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The World of Nothing

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Abstract

The article presents a comparative analysis of knowledge about the world of nothingness. J. Boehme pointed to the fact that the world of Nothing is everlasting emptiness, where and wherein the material world could emerge. But the thing is that the world of absolute emptiness did not vanish at the moment of beginning of the world, quite the reverse, it has somehow been permanently enlarging. What will happen next is still a question. Perhaps our world will begin to be moving back on a new spiral of development, perhaps a real transition to the world of nothing will have appeared in this subtle place. For the present it is clear that these two worlds have not touched each other in mutually beneficial communication so far, and everything from our world passes into the world of nothing, and in general, the world of nothing ontologically appears to be much more existential than the world of apparent reality. What can give us some kind of key point at least, be some kind of organon in interaction with these two worlds - with the world of Nothing in which there is no matter and which cannot be perceived by any senses, and with the world of matter in which all senses are unstable and changeable? In our opinion, the only beacon and the instrument of knowledge can be the mind. To understand this phenomenon, by benefiting from a comparative methodology, this study investigates opinions of a number of philosophers, J. Boehme, G.V.F. Hegel, M. Heidegger, and J.P. Sartre, on the existence of the world of nothing.

Keywords: The world of nothing, Emptiness, Material world, Being, Mind.

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Introduction

What else does exist in addition to what exists? Is there really something other than existing being? Parmenides answered unequivocally: there exists being, there is no non-being. His answer was an attempt to dismiss one of the two eternal subjects related to the construction of the universe. The first topic was the knowledge that in an infinite multiformity of objects and phenomena of the surrounding world, in all these vivid billions of differences there is something unified that connects the entire universe as a whole. And from here the basic question of philosophy arose - from what are all or what is a single in many respects? The second theme that arose among the first people was the knowledge that behind this external diversity of the material world, beyond this seemingly infinite set there is the world of the single Nothing (the Latin Nihil) - the world of absolute emptiness.

Here the key question of this topic is exposed - why is there the substance, and there is no immateriality, or why is there existence, and there is no non-existence? Parmenides gave simultaneous answers to two ontological questions: everything is being, except being there is nothing, because there cannot be that which does not exist. He, like all the representatives of the Eleatic school of philosophy, had everything turned out to be very neat and outwardly correct. But, in our opinion, Parmenides, if he did not put into his words something else that are nowadays impossible to recognize after 2500 years, was wrong, asserting himself the world to be only being. Since then many philosophers have focused their eyes on the world of nothing, trying to find in it the great grounds of reality (Sorensen, 2017; Krauss, 2012).

Our thesis: being is illusory and is an old idea of the world, non-being is the future of the world. The material world is a program that deceives and entrances the people's consciousness. Nothing, the world of Nihil, is the metamaterial of the world, its true essence. At present, the material world is becoming more and more devastated, emasculated and leveled, and at the same time, the world of emptiness is growing and extending. Perhaps soon the world of centuries-old human illusions will disappear completely, and the world of nothing will finally bring true happiness and paradise for people. Let us try to provide an explanation and proof for our thesis to be above-mentioned.

Methods

In the course of the study, a comparative method of investigation was applied - comparison of the outlooks of a number of philosophers (J. Boehme, G.V.F. Hegel, M. Heidegger, J.P. Sartre) on the existence of the world of Nothing. The philosophers' positions are represented in historical periodization - starting with more ancient thinkers and ending with those being closer to us.

Discussion and Results

Under our empirical world and under the world of the afterlife, under all the worlds and dimensions existing materially and not perceived through our senses there is emptiness. It is worth saying that neither in heaven, nor in hell nor in jannat, nor in jahannama, there is no complete Naught; there is either torments or blissful pleasure, that is, something exists. Nothing is complete, absolute emptiness. Most likely, this emptiness exists together with the worlds, perhaps it can exist alone as if in some deactivated form, and it is activated and actualized in parallel with the life of this world. The world of nothing existing together with the worlds, or with our material world is the desired true world of ideas or the home of the world Will. Man never meets with it personally, neither living on earth, nor being in the world after death. But the existence of man is always directly connected with the world of nothing, with its emptiness. As N.M. Solodukho writes: "It is everywhere, on the other, reverse, "back" side of being. Non-being is another layer, invisibly present behind being, accompanying being. To be even more precise, being is not even a special layer that is "behind". Nothingness "inside" being fills and permeates it. This essential non-

being is immanent in being. Essential non-existence provides the possibility of emerging a relative non-being of concrete existential forms” (2006: 128). Why does this emptiness attract the matter to itself, why is the spirit of people attracted to it like to its own, for in this world of Nihil no one has ever been and will never be? We will try to answer this question.

Boehme defines nothing (Ungrund) as the foundation, pre-beginning of the world of being, where the very idea of the material world arose, a kind of vivacious conception. According to Boehme, the very God realizes himself and is realized from nothing. In the world of Nothingness, the very theogonic process arises, the first conception of God about himself. This nothing is an infinite universe with the first negligibly small Higgs boson from the micromaterial, from which everything originates. No, according to Boehme, the world of nothing is the world that is devoid of even a part of the grain of substance, it is the eternity that was long before God's desire to create this world. And this world has been evolving without bringing in a piece of anything material. It is as empty as it was before the beginning of the material world, and will be even empty after its end.

The material world could emerge in the damaged part, the place of the wormhole of nothing, because of some error, failure, with a strong creative volition. Over this, there is a dissonance at the base of the world that cannot be overcome, but thanks to which the material world has come into being and can exist. That is, this dissonance is both a negative and a positive, existing in a simultaneous dialectical interaction. And if at the beginning of our universe, in an earthly paradise, the problem of originating the world from a damaged place did not make its presence known and did not give evidence of itself in any way, as God saw that he created a new world and he liked it, then since the Fall God realized that this world is still a rapidly developing negation, unceasingly filling space with an evil alien to Him. “The external earth is a bitter stench, and it is dead, every man understands this. Salitter was done away with anger: for you cannot deny that in the earth there is remesis of God; otherwise it would not have been so bitter, bitter, sour and poisonous, and also would not have given birth to such poisonous evil reptiles” (Boehme, 1990: 279) (Salitter - the eternity of the world, which existed before the beginning of the world – V.K.).

How the world emerged, how the first something that went into emptiness, impregnating it with the matter filled with potency, appeared from nothing, is a question for physicists working at the Large Hadron Collider, or later in other scientific laboratories. It is important for us philosophers to give an answer - for what reason this world arose, why God chose the program for creating this material world, and did not choose a program of working in the world of Nothing, because it would be much easier and more convenient for God to stay and transform the world of Nothing without a material component than to start working with this complex material world. Leibniz spoke about the first question that the philosopher has the right to put: “*why does something exist, and not nothingness*, after all, nothingness is simpler and easier than something?” (Leibniz, 1982: 408). Without giving an immediate answer to this question, we can only state that from the maximum diversity of choices God chose our world of material existence, and this could not be an accident, but it was a true purposeful choice.

With the description and study of the category of “nothingness” Hegel begins the book “Science of Logic”. And immediately he gives the basic thesis from which he will infer in the sequel: “The pure being and the pure nothing are the same”, (Hegel, 1929: 29) (here and hereinafter, the broken underlining by Hegel), and at the same time they are two completely different beginnings. They are different in time - being is a stage faceted by two stages of nothing; that is, nothingness arises from being (the process of arising or becoming), and being passes away into nothingness (the process of transforming). They are also different as two incompatible principles of the universe. Moreover, nothing is something existing in our mind, vision or thinking, but being (what in an ordinary person's opinion is the entire surrounding world) “is something undefined” (Hegel, 1929: 85) and “and is in fact nothing, and nothing more than nothing”

(ibid.: 29). Thus, Hegel comes to the realization that being and nothingness are at the same time different and unified. "The truth is neither in being, nor in nothingness, but in that being into nothingness and nothingness into being do not pass, but passed. But in the same way, the truth is not that they are indistinguishable, but that they are not the same, that they are absolutely different, but as well as they are not divided and inseparable, and that each one disappears in its polarity. Their truth is, therefore, in the immediate disappearance of one in the other ... the movement, in which they are both different, but by such a distinction, which is directly destroyed" (ibid.: 29-30).

Hegel criticizes one of the key points of ancient metaphysics, in particular Parmenides' views, *Ex nihilo nihil fit* (nothing does not come of nothing) and follows the Christian philosophy and dogma of *Creation ex nihilo* (the creation of the world from nothing). And at the present time the existence of the material world, nowhere, in none of its most remote places there is no point where nothing would exist. And at the same time, no moment of being can exist without nothing. Thus, there was nothing before the material world. Now nothing and matter coexist together, but they never unite, and real being is derived from nothing, it is a kind of copy adapted to the material conditions, from the first world of emptiness. In the future, there will be time of nothing again, where nothing will appear as its new self. Thus, Hegel shows us the knowledge to be paradoxical for human consciousness, that in the process of the entire universe the stage of material existence is the most useless, the weakest and the most negative. And all its being (being of the material world) is needed not for itself, but for nothing, for the origin, from which the being arose and into which it, after having fulfilled its due, will go away forever.

Heidegger refers to the question of Nothing (unlike Hegel, Heidegger writes this word with a capital letter everywhere), he refers in the lecture "What is Metaphysics?" Trying to see the man's exit, his transcendence beyond the limits of world relations, he encounters the realization that a person comes beyond the limits of himself or is pushed into nothing. At the same time, the very essence of people, their true being, almost everything comes into the realm of the world of nothing. Here, in the material world, man is only a contour that in the course of his life by the method of free self-reflection can be filled either by the rumors of the human mass (*Das Man*), which will use and manipulate him instead of him, or by his inner power he can launch the mechanism of philosophizing or, else, existence. And only in the second case, no matter when a person does dare to open his eyes, begin to speak, write something, he always finds himself already in the *aletheia* – a non-lurking place of infinite being (to put it otherwise in the *loft*). And before the very first thought, man meets the light (*Lightung*). And here, with the illumination or the work of the mind, he tries to take (introduce) into his life something more valuable than all that surrounds him in the world. So a person is pushed into nothing.

For such a self-movement, all scientific discoveries, the knowledge accumulated by mankind through the history will not help a person, for science "does not want to know anything about nothing" (Heidegger, 2007: 27). Heidegger says that a person needs to find himself in a situation of chthonic melancholy, to which a terrible tragic boredom leads. "It <real boredom> "is still a long way off, when we get simply bored with this book or that play, that profession or this idleness. It breaks in when "it is sickening". Deep melancholy, wandering in the abysses of our existence, like a dense fog, displaces all things, people and you with them into one mass of some strange indifference. The longing reveals the essence in general" (ibid.: 31). Also, the state of sensation of the approaching encounter with beloved him/ or her gives a certain bright spot, lifts the veil to Nothing. But neither longing nor love opens us the way to the very Nothing. It can be approached only in infrequent moments of fundamental horror. And only here is the space for things in general, here there is "letting oneself into Nothing, that is, deliverance from the gods, that everyone has and where everyone is in the habit of hiding" (Heidegger, 2007: 42), and in this unconditionedness, in his free state, man can ask the very Nothing: "why is there anything existing in general, and not, on the contrary, Nothing?" (Heidegger, 2007: 42).

Sartre in his work "Being and Nothingness" refers to the analysis of the term "nothingness", considering the subject-object relations of man with the world (Sartre always writes the given word in a lowercase letter and italicizes it). After Husserl, attaching to human consciousness the capacity for transcendental intentionality and following the phenomenological reduction, Sartre develops the topic of the unity of the investigating subject with the object under consideration. He comes to the conclusion that the source of unity is in the very object, and the very consciousness of people is impersonal - it is an impersonal activity of the pre-reflexive cogito. So a person, says Sartre, always trying to find out or do something, is in a situation of uncertain development of events (in the situation of nothingness), for "there is never a motive *in* consciousness: it is only *for* consciousness" (Sartre, 2004: 71).

Speaking of nothing, Sartre implies not a separate world of emptiness, but a property of consciousness in the phenomenological experience that makes itself felt. The French philosopher criticizes Hegel, declaring his conception of the equal existence of being and nothing to be wrong, believing that the world of nothing does not exist. "... Being does not need nothingness at all to understand itself, and a thorough analysis of it does not reveal there the slightest trace of nothingness. But, on the contrary, nothing *that does not exist* can only have a naturalized existence: it is being wherefrom it takes its being; Nothing of being is found only in conjunction with being, and the total disappearance of being would not be the advent of the kingdom of nonexistence, but, on the contrary, the accompanying disappearance of Nothing. *There is no non-being otherwise than on the surface of being*" (Sartre, 2004: 54). Nothing is for Sartre a fear of the abyss, it is a fear to take a leap toward the unknown new.

Nothing gives uneasiness, the existence, the path through which man can be led to the realization of his freedom. "I appear alone and being anxious before about the only and primary project constituting my being ... nothing can indemnify me against myself, cut off from the world and my essence by this nothing that I *am*, I must realize the essence of the world and my essence; I accept decisions alone, unapologetically" (Sartre, 2004: 75). So a person is faced with a choice, being absolutely honest with himself, and in this way a person makes his choice - a free choice in favor of freedom. Nothing shows that man's freedom is absolute, that man is condemned to be free, for it precedes the human essence.

Conclusion

The article determines that despite the temporal differences of philosophical views, for example, Boehme and Heidegger, despite the completely different thinking of the Christian mystic of the early 17th century, and ontologist of the 20th century, they are united by a single line of aspiration to learn the basic, indefinite, materialless structure of the universe connected with all people and phenomena - Nothing, and it is not accidental, but natural. The cognizing spirit cannot find its complete identity in the material world, and it has necessarily to go into the emptiness of nothingness, for only there, as A. Blok wrote, "Silence is in blossom and it moves / A heavy ship of the soul" (2017). Paradoxically, it is in the world of nothing where the beauty of the material world, the beauty of man and his true essence can be revealed.

The world of nothing is an entity that cannot be known by people's senses and perception; nothing is cognized by the human mind. Uttering it is the first manifestation of it to us. The world of nothing develops, expands and takes in itself all spiritual actions happening in the material world (it does not need the matter itself). Our reality, in turn, is constantly being emasculated, tapering, tending to nothing (since the material world needs nothing). In this movement of the two worlds towards each other, the mind is the only eye of knowledge of the true essence of objects and phenomena, and also the only means of attainment of happiness and goodness.

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