

Transcript - Short

Robert Spitzer:

Nothing does seem simpler than anything else. Except for, perhaps, absolute simplicity. And, you know--

Robert Lawrence Kuhn:

But that's nothing.

Robert Spitzer:

Well, no, [laughs] I would maintain absolute simplicity is power without intrinsic or extrinsic restriction.

Robert Lawrence Kuhn:

Wow, that sounded very, a lot of somethings.

Robert Spitzer:

Well, actually not a lot--

Robert Lawrence Kuhn:

[crosstalk] a lot of somethings.

Robert Spitzer:

I would just say simply this, I would say, why assume that nothing is the condition that demarcates as it were, the eternal existence of everything, alright? Let's suppose for just a moment, that there was something like absolute simplicity. What gives us the problem is really finite realities, because finite realities then imply something beyond that finitude. If you really have an unrestricted reality, which is not a lot of somethings, it's a perfect unity. Then perhaps perfect unitive reality, something which exists through itself, is the primordial and that nothing, nothing is only the result of our reflecting on what's outside of the boundaries of finite reality.

Robert Lawrence Kuhn:

It would seem to me, if I was, if I were given a choice, between nothing being the most simple, and an unrestricted, unbounded, simplistic reality being the primordial existent, I would pick nothing.

Robert Spitzer:

Yeah, I mean, I can, I can see why you'd do it; because of course you'd think well, there's no presuppositions in nothing. But what I would want to suggest is there are no presuppositions in perfect simplicity, a perfect unitive, unrestrictive power either. If you really did have something that was truly absolutely simple, had no intrinsic or extrinsic boundaries whatsoever, which was a completely unconditioned reality, there wouldn't be a single presupposition that attached itself to that reality.

Robert Lawrence Kuhn:

Wouldn't I ask why does that exist?

Robert Spitzer:

Actually, you wouldn't have to because it would exist through itself.

Robert Lawrence Kuhn:

No, I mean, that's an answer to the question. But I still have to ask the question.

Robert Spitzer:

Yeah, you--

Robert Lawrence Kuhn:

If it's nothing, I don't have to ask a question.

Robert Spitzer:

Yeah, but actually, to be honest with you, if you understood it in itself, you would understand that it was presupposition-less, and therefore, that you wouldn't have to ask the question. The problem is a limitation to our understanding.