers. It is worth it, a hundred times over!

(174) For conventional reality and Sunyata 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 Sunyata, 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 Sunyata, and what is the reality of Sunyata?** Sunyata 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 Sunyata sees a pure reality, different from the conventional, uninterpreted reality, which is reflected to it as in a mirror. This is the reality of Sunyata.

(171) In Sunyata 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 Sunyata. There is only the mind functioning as a mirror in which the external world is reflected. This mind in Sunyata is animate and extremely pure. When trying to describe it, the first association is... Crystal Clear. There is only one state of mind in Sunyata - the definitive absence of the conscious Self. No further can be reached. Sunyata is the end of the road. There is only Sunyata. And in it the reality of Sunyata is visible. The

reality of Sunyata 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 Sunyata.

(170) **One nature of being in Sunyata.** Explorations related to the ontology of conventional reality are limited by linking the question of existence to an indication of an object. For example, the statement "a tree exists" is an indication of the object to which existence refers. Existence is unitary in its nature. There are as many existents as there are objects and phenomena. In the ontology of real being, the claim that there is no such thing as a common, unambiguous "nature of being" is common. But what if an object had no existence of its own, and all objects had a common nature of being? Such a situation occurs in the reality of Sunyata. Then the existential judgment takes the form of "the tree, without form, exists" or "the tree, being a thing without property, exists." The tree does not exist as an object, but as a thing devoid of ownership. And as a thing devoid of ownership, the tree is identical to the car, which is also devoid of ownership, and to 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 nature of existence common to all things. And since the reality of Sunyata is the basis of conventional reality, the one nature of being is the basis of the being of all objects of conventional reality. The being that we observe in conventional reality as the differentiated existence of an object is merely 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 the claim "the form exists" and cannot be an existential judgment because it is only an affirmation of the existence of attributes. And attributes are not realistically existing. It is not possible to state 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 - existential judgment is verbalized post factum. In Sunyata reality, an existential judgment similar to that of conventional reality which is a verbalization of the sense of existence, formulated in real time, is not possible. In Sunyata reality, only pure experience takes place, without the participation of the conscious Self, and existential judgment is formulated only in conventional reality, after leaving Sunyata. The post reality existential judgment would be "the visible things were in the same way" or "the visible things were without form" or "the visible

things had the common nature of being without properties" or "the visible things were no different." In the Sunyata reality, existential judgment takes the form of seeing, in which what is visible is the common nature of being of all things. That which is not visible is non-existent. The nature of being is undifferentiated, and what is manifested in it is also undifferentiated.

(169) The Buddha used only part of the possibilities offered by Sunyata. The part that can be used to combat suffering. The Sunyata, however, is more **universal**. In order to broaden contemporary metaphysics, one needs to know the non-conceptual reality of Sunyata. To dwell on the nature of being by relying only on conventional reality is to face an illusion. Being, by revealing its nature in Sunyata, makes visible the structure of being in the commonly experienced conventional reality.

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

(167) Sunyata is a state of mind in which the non-conceptual reality of Sunyata is visible. It is a reality that exists in reality. This reality is the basis of conventional reality. Everything that exists in conventional reality contains the extra-conceptual reality of Sunyata. The extra-conceptual reality of Sunyata is the skeleton for conventional reality. Conventional reality is the extra-conceptual reality of Sunyata + form (Buddhahood). Without the non-conceptual reality of Sunyata, there is no conventional reality or form. The reality of Sunyata is the ultimate reality. Beyond it there are only things in themselves, which, however, do not form any reality.

(166) Being is the form of existence experienced by the mind. The part of things in themselves is the basis of being (things in themselves are cognisable only in the part accessible to the senses). To consider existence in the context of the other parts of things in themselves (noumena) is meaningless. For noumena are transcendent to existence. The mind will never know the noumena. Thus, the existence ultimately cognisable to the human mind is the existence in the non-conceptual reality of Sunyata.

(165) Attempts to define the basis of being without taking into account the extra-conceptual reality of Sunyata are doomed to failure.

(164) Have we come to the point where, in order to **develop** modern metaphysics further, it is necessary to know Sunyata.

(163) My first two or three experiences of Sunyata were through hearing. All my subsequent experiences were through sight. I have not experienced Sunyata 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. Sunyata, when experienced by hearing, has the same qualities (162 and 158) as when experienced by sight.

(162) Buddhists describe Sunyata by negation - what it is not, showing it in opposition to the nature of conventional reality. I will attempt to describe what Sunyata is. Sunyata (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 Sunyata. Just because practically all of humanity is blind does not mean that Sunyata does not exist

(160) Joint, muscle and bone pains while sitting are not an obstacle to experiencing Sunyata. Noise or people moving around in one's field of vision are also not an obstacle.

(159) The experience of Emptiness is the end of cognition and the beginning of transformation.

(158) In Buddhist texts, things and phenomena in Sunyata (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 Sunyata 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) Sunyata is a little Nirvana.

(156) I have not found in the Buddhist texts a claim about the immutability of Sunyata's nature. The dominant view in Buddhist philosophy is that everything is subject to change and that changelessness is an illusion. Has a fundamental principle been overlooked - the nature of Sunyata (Emptiness) is **immutable**? Emptiness always manifests itself in the same way - everywhere and to everyone.

(155) The usefulness of the non-conceptual reality of Sunyata for formulating metaphysical statements is determined by **repeatable** experimental results.

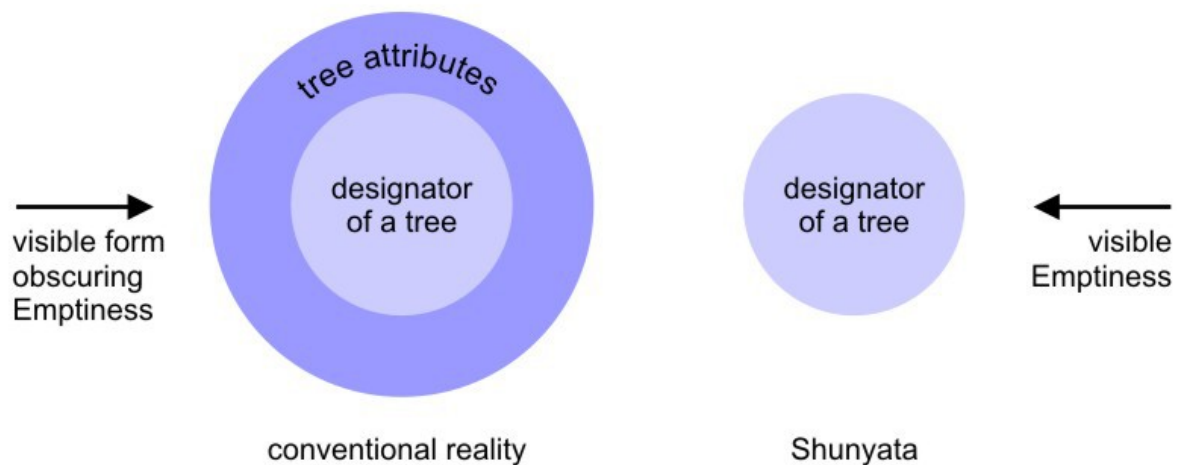
(154) Do others exist in Sunyata? Do things exist in Sunyata? Existential judgment is not possible in Sunyata because the inner Self is absent. One cannot say whether others exist. One cannot see existence. In Sunyata there is no distinction between others and things. Only undifferentiated matter is 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 Sunyata?

(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 Sunyata to understand it. "Form is Emptiness" tells us that form in conventional reality is Emptiness in the reality of Sunyata. 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 Sunyata 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 Sunyata, form does not exist and therefore Emptiness is visible.

(149) There is no one to stay in Sunyata. When Sunyata 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 Sunyata there is only the mind disembodied from the inner Self. There is no one who resides in Sunyata.

(148) Without the process of consciousness, the mind is pure subconsciousness. So what creates Sunyata is the subconscious. Is the subconscious mind constantly in Sunyata? When experiencing Sunyata, does the mind reveal its internal state, which we call Sunyata? Is Sunyata the subconscious?

(147) Thoughts appear already in ready-made form, as **messages**, for example the thought: "the flower is red." There are no color analyses, no considerations and judgments about whether what is visible is a flower, etc., take place in consciousness. All this happens in the subconscious. The process of choosing between red roses and white carnations also takes place in the subconscious mind. Only final judgments - messages with the impulse of identification - are subject to the awareness-raising process. Thoughts are just ready-made messages.

(146) Buddhist form can be divided into :

- material, e.g., trees, clouds - the concept of a tree does not exist in Sunyata. This kind of form is distinguished by the fact that the designator of the material form exists in Sunyata - physical things, such as trees, physically

exist in Sunyata.

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

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

(145) Time is not felt in Sunyata. 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 Sunyata 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) **Time is form** because time does not exist in Sunyata.

(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.

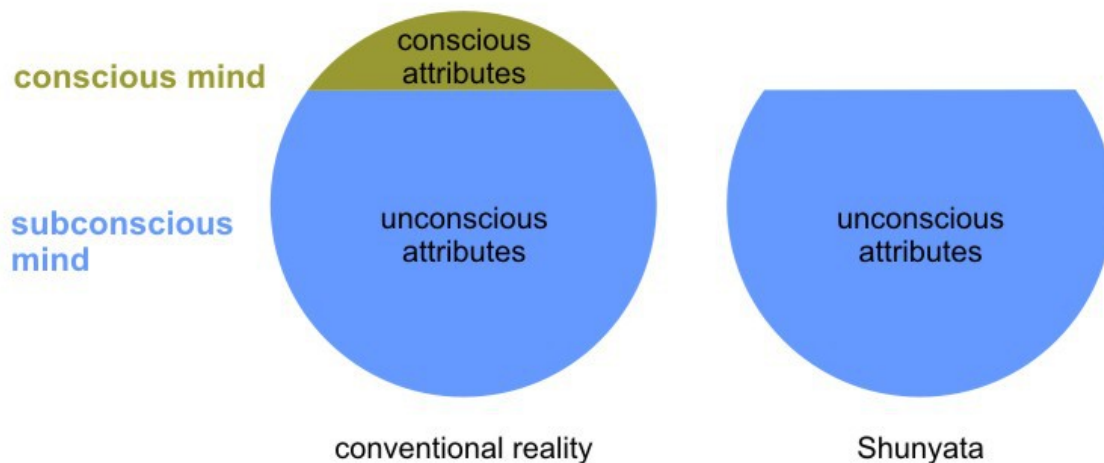
(138) Associated with the micro-emotion evoked by the inner conscious self is a subtle somatic response.

(137) **The continuity** of time is an illusion. Quantized visualization (refreshing images on the retina) does not provide grounds for asserting the continuity of time.

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

(135) Sunyata is **a hammer for driving nails**. For many meditators, learning about Sunyata is the ultimate goal of their practice. But this is a misconception. Sunyata is just a tool. A tool for changing consciousness. Only personal knowledge of the nature of Sunyata has the power necessary to change consciousness. Sunyata 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 Sunyata. 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 Sunyata:

- 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 the Emptiness during Sunyata. Only pure seeing (without awareness) is possible. Any reflection is possible only after leaving Sunyata on the basis of the memorized content.

(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 Sunyata. 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 way to Sunyata, Emptiness is available "on demand". But of course not "right away", but after appropriate meditation preparation. The meditator has a choice - he can practice without the Emptiness, or experience it during meditation. If you don't want to see the Emptiness, you won't see it. Ultimately, it is the meditator who brings about the appearance of the Emptiness, with something extremely subtle, the beginning of intention, the lightness of fog, a touch, a twitch of the mind. I do not rule out the possibility of the Emptiness appearing spontaneously by creating the right conditions.

(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 Sunyata.

(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 Sunyata, 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 Sunyata? 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 in the Emptiness does not exist. However, physically objects and phenomena in the Emptiness are visible and their activity is also visible. The mind that is in the Emptiness cannot evaluate and confirm the existence of things and phenomena, although it can see them. This is because it is in a state of unconscious seeing mind, whose seeing is passive, indiscriminate and non-evaluative. However, from the perspective of conventional reality, it can be said that in Emptiness the mind saw things without attributes. If we assume that existence is a state distinct from nothingness, then existence occurs in the Emptiness, since visible things are not nothingness. The mind in Emptiness does not see nothingness only undifferentiated things,

undifferentiated existence. So in the Emptiness, the nature of being is common to all things and phenomena. There is one, the same, undifferentiated, common nature of existence for 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) The Emptiness experienced by sight and that experienced by hearing has the same nature. She is the same. Although experienced through different senses, it has the same essence. The Emptiness caused by sounds is the same as the Emptiness caused by visual stimuli. It's kind of an oddity. The "smell" of the Emptiness is created based on sensory stimuli, but they do not modify it in their own way. Therefore, the Emptiness caused by sound and image has the same undifferentiated scent. The same nature.

(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.

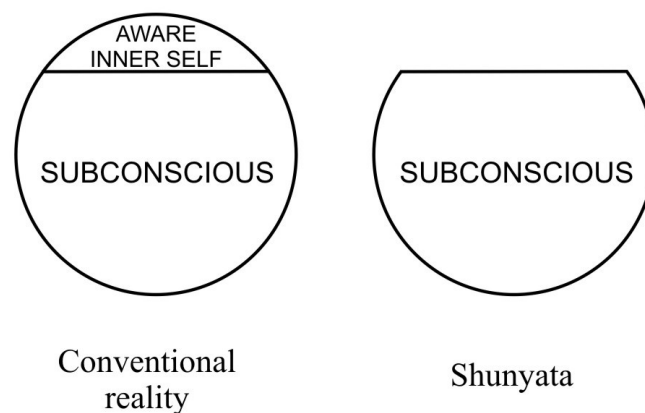
(112) Eternity does not mean infinity. Eternity means only the existing "now".

(111) In Sunyata, both things and phenomena manifest in a specific way. Everything in Sunyata has some common feature. A common color, a common property. Everything in Sunyata has one and the same essence. No sense of the passage of time has one essence. The end of the road to Sunyata has the same single essence. The meaningless, undifferentiated objects have one essence, the space around the meaningless objects has the same one essence. And finally, Sunyata itself also has one essence. In conventional reality, one essence also manifests, but it is a different essence. It is the essence of reality in which the properties of objects are visible. The essence characteristic only of Sunyata is related to Emptiness. It is not anything real existing, because this essence is also empty. A tree in conventional reality has one essence, which is formed by the way it manifests with its properties. However, in Sunyata, the tree as a thing devoid of attributes has another single essence. It is different with compassion, which in Sunyata reality has no essence (sic!).

(110) The thing in Sunyata 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 Sunyata does not really exist. The mind in Sunyata is not capable of feeling compassion. Compassion does not exist in Sunyata. 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 Sunyata. The ultimate form of the answer exists in Sunyata.

(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 Sunyata. All the rest of Buddhist philosophy is mere psychology.

(104) What is form in Buddhism? Form is everything that the mind attributes to objects and phenomena. Form is all terms, names, qualities, symbols, associations, judgments and concepts. The form in Buddhism is the green color of grass, but also hatred. The form is the name of the bus, but also the culture. Buddhism is also just a form. In a yellow cube, both "cube" and "yellow" are forms. However, the thing itself, existing physically as a "yellow cube" deprived of all its attributes and connections, is Emptiness.

(103) A meditating mind that experiences relaxation is not on the path to Sunyata. The mind in Sunyata is not relaxed. It is active. Active despite the absence of the presence of the conscious Self.

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

(101) Sunyata does not affect the subconscious processes in any way. Sunyata 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 Sunyata, 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) Sunyata 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 Sunyata, the past and future disappear, and the "now" extends to any length. In Sunyata, 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) Sunyata experience is not complicated. Sunyata is simple and immediately available in its entirety. The difficulty comes later. It is the interpretation.

(96) After calming the mind that is in a conventional state of activity, the activity of the mind should be aroused again in a new way. This is not to increase the readiness to think. Thinking and readiness to think must be completely turned off. Not muted, but turned off. The new kind of activity of the mind consists of uninterrupted total absorption of the entire external world, the entire perceived reality.

(95) Sunyata 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 Sunyata is being experienced. In a state of stupor, the mind is still functioning at a conventional level, only with a reduced intensity. To

experience Sunyata, 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 Sunyata.

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

(92) Reincarnation in Sunyata 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 Sunyata, 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 Sunyata, 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 Sunyata, content exists without form.

(89) The word *Sunyata* 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 shunyta, are the basis, the skeleton, of all objects and phenomena conventionally visible. Objects and phenomena visible in the shunyta 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 shunyta 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 Sunyata.

(87) There are two realities - the conventional reality and the reality of emptiness (Sunyata). Buddhists say that what doesn't exist in Sunyata 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 Sunyata. The human world is a reality of illusion. It is neither good nor bad. It is part of karma. Emptiness (Sunyata) 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 Sunyata. But that is not true. Time exists in Sunyata in the same way it exists in conventional reality. But in Sunyata 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 Sunyata 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 Sunyata. 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) Sunyata 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 Sunyata. The mind in Sunyata is not dull, subdued, inert, and dulled by hours of meditation. Mind in Sunyata 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 Sunyata does not lose its sense of reality. On the contrary, the reality experienced is complete, and this distinguishes Sunyata 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 Sunyata 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 Sunyata 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 Sunyata 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 (Sunyata). 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 Sunyata is a wonderful place for ontological exploration. Sunyata as a tool for humanistic cognition. Sunyata is repeatable and is unchangeable. The reality of Sunyata is describable and verifiable. Sunyata 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 Sunyata 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 depositary of the only right way. Fortunately, the reality of Sunyata can also be experienced without his blessing. The reality of Sunyata is accessible to everyone, and you don't have to be a Buddhist to experience it. Buddha used Sunyata to fight suffering, I use it to learn about the nature of reality and my own mind. Sunyata 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 Sunyata. That is not there. Sunyata is a powerful tool for humanistic cognition.

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

- 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 Sunyata 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 Sunyata will not experience it. How about happiness?

(69) Sunyata is the way objects and phenomena manifest. But what is experienced when the mind is in Sunyata is "the reality of Sunyata ," in a sense analogous to conventional reality. The "reality of Sunyata " manifests itself very precisely and is describable. While Sunyata (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 Sunyata " shows itself in a manner limited to the capacity (number of senses) of the human mind. While Sunyata is the ultimate way of viewing the world, "the reality of Sunyata " is never fully cognizable due to the above limitations. Just as the reality of the noumenon, with which the "reality of Sunyata " is mutually contained, is not cognizable.

(68) By the way, it seems to me that Sunyata should be spelled with a lowercase letter because it is an omnipresent, rudimentary reality. This is in contrast to Buddhist nomenclature, in which " Sunyata" spelled with a capital letter is exalted as a lofty goal to be achieved by meditation practitioners. There is no need to give Sunyata 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)

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

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

(64) Does one experiencing Sunyata through hearing experience full Sunyata? Certainly, when one experiences Sunyata through hearing and through sight, one experiences the same manifestation of reality. But is Sunyata reality or is it a way of manifesting reality? If Sunyata 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, Sunyata 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 Sunyata is reality, then its full nature consists of the partial qualities generated by all the senses. So is Sunyata 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 Sunyata in its entirety? Or does he experience only that part of it which is available to the senses? Let us take a person experiencing Sunyata through hearing. It seems that only the hearing part of the reality of Sunyata is available to him. In that one moment he is experiencing Sunyata through hearing, he is not experiencing Sunyata through sight. That part of the reality of Sunyata that deals with images and is associated with sight is not available to him. So when you experience Sunyata through hearing, you are experiencing only that part of the reality of Sunyata which is related to sound. So how extensive is the reality of Sunyata? Everything becomes clear when we realize that Sunyata 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 Sunyata. Although it happens through different senses, the structure and quality of manifestation are identical. So a person experiencing Sunyata through whichever sense they are using at the time is experiencing the reality of Sunyata in its entirety.

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

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

(62) Being in Sunyata, 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 Sunyata, 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) Sunyata contains a demotivating element. This element is the knowledge, acquired in Sunyata, 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 Sunyata again if the image of Sunyata will not change. The image of Sunyata 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 Sunyata should consistently reject these aberrations. The mind in Sunyata 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 Sunyata is also different. The reality of Sunyata is seen in different colors (individual differences in retinal structure) by different minds. The image of Sunyata is therefore slightly different. Therefore, although Sunyata 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 Sunyata, 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 Sunyata. In Sunyata, conventional reality disintegrates. Time disintegrates. Words disintegrate. Thoughts disintegrate in Sunyata. Feelings are disintegrating. Sunyata disintegrates in Sunyata.

(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 Sunyata. 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 Sunyata are false. Emptiness cannot be form, because in Sunyata 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 Sunyata 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 Sunyata is known, it takes a little more time to get there. Something like a shortcut. Experiencing jhanas by different people before first experiencing Sunyata is very individual. Only Sunyata 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 Sunyata will look like). Which does not mean lack of goal (yes, I want to experience Sunyata). Because Sunyata is so specific and qualitatively different from anything known that it is impossible to imagine it. And proper meditation. The mind in Sunyata 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 Sunyata. Yes, the exploration of emptiness is simple. Relatively simple. Sunyata 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 Sunyata 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 Sunyata. Or rather, those areas that are transcendent to the sunata. These areas are extremely difficult to grasp. Sunyata manifests to us. And these areas are on the verge of being grasped. The remembered Sunyata can be returned to and analyzed. "Something that makes the decision" to leave Sunyata is an "impulse" and there is nothing particularly to remember, only that Sunyata is

already escaping. And although the "something that sees" in Sunyata as well as the "something that makes the decision" to leave Sunyata 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 Sunyata. 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 Sunyata is over, trying to maintain Sunyata is of little use. However, this "firmness" can be very individual. Enlightened people stay in Sunyata effortlessly. And for as long as they want. Apparently they have control over the "something that makes the decision" to leave Sunyata. Is Sunyata 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 Sunyata).

(50) Something that is not there but sees, remembers and makes decisions. "Something that sees" in Sunyata 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 Sunyata? If there were no "something that makes the decision" to leave Sunyata, then the experiencer of Sunyata would never leave it again. But the mind leaves Sunyata after some time. What is the "something that makes the decision" for the mind to leave Sunyata?

(49) What is "something that sees"? In the mind in Sunyata, there is no ego, no Self, no observer. There is, however, "something that sees". After leaving Sunyata 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 Sunyata to observe. And there is nothing to observe. Yet there is "something that sees." In Sunyata 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 Sunyata? A memory trace, a sensation, a phenomenon? What is this "seeing thing" in Sunyata? 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 Sunyata does not possess these qualities. He is not human.

(47) The reality seen in Emptiness is a somewhat surreal landscape.

(46) Sunyata 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 Sunyata is remembered. The eyes and the whole apparatus of image analysis are functioning in the Sunyata that is experienced through sight (I have also experienced Sunyata through hearing, and it is probably possible through smell, taste and touch). Things observed in Sunyata 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 Sunyata the subconscious does not experience cognitive dissonance, does not generate fear in response to unfamiliar objects in the visual field. The subconscious mind in Sunyata remains calm. It analyzes the images and accepts their appearance. Sunyata 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 Sunyata?

(45) Sunyata 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. Sunyata is no longer changing. And it will not change again. There is no point in expecting Sunyata to evolve in any other way. It will not evolve. All subsequent experiences of Sunyata will be the same.

(44) The real "now" can be seen only in Sunyata. 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 Sunyata. 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 Sunyata. 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 Sunyata 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 Sunyata.

(43) If there is no more human being in the world, the reality of Sunyata will not exist. Sunyata is experienced only in human minds. Some Buddhists claim that Sunyata is the ultimate reality independent of the human mind, and that informenon 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 Sunyata 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 Sunyata.

(40) How long does "now" last? (tongue in cheek). Time is the sum now. Now - time quantum. For human perception, an event frequency of 18 frames per second creates the illusion of continuity. Human time (continuity, sense of passing) is at least 18 times per second. How long does it last now? Maximum 1/18 second. That is, no longer than 6 milliseconds. ;)

(39) Ultimately, the physical image of things and sense of reality are visible in Sunyata. Concepts, judgments, time, properties, connections and relations, the conscious self are invisible. If something is visible, it means that it exists beyond the subconscious. It is conscious - without identification.

(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 Sunyata. The mind in Sunyata 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 (Sunyata) 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 (Sunyata) 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 (Sunyata), objects in conventional reality and things in Emptiness have the same single taste is incorrect.

(36) Is Ken Wilber actually experiencing the One Taste (Sunyata) 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, Sunyata, or just more meditative exaltations. So far I have my doubts. Sunyata 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 informenon (Latin informe; deEmptiness of qualities, form). Thus, the "phenomena without form" occurring in Emptiness are informenon. However, contrary to what Buddhists would like, informenon 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 informenon manifest partial properties of noumen. For me it turned out surprisingly that the phenomenon, however, contains more properties of the noumena than the informenon. This is exactly the case - in relation to the noumenu, the informenon in Emptiness is an impoverished phenomenon from conventional reality.

(34) Sunyata 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 Sunyata.

(32) Experiencing Sunyata is not a reward for the effort you put into meditation. One can meditate several hours a day for forty years and not experience Sunyata.

(31) While in Sunyata, one can only look (or listen). Moving the mind, directed to initiate any action (for example, moving one's hand) starts the process of leaving Sunyata. In this state, the mind is a reflection of what is outside. There is no one to be the subject and decision-maker. There is only unconscious seeing (or hearing).

(30) Form in Buddhism is a signature. What are designators? Designators are informenon, or objects without properties.

(29) **Scissors the basis of the sun.** Sometimes I myself have suggested that the reality of Sunyata is somehow the basis of conventional reality. With a lot of emphasis on "sort of." And in fact, certain phenomena can be interpreted in this way - since the tree in Sunyata is the same tree as in

conventional reality, only that it is devoid of property and time. And apparently that's what it looks like. All the more so because it is consistent with experience that entry into Sunyata takes place on the same objects that transform into informens. However, this is somewhat of a simplification. It can be assumed that the basis of both the commonly experienced conventional reality and the non-conceptual reality of Sunyata is a thing. However, deriving from this that one reality is superior is illegitimate. While it can be said that a thing is the basis of reality because it (the thing) is based on it, it cannot be said that one reality is based on another. The non-conceptual reality of Sunyata is not the basis of commonly experienced conventional reality. This is only an apparent relationship. When the reality of Sunyata exists, there is no conventional reality, and vice versa. The mind cannot produce and exist in two different realities at the same time (a thing cannot not have properties and have them at the same time). Containment or any mutual interaction of reality is also impossible. Therefore, the reality of Sunyata cannot be and is not the basis of conventional reality because it simply does not exist. It is true that a person who knows the reality of Sunyata has knowledge that in addition to the conventional reality, another reality is also possible and can demonstrate the relationship of similarity or lack thereof, but this cannot be sufficient to suggest that one is the basis of the other. These are two different ways of manifesting things. Treatments that make one of them the basis of the other are only of a conceptual nature and have no empirical confirmation. These realities are separated from each other. It is true that with some generalization it can be said that informen is an object only without property and time, to illustrate the existing differences. However, in reality, informen is not an object minus property. Informen is a separate category created in reality with different conditions. Similarly, in a simple representation, an object is not an informen with added properties immersed in time, but is a completely separate category, created in completely different conditions. It is similar with realities having different natures. Ontic (qualitative) difference does not allow for the creation of a relationship. It's like saying that scissors are the basis of the sun. Realities cannot be grounds for each other.

(28) What exists and what does not exist in Sunyata? The informenon of a tree (a thing without form) is visible in the field of view, so it exists in Sunyata. The informenon of love is invisible-it does not exist in Sunyata. The informenon of a doctor is invisible-the doctor does not exist in Sunyata, but the thing that in conventional reality is the doctor exists in the field of vision in Sunyata. The informenon of time is not perceptible; time (the sense of time)

does not exist in Sunyata. The informenon of a scream does not exist in Sunyata, but the sound that in conventional reality is a scream is heard in Sunyata. The informenon of greeting with a handshake is not felt in Sunyata, so it does not exist, but the touch of the hand is felt in Sunyata.

(27) The problem of movement in Sunyata. Informenon (thing deEmptiness of form) of motion is visible in the field of vision - in Sunyata things move. The informenon 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 Sunyata then informenon of motion should not exist either. It appears that the informenon of motion in Sunyata is a singularity - an apparent informenon. Something is visible in Sunyata that is not what it appears to be. This is puzzling because illusions only apply to conventional reality, not to Sunyata.

(26) Sunyata (Emptiness) does not really have much meaning. Sunyata (Emptiness) is only a tool for changing consciousness. Those who have seen Sunyata 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) Sunyata 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 Sunyata all these phenomena are also visible. The only thing that changes is the perception of them.

(24) Emptiness and Sunyata do not refer to any transcendent subject, but to the mind. Emptiness and Sunyata exist only in the human mind and only refer to it. Outside the mind there is no Emptiness and there is no Sunyata. Independent of the mind, there is at most the unknowable reality of noumen.

(23) In Sunyata 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) Sunyata - nothing more can be achieved, because everything that needed to be done has already been achieved. Nothing more than selflessness, formlessness, non-duality can be achieved. There is no

possibility of deepening the state of non-dual, selfless and formless mind. It is impossible to experience something even more non-dual, since the achieved non-duality is already a finite and perfect category. It is impossible to experience a state of deepening selflessness once the conscious self has already been definitively removed. Similarly, the state of the formless mind cannot be deepened once the form has been completely removed. Despite this, Sunyata is not yet the achievement of the goal. The goal is to change the mind and, consequently, permanently change the perception of the world.

(21) Sunyata does not allow one to know the structure of the Universe. It allows you to know the structure of humanity.

(20) The non-verbal initiative to move a finger, an unconscious pulse that is only a slight movement of the mind, already begins the process of leaving Sunyata. Merely activating the area in the mind that is responsible for the intention to move a finger begins the process of leaving Sunyata.

(19) One does not receive all the knowledge of Sunyata the moment one experiences it for the first time. One acquires knowledge of Sunyata gradually outside of Sunyata through realization and analysis.

(18) Those who attribute to Sunyata (Emptiness) all sorts of wonderful, rich experiences and impressive magic will be sorely disappointed. The ability to experience Sunyata (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 Sunyata (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 Sunyata.

(16) A practitioner who has climbed to the heights of altruism and compassion on the path of the heart, if he does not experience Sunyata, 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 Sunyata sees and remembers informenon (phenomena visible in Sunyata 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) Sunyata 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 Sunyata one still has to be careful and make efforts so that thoughts do not arise. Thoughts that arise cause one to leave Sunyata. The realized are able to stay in Sunyata effortlessly.

(11) The commonly experienced conventional reality is perceived through the mental filter of the Buddhist form. This reality has its own strongly marked character, all drenched in a thick sauce of dualisms. Sunyata is the removal of the filter, the blender, the obscuration; it is the showing of what is underneath, what is the basis. And the base is the reality of Sunyata, pure, transparent, crystalline, uncontaminated, clear, sterile.

(10) Things in themselves do not have an existence attributed to them.

(9) Non-verbal response. A question is a state of mental compulsion to look for an answer that will solve the problem. A non-verbal response is the satisfaction and removal of the compulsion to look for an answer - without finding a verbal answer.

(8) Various events around me did not cause me to come out of Sunyata. Cars were moving, passers-by were talking loudly, even shouting, etc. However, there was no defensive reaction triggered by the subconscious, which would have been an immediate exit from Sunyata. That's why I think that the subconscious correctly recognized objects and situations that did not deviate from the pattern and were safe. (I'll have to arrange an experiment with a car

driving straight at me.)

(7) Who observes the mind? The answer is simple: no one is watching. There is no such thing as followers; there is only the outside world. If you persistently search for yourself in your mind, you will only find the outside world. If you find, feeling any form, even a part of the observer, it is unfortunately still only ego. When the ego disappears, only what is currently outside remains. The observer is an illusion. When there is no longer an observer, only the absent one (subconscious) remains. But that's a completely different story.

(6) Buddhism is strongly marked soteriologically - this fact determines that it is a religion after all. His mystical attitude towards the Buddha, attachment to the idea of reincarnation (the premise of the Sunyata is the denial of the existence of reincarnation) places him within religious movements.

(5) To remain in Sunyata the mind must be **partially** inactive. Each thought impulse aimed at initiating any conceptual or motor activity causes exit from the state of Emptiness. Moving a finger, or even just the intention to move a finger, triggers the process of leaving the state of Emptiness. Even just stopping your attention on any thing or event, separating it from others, triggers the process of leaving the Emptiness. Any activation of the conscious part of the mind, even the slightest, initiates the process of leaving Sunyata.

(4) In Sunyata, the subconscious mind sees objects with their properties. After leaving Sunyata, there is a trace in the memory of the presence of a specific tree in the field of vision, and not some unspecified object. The item was recognized and remembered by the subconscious.

(3) The non-conceptual reality of Sunyata is **non-verbal**. It cannot be known through conceptualization, it must be experienced. The reality experienced in Sunyata is a reality without an observer. It is a reality without a subject, with the inner conscious self turned off. In this state, objects are perceived without properties. There is no observer present, there is no one who judges, compares, measures, checks. If there is no observer, who is the one who sees all this? It is the mind without an inner conscious self - the **subconscious**.

(2) **The extra-conceptual reality of Sunyata** is the reality visible in Sunyata,

arising from the extra-conceptual manifestation of things in themselves.

(1) **Sunyata** is a state of mind with the structure of the conscious part of the mind disabled (abolished readiness for awareness), with a completely inactive process of awareness.

Krzysztof Kuszej