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you have to look at the ones you have now. So we can see that our experience is completely momentary. From one point of view, every moment is so elusive and so brief that we can't even think about it before it leaves. From a different perspective, this moment is always here because we know no other moment than the present. It is always dying, always becoming past faster than the imagination can get pregnant. At the same time, however, it is always new, emerging just as quickly from this completely unknown, which we call the future. I think about it almost makes you breathless. While you're watching this current experience, are you aware of someone watching it? Can you find, in addition to the experience? Can you at the same time read this sentence and think about yourself reading? You'll find that to think about yourself reading, you need to make a short second stop reading. The first experience is reading. The second experience is the idea: I read. ... You have never been able to separate yourself from your current thoughts or your current experience. The first contemporary experience was reading. When you tried to think about yourself reading, the experience changed, and the next experience present was the idea. I read. You could not separate yourself from this experience without transferred to another... You've never been able to separate a thinker. idea, knower of the acquaintance. All you ever found was a new idea, a new experience. If you want to be aware, then be aware of thoughts, feelings, awe, and all other forms of experience. You are never aware of something that is not an experience, not an thought or a feeling, but instead an experience, a thinker, or a feeling. If that's the case, then why do we think something like this exists? The concept of a separate thinker, I unlike experience, comes from memory and from the speed with which thinking changes. It's like a swirling burning stick to give the illusion of a continuous circle of fire... When you see clearly that memory is a form of contemporary experience, it will be obvious that trying to separate yourself from that experience is just as impossible as trying to make your teeth bite yourself. There is simply experience. Not something or anyone experiencing the experience! You don't feel feelings, think thoughts, or sense feelings any more than you hear hearing, seeing a sight, or smelling. We're not trying to have an intellectual discussion. We are aware of the fact that every single I who thinks that thoughts and experiences experience is an illusion. To understand this is to realize that life is utterly momentary, that there is no Self that can be protected. The real reason why human life can be so utterly infuriating and frustrating is not because there are facts called death, pain, fear, or hunger. The madness thing is that when these facts are present, we circle, buzz, writhe, and vortex, trying to get I out of experience. We pretend to be amoebas, and we try to protect ourselves from life by splitting it in two. Common sense, completeness and integration lie in realizing that we are not divided, that man and his current experiences are one, and that no separate I or mind can be found. While the notion that I am detached from my experience remains, there is confusion and confusion. For this reason, there is neither awareness nor understanding of experience and therefore no real possibility of assimilation of it. To understand this moment, I must not seek to be separated from it; I have to be aware that my whole being... To understand music, you need to listen to it. But as long as you think, I listen to this music, you don't listen. To understand joy or fear, The Wisdom of Uncertainty 1951 This book explores our efforts for psychological security, exploring efforts to find spiritual and intellectual certainty in the field of religion and philosophy. The wisdom of uncertainty underlines the importance of our search for stability at a time when human life seems particularly vulnerable and uncertain. Watts argues that our insecurity is the result of trying to be safe, and that paradoxically, salvation and common sense lie recognition that we have no way to save ourselves. References: #暗蓝# 2015-03-27 09:49:47 广读美 最近社学师范 啦啦卢克《骰•莱因打交理障碍各 每天都要与各理医位主角》 故事里 表面上,他是位工作受人尊敬、对待家人诚实可靠的好男人,可渐渐地,他开始厌倦这样的生活。 他决定打破自己的生活方式,一个偶然的机会让他决定以骰...(展啦啦) 33 1 3回应 收起 Progress was a scam, Alan Watts said, and dreaming of tomorrow was a net escape from the pain we fear today. Alan Watts said there was no inherent find. Enduing a happiness-basic quest in almost all of Watts's abundant writing-can only be achieved by being ego-self, which is pure illusion as well. Ego-self constantly pushes reality away. It builds the future out of empty expectations and the past from regrettable memories. Eliminate what is unreal, and all that remains will be real. So why write books at all? Because words can point in the right direction; may draw attention to overlooked flashes of sight; can ignite a flame of discontent. If happiness always depends on something that is expected in the future, we chase a will-o'-the-wisp that sometimes escapes our understanding, until the future, and ourselves, disappears into the abyss of death. If we are to have intense pleasure, we must also be responsible for the intense pain. The pleasure we love, and the second. Indeed, it looks as if the two must take turns in some way, for continuous pleasure is an incentive that must either pall or increase. And the increase either hardens the sensory buds with its friction, or turns into pain. A consistent diet of rich foods either destroys appetite or makes one sick. The power of memories and expectations is that for most people the past and future are not so real, but more real than the present. The present cannot be lived happily if the past has been erased and the future is bright with promise. This is therefore a human problem: there is a price to be paid for each increase in consciousness. We cannot be more sensitive to pleasure without being more sensitive to pain. By remembering the past, we can plan for the future. But the ability to plan for pleasure is offset by the ability to fear pain and fear the unknown. Moreover, the growth of an acute feeling of the past and the future gives us a correspondingly weak sense of the present. In other words, we seem to reach a point where the advantages of awareness outweigh its disadvantages, where extreme sensitivity makes us unatcustomed. Fight as we can, fixing never makes sense of change. The only way The sense of change is to dive into it, move with it, and join the dance. Words have allowed a person to define himself- to mark a certain part of his experience I. When a person can name and define himself, he feels that he has an identity. Thus it begins to feel, like a word, separate and static, as more than against the real, fluid world of nature. The dictionary itself is circular. Defines words in other words. The dictionary comes a little closer to life, when along with some word, it gives you a picture. But it will be noted that all dictionary images are attached to nouns rather than verbs. Illustration of the verb run should be a series of photos such as comics, for words and still images can not define or explain the movement. Science speaks of a symbol of the real universe, and this symbol has much the same use as money. It is a suitable crater for practical measures. But when money and wealth, reality and science are confused, the symbol becomes a burden. Similarly, the universe described in the formal, dogmatic religion is nothing more than a symbol of the real world, it is also built from verbal and conventional differences. To separate this person from the rest of the universe is to make a conventional separation. To allow this person to be eternal is to want words to be a reality, and to insist that convention endure forever and forever. We are starving for eternity of something that never existed. Science has destroyed the religious symbol of the world, because when symbols are confused with reality, different ways of symbolizing reality will seem contradictory. The scientific way of symbolizing the world is more appropriate for utilitarian purposes than the religious way, but that doesn't mean it's more right. Is it truer to classify rabbits according to their meat or their fur? It depends on what you want to do with them. The conflict between science and religion has not shown that religion is false and science is true. It turns out that all definition systems are related to different purposes, and that none of them actually understand reality. And because religion was abused as a means of actually grasping and possessing the secrets of life, certain measures to uncover were very necessary. But in the process of symbolizing the universe in this way, or that for this purpose, or that it seems that we have lost the true joy and meaning of life itself. All the different definitions of the universe had lateral motives that related to the future and not the present. Religion wants to secure a future after death, and science wants to make sure that until death, and postpone death. But tomorrow and plans for tomorrow can not make any sense at all if you are in full contact with reality present and only in the presence in which you live. There is no reality other than contemporary reality, so even if one were to live for an infinite age, living for the future would be to miss the eternal point. From L. L. Whyte's books, The Next Development in Man (Henry Holt, New York, 1943) is quite readable and deeply interesting, while the unitary principle of physics and biology (Henry Holt, New York, 1949) is strictly for scientific readers. Burrow's social foundations of consciousness (London, 1927) and the structure of madness (London, 1932) are unhappily out of print, but most of the material is contained in man's neurosis (Routledge, London, 1948). There are probably other scientists working on the same line, but I'm not aware of it. The brain can only assume its correct behavior when consciousness does what it is meant for: not writhing and swirling to get out of current experiences, but is effortlessly aware of it. You're looking at the current footprint of the past. It's like seeing bird tracks on the sand. I see the current clues. I don't, at the same time, see the bird making those tracks the hour before. The bird flew, and I don't realize it. I'll insell from the songs that there was a bird. You induce from the memories that there were past events. But you're not aware of any past events. But you're not aware of any past events. But you're not aware of any past events. You only know the past today and as part of the present. The key is understanding. If you want to ask how to do this, what is the technique or method, what are the steps and rules, is to miss the point completely. Methods are for creating things that do not yet exist. We are concerned here about understanding something that is present-day. This is not a psychological or spiritual discipline for self-improvement. It's just to be aware of this current experience and realize that you can't define it or split from it. There is no rule, but look! The definition is simply to do one-to-one correspondence between groups of sensory data and sounds, but because sounds are the meaning of data, the experiment is ultimately circular. The real world that provides this data and the bodies with which to feel it remains incomprehensively mysterious. From this point of view, we may not have trouble understanding some ancient scriptures. Dhammapada, a collection of Buddha sayings, begins: Everything we are is the result of what we thought. It is based on our ideas; consists of our thoughts. This is in fact the same statement that opens the gospel of St. John: At the beginning there was the Word, and the Word was with God, and the Word was God.... All things were done by him (the Word), and without it there was nothing that was done. We distinguish between thoughts or mental words or do things. Without ideas, there are no there is only an undefined reality. If you want to be poetic, you can add this undefined reality to the Father, because it is the origin or basis of things. You can call the thought son of one substance with the Father, the Son to whom all things were made, the Son, who must be crucified if we are to see the Father, just as we must look at reality without words to see how it is. Then the Son rises from the dead and returns to heaven, and likewise, when we see reality as it is, we are free to use thought without being deceived. It returns to heaven in the sense that we recognize it as part of reality and not something that stands out from it. But now it should be clear that eternal life is the fact that the present is the only reality, and that the past and future can be distinguished from it in the conventional sense itself. The moment is the door of heaven, a straight and narrow way that lead to life, because there is no space in it for a separate Self. In this experience there is no one experiencing the experience A rich man can not get through this door because he carries too much luggage; he is clinging to the past and the future. Future.

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