

**Things arise from causes and conditions;
That which conceives these to be real
The Buddha taught to be ignorance;
From this emerge the twelve links. (64)**
Nāgārjuna; *Seventy Stanzas*

**Just as when continuity is wrongly viewed,
the notion of permanence arise;
likewise, when composites are wrongly viewed,
The notion of things as real arises. (14:22)**
Aryadeva; *Four Hundred Stanzas*

Emptiness
Core of Liberation

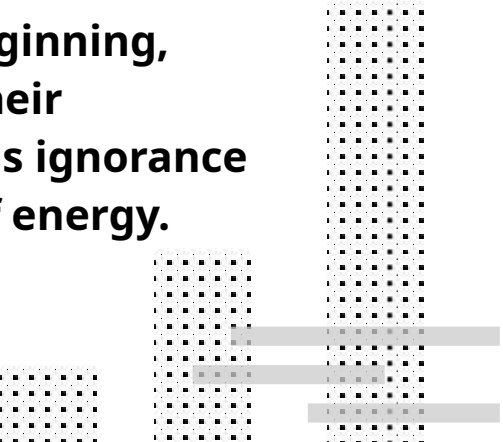
12 Linked causal chain,
Nidana



Ignorance versus Buddhahness

Samsara

Our Human consciousnesses are constructed of energies that afford us an experience of physical life as a collection of momentary instantiations perceived and held in our minds as actual and persistent manifestations. This method of mental perception fools us into identifying a beginning, middle and end to all instantiations; as though energies stop their momentum, providing the delusion that “things” are real. This is ignorance of the true reality that all things are momentary expressions of energy.



Moments

A moment instantiates and is followed by another and another, each influenced by the prior moment in its expression of potential. Moments are timeless, without beginning, middle or end.

Time and our perception

Our brains and emergent mind are not this quick to perceive. So we assign beginnings and middles and endings to instantiations in order to identify and classify them. Thusly we create a duration or container of time.

Thing-a-fying = Nidana

By describing "time", we measure moments-to-moments as substance and thereby construct enduring "things" of expressions of energy as though they had properties and characteristics. Thus the illusion of permanence.



Nidana = Ignorance

Our cataloging of experience as thing-a-fied time and permanence blinds us to the reality of energy in constant instantiations in constant change as expressions of a process of potentials without actual independent persistent substance.

Identifying Suchness

By seeing the true reality of the concept of suchness in the moment to moment process of expressing energies with tendencies and conditions, the illusion of permanence or static "thing-ness" is destroyed.

Suchness = Liberation

By experiencing the world through suchnesses of energies we are released from the bondage of ownership and possessions, free to live fully our lives.

01 Ignorance

The perceptions of time constructing an impression of static things or permanent substance

02 Identification

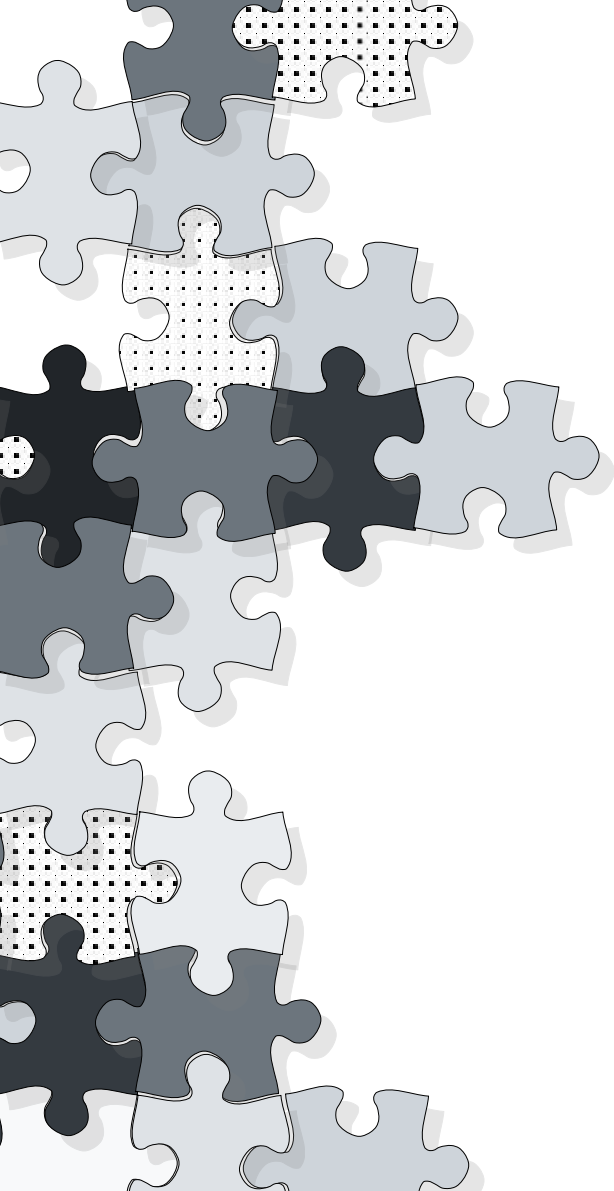
The delusion that we are the things we own, possess, and collect (person, place or thing).
Living our Life as a noun.

03 Emptiness as Reality

Energy Potentials express as suchnesses, instant and fleeting from one to the next moment in our minds experience of Life as verb...

04 Liberation = Enlightenment

Freed from dragging delusions of nouns and possessions we are able to experience the kaleidoscope of potentials within all life.



“

All the sacred teachings of the Tathagata engage with 'suchness', they converge on suchness, and they point toward suchness.

”

- unattributed



From Ignorance to RenGe

To understand and to shift our moment to moment experience (mind) of life and all things as expressions of emptiness and suchness; as a fluid and non-static momentum of energy, is the “Wisdom of Buddha” or the Buddha-Mind. The content of that Wisdom is the emptiness as suchness; the experience in momentum.

**Ordinary beings are chained by conceptualizations;
Yogis, who do not conceptualize, become free.
The wise have said that the very cessation of
Conceptualization is the fruit of refined analysis.**

Candrakirti: *Entering the middle Way*

