

Article 12: YOU STILL BELIEVE YOU KNOW WHAT YOU ARE DOING, ...DON'T YOU?

In the same way that (as we pointed out in Article XI) you cannot step into the same river twice or know a running river, for what you know is not the river, you cannot even know running, for, just like a motion picture, what you see is a series of individualized mind-images which you *call running*. If you watch a movie of two people running, what do you really see? You see each frame of the film with the runners in a slightly different position, which, as the projection continues, your mind establishes as running, ...but you do not see or know running, only the projection of many "fixed frames", each of which is a constituent of running which arises emergently. Real life running is unknowably the same.

If you object to applying our movie-example to real life running, consider that, in the last century, Max Planck demonstrated mathematically, which was later proven physically, that energy--and running is energy in action--is not continuous, that it exists as tiny particles, which he called quanta, and which are so small, and the space between each quantum is even smaller, that, just like a movie, you sense energy and motion as continuous, when actually they are "fixed" quantum in a series. When you turn on a light, it seems to shine forth immediately as continuous light, yet what appears as a continuous wave of light is also a series of individual photon particles. In the same way, the motion of running is a series of energy quantum, ...and the running you see and know is a series of mind quantum.

Now, after all we have said, suppose you decide to run these ideas through your mind, ...what will you do? Well, just like a movie, or Max Planck's series of quantum, you will take each thing we've said, as a single constituent, and focus upon them one at a time. The sequence you choose will seem to be a continuous, unbroken train of thought, but it's not, ...it's a series of constituent-thoughts. And as you change the order of constituents, or insert new ones, you will arrive at a different emergent-conclusion.

Physical running or running things through your mind, or seeing any process, or loving and caring and doing, are all the same: you can know each thought, frame, position, quantum, or photon, which we call constituents, ...and not have the motion or process, OR you can focus upon the movement of these things and not know the constituents or the action. You can never know any movement or functioning ...only a series of constituents, ...which is not the action or process; ...and since by observing a process, you lose all understanding of that process, ...of what value is it to believe you know the process. For instance, you can know a single

loving act or feeling, or even a series of these loving constituents, but you cannot know what "being loving" is. But you can live lovingly one love-constituent or action at a time.

As we have demonstrated before, in order for *cause and effect* to exist, cause must be a continuous process, not a constituent, for constituents cannot be causes; ...therefore, in each situation, though you can know constituents, you know nothing about the process involved or revealed; or, in other words, you can know what is or has occurred, but you can know nothing of the cause or process. And if you seek to understand the cause or process, you lose all knowing.

For instance, if we ask, *What causes running? ...or What is running?* ...you might answer by describing the muscle contractions, the thrust and drive and power of legs and arms, actions of the feet, coordinated body movements, mental attitudes, heartbeat and breathing, surge of emotions and other body substances, and even describe the relationship between the runner and the passing environment, ...but, in all of this, you are only speaking of various constituents involved and telling us "what happens", ...but you are not revealing the "cause" ...or anything about the happening referred to as running.

And if we ask the same questions about cancer, or any illness, you will only speak of the constituents or symptoms and reveal nothing of the cause or illness process. Also, in describing love, you cannot say what loving is or what causes loving, yet you hope to be loving and get loved. In this same way, you cannot say what happiness is or what causes happiness, yet you struggle endlessly to cause an unknowable happiness to happen; ...but, since you cannot know it, ...how will you recognize your happiness.

What does all of this reveal about life? If causes and processes existed, then, to live (for life is a process) or to love or run or find happiness or have wellbeing, you would have to discover and follow these particular processes, ...which would destroy your free will. But the universe is wiser and more beneficent than that, it protects and secures you, it is unconditionally loving of you, and the universe lets you choose whatever constituents of life or love or happiness or wellbeing you desire, ...all of which protects your free will and gives you *what you desire ...and the continuing process of life you desire*.

Well, there it is! ...you cannot know the process of love or happiness or wellbeing, but you can certainly live them in the way you desire ...and as fully as you desire. By withholding the process from you, the universe

offers you the free will to choose and have and continue your desires, ...and that's truly loving!

One final issue, are you beginning to understand why God told Adam and Eve not to eat the fruits from *the tree of knowledge of good and evil*? You aren't? Then consider this: once you live the judgment process of good and evil, you cannot know the true constituents or the judgments, ...nor can you freely choose and live the constituents of love and happiness and wellbeing you desire, ...which is the death and sorrow God promised awaited them; ...but now, knowing this truth and offering of life, you can begin living the life that was breathed into you--**the life you truly desire.**