

Action (Nagarjuna's Theory)

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REFERENCE

Here I refer to *Fundamental Wisdom Of The Middle Way* by Nagarjuna translated by Nishijima, chapter 2, a paraphrase of several verses. This presents Nagarjuna's theory of Not Yet Having Gone, Going, And Having Gone.

NOT HAVING GONE

Nagarjuna: Not having yet gone is not the real act of going.

Notes:

Therefore, it is possible to "cancel" the act of going at any time. Or it is possible to accomplish the real act of going.

And it is possible to conjure, or decide on, a new act of going.

HAVING GONE

Nagarjuna: Having gone is not the real act of going.

Notes:

You can reflect on it; a new action does not need to arise. A new action, or no action, may be conjured. A new action may be seen as necessary.

This then gets to perception, one's understanding, and the present moment.

You can't "cancel" the real act of going, from the standpoint of having gone.

You may have to be quick to realize "no new action", or "action", or to let it settle, in resonant meaning.

"Having gone is not the real act of going" also means that space is created again, for another real act of going (or stillness, or to center, another type of real act of going).

THE REAL ACT OF GOING

Nagarjuna: The real act of going can be really considered only within the real act of going itself.

(It cannot be grasped by the intellect, observing; it also is the consciousness of the real act of going.)

What is "action", that one can consider, as a thing of reason?

AWARENESS OF ACTION

There seems to be a real "awareness of action" as understood by Nagarjuna.

THE THREE TIMES

It may be valuable to consider the preceding commentary from the point of view of "the three times (or, worlds), the past, present, and future", or as spheres.

ANOTHER WAY TO VIEW ACTION

Also, the following dimension can be applied:

- not yet having gone (thought)
- going (consciousness)
- having gone (memory)

THE PERSON IS THE ACTION

Nagarjuna elsewhere indicates the fact that the person *is* the real act of going (action) — it is only through abstraction that we view them separately, and this is not the real thing.