

Sunyata-Pratityasamutpada: The Entire World Wake- Stated

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Ah! Sunyata is that which allows and formulates the world as it is, including the permission for the function of the form of no-form; and it is operational. It is also seen as the space or sky that is then this very world in existence, manifest in this sky. One thing one might realize about sunyata – and it may be a particular benefit to considering it – is that it defies discrimination and reified objectification. One may be better able to see that the entire world is like this.[1] Pratityasamutpada is that which is this very world, in 1) an operational sense, also, that must be seen in mind, this very world; and 2) it itself – its manifestation and its actuality as the fusion of the abstract and the concrete. Pratityasamutpada is the fruit of sunyata (which includes a verb component: is-and-unfolding, the ever-unfolding-present-moment), or is its own thing and also a part of sunyata, and sunyata reflected in it, and it reflected in sunyata – and is that which wake-states the world, in the sunyata-pratityasamutpada way. It is the wake-stated world. How marvelous!

One must see the actuality. One can pick up one statement that reflects or is one [thing], put a subset term in the other [thing], and reflect of each to get a dimension third [thing] that then (it occurs to one) describes say four dimensional attributes of f-s[o] realities. This all becomes this very world, when you include space, and ma (Japanese, the space between) and notice it. One can scrutinize one particular thing, and also as a [thing], noticing its neighbor [thing], and so forth A, B, C, D ... D[infinite, [thing], aspect, no-thing space]. This is the entire world; one can project to the universe. Then it occurs to you that you are walking in a dimension space, the same space. Maya has reality; yet the world is penetratingly, projective, representational, no-thing, [thing], infinity-of-relational, and surface actual.

So one can make real or step to this dimensional space, including the temporal, of- self, universe, prajna, pratityasamutpada, the fusion of the abstract and the concrete, the universe as catenation, regions of time, an infinite realm of f-s[o], one space, neither one nor two, and so forth.

One can see noumenal-as-manifest things as jewels reflecting each other.

(This aligns with what the Buddha said in *The Lankavatara Sutra*: the world is a corpse magically given life, a machine set in motion... We can look to physics and cosmology for their own view, with this in mind – and physicists and cosmologists have recently modeled the early universe using physics, particles, states, math, and geometry, without reference to say a linear arrow of reified time – time arises from the unfolding universe, this action. It also aligns with *The Diamond Sutra*.)

Sunyata (emptiness): impermanence, things are without self-existent nature, there is the relative, and all things have causes (latent or external) and conditions (circumstance, context, or effect) (yet there is the conditionless – and there is the truth of “not falling into causation; not ignoring causation”[2]).

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Pratityasamutpada (dependent arising): when this arises, that arises; when this does not arise, that does not arise; things arise dependent on each other; Maya has reality.

Prajna (real wisdom): real wisdom; accurate perception; the unification of the integrating principle of love and the differentiating principle of intellection; the active component of love and wisdom.

There are many ways to view the world, and things to observe, say about it, and participate in. It depends upon one's own attainment or insight, and the (perhaps simple) resources one may have. There are many places to start. A stable situation helps to see the real world.

Considering truth becomes as one sees jewels reflecting and illuminating each other.

May each sentient being realize this profound awakening, its potential, and its liberation, and may all beings – sentient and nonsentient – realize its expression. In doing this, not a single being is liberated; it is beyond liberation, and it is not to be discriminated as a being: it is more akin to neither being nor non-being, yet I use the term being.

Even a single statement can be of benefit, and a single insight attained, and a single dilemma resolved, and a single point of realization deepened.

Footnotes

1. One wants to avoid attachment to sunyata. At first, sometimes we have a tendency to be attached to our own existing discriminated, dualistically-seen, objectified, reified concepts or to a new concept or perceived reality. It can also be tough to break the shell. Some find it easier than others: they're living in dimensional space – this world, or discerning, participant, wake-stated meaning space, already. Once you do break the shell, or get to this dimensional space, though, it's structure, flexi, resilient, still, and dynamic. Zazen or another form of Buddhist meditation may be key. Contemplate the world, oneself, and sunyata – and perhaps pratityasamutpada – and deeply consider it, with other truths, then realize this – it's unmistakable, and just this world, one's life. This may take time or be sudden, and may go in stages. Dogen says that practice and attainment are one.
2. It's interesting, because if one picks up the operational that one is causes and conditions, and subject to causation, then one becomes that logic, and in turn unfolds in this way a problematic world or view, dukkha – and explains problems in the world in the way of strictly causes and conditions, while remaining in a view that does not actually penetrate, and perpetuates problems. In this, one might have also developed degrees of reifying fixedness, and become attached to those views. One cannot penetrate the very matter of liberation, unless one turns his or her attention, somehow, to it. Thus, in working with the koan of Hyakujo And A Fox, one realizes the delight of the fox in multiple lifetimes of “not falling into causation”; and also sees the liberation-view of “not ignoring causation”, and the recognition and compassion that comes from that – and perhaps the view, realized, that the universe is a catenation. (There is no discriminated, objectified existence, especially separable, setting up and carrying out mutual causes; the universe is nondual, and is a catenation, ever-unfolding-present-moment-action. One can use ‘cause’ in a certain sense; but it's a rough approximation, it may omit

things in mind; one should subsume all of this into the term or use a different phrasing, and one has to be aware of the actual reality. One can take steps with entity and conditions and causes, and it may be helpful to establish a temporal framework that is both dynamic, principle, flexi, realism, and understood – and which provides its own means to deeper apperception and extensibility.) One has to take action oneself, and penetrate what one is, and this very world. My own journey continues, in this way – it is ever-unfolding, expanding, and deepening; and my effort (retaining an effortless effort-putting quality) is to perfect prajna and insight in the everyday and in the supramundane; and *The Heart Sutra* sets this in a new light. So do many other things, [thing]s, f-s[o] actualities and in-mind penetration and function, and literature, and this very world.

Resources

The Heart Sutra. (See below from some translations.)

The Lankavatara Sutra translated by D. T. Suzuki.

The Logic Of Faith: A Buddhist Approach To Finding Certainty Beyond Belief And Doubt by Elizabeth Mattis Namgyel.

Fundamental Wisdom Of The Middle Way by Nagarjuna translated by Nishijima.

The Gateless Barrier: Zen Comments On The Mumonkan by Zenkei Shibayama

The Diamond Sutra And The Sutra Of Hui-neng translated by A. F. Price and Wong Mou-lam.

A Study Of Dogen: His Philosophy And Religion by Masao Abe.

Shobogenzo by Dogen. Translated by Nishijima and Cross. (In four volumes.)

The Flower Ornament Scripture: The Avatamsaka Sutra translated by Thomas Cleary.

Articles

Cosmic Triangles Open a Window to the Origin of Time

By Natalie Wolchover

Quanta Magazine

2019 October 29

<https://www.quantamagazine.org/the-origin-of-time-bootstrapped-from-fundamental-symmetries-20191029/>

Excellent!

The no-time of the early universe.

Translations Of The Heart Sutra

<https://webpace.ship.edu/cgboer/heartsutra.html>

https://thebuddhistcentre.com/system/files/groups/files/heart_sutra.pdf

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<http://kr.buddhism.org/zen/sutras/conze.htm>

<http://www.cttbusa.org/heartsutra/heartsutra.htm>

Maka-Hanna-Haramitsu in *Shobogenzo* by Dogen.

The Heart Sutra: A Comprehensive Guide To The Classic Of Mahayana Buddhism presented by Kazuaki Tanahashi.

Another Web search or book.