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## Nothingness alan watts pdf

When I find the weirdest of all the things I can think of, do you know what it is? No problem. The whole idea of nothing is something that has been bugged by people for centuries, especially in the Western world. We have a saying in Latin, Ex nihilo nihil fit, which means: Nothing comes from nothing. In other words, you can't get something out of anything. I came in to know that this is a delusion of enormous proportions. It is at the heart of all our common sense, not only in the West, but in many parts of the East. This manifests itself as a kind of horror of nothing, suppression at nothing, suppression at anything related to anything such as sleep, passivity, rest, and even the female principle, which often equates to a negative principle (although women lib men do not like this kind of thing when they realize that I am saying that I do not think they will object). For me, nothing - negative, empty - is extremely powerful. I would say no Ex nihilo nihil fit, but, you can't have something without anything. How do we basically start thinking about the difference between something and nothing? When I say that in my right hand there is a cigar and there is no cigar in my left hand, we get an idea of something, and it is not, nothing. At the heart of these arguments is a much more obvious contrast between solid body and space. We tend to think of space like nothing; when we talk about conquering space there is a small element of hostility. But really, we're talking about conquering distance. Space or whatever it may be that lies between the earth and the moon, and the earth and the sun, is considered just nothing at all. But to suggest how powerful and important this is nothing at all, let me point out that if you didn't have space, you might not have anything solid. Without space outside solid you don't know where the edges of solid were. For example, you can see me in a photo because you see the background and that background shows my plan. But if he was not there, I and all around me would have merged into a single, rather peculiar mass. You should always have a background space to see the figure. The shape and background, solid and space, are inseparable and go together. We find it very often in the phenomenon of magnetism. The magnet has a north pole and a south pole - there is no such thing as a magnet with only one pole. Assuming we equate the north with there and the south with is not. You can slice the magnet into two pieces if it is a bar magnet, and just get another north pole and the south pole, the other is and isn't, at the end of each piece. What I'm trying to get into basic logic is that there's no sort of fight between something and nothing. Everyone is familiar with Hamlet's famous words: To be or not to be, that's the question. This is not the case; to be or not to be is not a question. You can't have a solid without space. You can't have it without not being something without anything, a figure without a background. And we can turn this around and say, you can't have space without solid. Imagine just space, space, space, space with nothing in it, forever. But there you imagine it and you have something in it. We know what we mean by white versus black. We know life compared to death. We know pleasure compared to pain compared to down. But all this has to happen together. You don't have something first and then nothing or nothing at first and then something. Something and nothing are two sides of the same coin. If you file from the tails side of the coin completely, the head side it will disappear as well. So, in that sense, the positive and the negative, something and nothing, inseparable, they go together. Nothing is the force with which something can manifest itself. We believe that matter is fundamental to the physical world. And matter has different forms. We think of tables as wood, how we think of pots, as from clay. But is a tree made of wood just like a table? No, a tree is a tree; it's not made of wood. Wood and wood are two different names for the same thing. But there is in the back of our minds, a concept like the root of common sense, that everything in the world is made up of some basic material. Physicists for centuries wanted to know what it was. Indeed, physics began as a desire to discover the basic things from which the world is made. And with all our advances in physics, we never found it. What we found is not things, but form. We found the uniforms. We found the structures. When you turn up a microscope and look at things expecting to see some kind of substance, you find instead of shape, pattern, structure. You find the shape of crystals, behind the forms of crystals you will find molecules, behind the molecules you will find atoms, behind the atoms you will find electrons and positrons, between which there are huge spaces. We can't decide whether these electrons are waves or particles, and so we call them wavy. What we come up with will never be the thing, it will always be a template. This pattern can be described, measured, but we never get to any things for a simple reason not. In fact, things when you see something unclear or out of focus are fuzzy. When we look at it with the naked eye, it looks just like a soap. We can't develop any significant form to it. But when you put it under the microscope, you suddenly see shapes. It comes into a clear direction as a form. And you can go on and on looking into nature and you'll never find anything Form. Think about things; the main substance. You don't know how to talk about it; even if you found it, how would you describe what it's like? You couldn't say anything about the structure in it, you couldn't say anything about the pattern or process in it because it would be an absolute, primitive sao. What else is there but form in the world? It is obvious that there is space between significant forms of any form. And space and form come together as fundamental things that we deal with in this universe. All Buddhism is based on the saying: What is emptiness is a form, and what is a form is definitely invalid. Let me illustrate this to you in a very simple way. When you use the word clarity, what do you mean? This can mean a perfectly polished lens, or a mirror, or a clear day when there is no smog and the air is completely transparent as space. What do you think about next? You think of the form in clear focus, all the details articulate and perfect. Thus, one word clarity offers you these two apparently completely different things: the clarity of the lens or the mirror, and the clarity to articulate the form. In this sense we can accept the saying Form of emptiness, emptiness is form and instead of saying, say, implied, or the word I invented goes with. And there's really no substance in this universe. Form is indeed inseparable from the idea of energy, and form, especially when it moves in a very limited area, seems to us solid. For example, when you rotate an electric fan the empty spaces between the blades kind of disappear into a blur and you can't push the pencil, much less your finger, through the fan. In the same way, you can't push your finger through the floor because the floor goes too fast. Basically, what you have there is nothing and shapes in motion. I knew a physicist from the University of Chicago who was pretty crazy as some scientists, and the idea of unresolved, the instability of the world's physiology, impressed him so much that he used to walk in huge soft slippers for fear that he had to fall across the floor. So it's a sensible notion that the world is made up of some substance, is nonsense idea -- it doesn't exist at all, but on the contrary, form and emptiness. Most forms of energy are vibration, pulsation. The energy of light or the energy of the sound is always switched on and off. In the case of very fast light, very strong light, even with a variable tone you will not notice the rupture because your retina retains the impression of a pulse and you can not notice from the pulse, except for very slow light, like an arc lamp. It's exactly the same with the sound. The high note seems more continuous because the vibration is faster than the low note. On a low note you hear a kind of grit due to the slower and turn off. All wave movement is a process, and when we think of waves, we think of ridges. The combs are highlighted from the underlying, even bed of water. These crests are perceived as things, shapes, waves. But you can't have an accent called a comb, concave, without a de-accent, or a convex, called a trough. So that something stands, there must be something standing or standing back. We must understand that if you had this part alone, up the part that wouldn't excite your feelings because there would be no contrast. The same is true for the whole life together. We shouldn't really contrast existence with nothingness, because in fact, existence is alternating now-you see-it/now-you-don't, now-you-see-it/now-you-don't, now-see-it/now-you-don't. It is this contrast that creates the feeling that there is something there. Now, the light and sound of the waves are extremely fast, so we do not hear or see the interval between them. But there are other circumstances in which the waves are extremely slow, as in the alternation of day and night, light and darkness, and much more extensive alternations of life and death. But these alternations are just as necessary for being the universe as they are in the very fast motions of light and sound, and in the sense of hard contact when it goes so fast that we notice only continuity or side. We ignore the intervention is not a party, but it is there just as much as there are huge spaces in the heart of the atom. Another thing that goes along with all this is that it is quite obvious that the universe is a system that is aware of itself. In other words, we, as living organisms, form the energy of the universe just like stars and galaxies, and through our senses, this energy system becomes aware of itself. But to understand this, we must again treat our main contrast between on and off, something and nothing, that aspect of the universe that realizes itself, which does awaring, does not see itself. In other words, you can't look at your eyes. You can't watch yourself in the act of surveillance. You can't touch your fingertip with the tip of the same finger no matter how hard you try. Thus, there is an empty spot on the back of all observations; for example, behind your eyes in terms of your eyes. However you look around there is a void behind them. It's not known. It's part of the universe that doesn't see itself because it sees. We always get this division of experience into half known, half unknown. We would like to know if we could, it is always unknown. If we study the brain and nerve structure behind the eyes, we always look at someone else's brain. We can never do that, in our own brains at the same time we are investigating someone else's brain. So there's always this empty side of the experience. What I suggest is that the empty side of experience has the same relevance to the conscious side as the principle of vibration has in structure. There is a fundamental separation. The Chinese call them yang, the positive side, and yin, the negative side. This corresponds to the idea of one and zero, as in the binary number system that is used for computers. And so it all consists of off and on, and conscious and unconscious. But the unconscious is part of the experience that makes consciousness, just as the trough manifests a wave, the space manifests a solid, background manifested figure. And this whole side of life, which you call unconscious, unknown, impenetrable, unconscious, unknown, impenetrable, impenetrable, because it is really you. In other words, the deepest thing about you is nothing, it's a side you don't know. So don't be afraid of anything. I could say: There's nothing to be afraid of. But people in our culture are not afraid of anything. They fear death; they're worried about sleep because they think it's a waste of time. They have a hidden fear at the back of their mind that the universe is eventually going to run down and end in nothing, and it will all be forgotten, buried and dead. But this is a completely unreasonable fear, because it is this nothing is always the source of something. Think again about the image of clarity, crystal clear. Nothing that brings something into the spotlight. It's nothing symbolized by a crystal, it's your own eyeball, your own consciousness. Posted by Thomas ....

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