

Space, Also, Is Empty

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Space itself is also marked with emptiness, is empty.* ** Since I can move something like my hand within it, it is impermanent, as is the space between 2 facing walls.

It is also

— the relative (it also (along with other things; that is, other things are this also) *is* the unfolding simultaneity of things (this is Zen), it is the relative positioning of things, and objective-subjective space)

— it also has no intrinsic self-existent nature (but is relative to the things it contains, and can be noticed vis-a-vis them, or is it infinite? is one question one could ask)

— etc.

Thus, emptiness applies. The above, and this, struck me as I proposed to myself a question, “What are the practical (concrete) interpretations of emptiness (the description being abstract)? — with respect to space, since space, it seems to me, is empty?” I moved my hand between 2 walls, and thus answered my question.

Note that it has been entirely useful to me recently to consider Nagarjuna’s statement (I think in several places) in FWOTMW (Fundamental Wisdom Of The Middle Way, translated by Nishijima) that it is when we consider the fusion of the abstract and the concrete that we see the real (being actual before us). In addition, to put it together with the four reliable facts, it can also be said that this (fusion of the abstract and the concrete, in the actual philosophy and its appearance in concrete things) is the real world (and thus, constitutes reality). How nice! It really works out, it seems to me, and I’ll continue to apply all of this. So that’s what is meant by ‘what is real’ and ‘the real world’, that is before us.

It’s fine to trip on emptiness for a while, but then to bring it to the conceptual post-enlightenment, and the post-conceptual, and at the same time the concrete, is most satisfying, the Way. It simply arises.***

Note that emptiness allows things, and provides space for function. It is the no-form that is the form that is functioning, or stops (while going), itself.

Footnotes

* Emptiness: Things are impermanent, things are without intrinsic self-existent nature, there is the relative, etc.

** As are the integers and the real numbers (you can, on a piece of paper, traverse infinity (the real numbers) across a finite space from point 0 to point 1 (marked on the paper) in a finite time, infinity (the real numbers space) coupled with infinity (the real numbers time). The wall (always impermanently placed) is an integer or real number across from the wall facing it; and height is marked with the numbers also (and this is impermanent, as one can move up or down to mark the height considered; or change the height of the wall itself).

*** And I have something to say about 'the constant arising of things'! It's what allows one to get on a bus and arrive at the bus terminal (the bus's destination) such that one can then get to (arrive at) one's own destination — and emptiness allows this. But the constant arising of things is what 1) allows one to be in motion; 2) allows one to sit still. !! And, this applies to both 'bus' and 'mind'. Thus Zen. Perhaps emphasized directly in the Buddha's teachings — or as one "aside"! :-)

AHA! Inquiry, and to work with 'the evident', and what one can notice; and, philosophy and the actual, the actual space before us. Realized, and 'to work with'.

Space, being empty

There is the space that allows us to move, and we, in all of our activity, permeate space. We move freely, or not.

There is the space that allows speech, and the sound in the room; and we talk to a friend walking down the street, or in a concert hall.

There is the space that allows us to allow, or to prevent; but these are our own, to be selflessly given.

There is the space in which countless galaxies move; they permeate this space, yet there is so much space between them.

There is mental space, and the concept or thought or noticed awareness-of within it; and the recognition of the physical space in which it coincides.

There is mental space, and the awareness of that which knows no name, and is not subject to speech.

There is mental space, and the arising within it.

There is physical space, and the arising within it.

There is activity.

There is stillness.

There is society.

There is solitude.