

Article 3: Not Things

The false belief in the dual nature of all things in the universe, that, for example, good has an equal and opposite ungood or evil, forms the basis of almost all secular and theological principles and ways of thinking today. For many, many centuries, it has been taught that all things are supported by and generated out of their opposites. For instance, it is believed that without darkness you cannot have or know light; that you can experience and understand a thing only relative to its opposite, such as feeling cold only relative to knowing hot; that all things have a positive and negative nature; that both truth and untruth exist; that there are opposing constructive and destructive forces in the universe; and that goodness has meaning and significance for you only by your knowing and rejecting evil.

But, as Parmenides, a leading Greek teacher, pointed out centuries ago, since the beginning of language, men have created “not things” ...and then, believing those creations to be real, they have struggled endlessly against their false creations. “Not things” are defined as “the absence of something”, such as darkness, death, or cold are the absence of light, life, or warmth; or as “not something else”, such as evil is not good. Parmenides correctly reasoned that if something actually exists, it can be fully known for what it is, not for what it is not. For example, truth is, it does not require untruth for fulfillment or as a completing-opposite; ...you can experience and fully know a truth without comparing it with an untruth, for truth is always and in all ways true, and no untruth can ever oppose a truth, for then the truth would not be true. All things that are must be true, so that which is untrue cannot exist.

And since evil cannot be known or defined except by “not being good”, evil, regardless of any beliefs and appearances, is a “not thing”. And though the fruits of “the tree of knowledge of good and evil” seem so right, they are the false fruits and seeds of “not things”, which create bitter judgements and feelings, and the constant struggle to overcome these false judgements. (See previous articles **Genesis Revealed** and **In Adam’s and Eve’s Footsteps**.)

Living life by judging “good and evil” is a life of bitter and sorrowful “not things”, for once you judge someone or something, you will live to avoid what you have judged as evil or undesirable; you will seek not to become as they are; you will struggle against evil forces and actions and events which seem to oppose you and your desires; you will try to overcome or overwhelm what you judge as bad or wrong or evil; you will constantly see and create conflicting forces and circumstances in your life; you will unfairly judge others and yourself ...and conceal your truth and greatness; and instead of living your finest self and desires, you will strive

against what you do not want ...and live a life of what you do not want. Where in this is there a desirable life for you? Do you want these “not things” to continue controlling, limiting, and lessening your finest self and life?

Now, is there any doubt as to why, upon Adam’s and Eve’s departure from their life of goodness and benevolence of all things in the Garden of Eden to begin a life of constant struggle and disappointment by judging good and evil, God spoke so sadly, saying, “In sorrow shalt thou eat of it [judgement] all the days of thy life”?

To be continued with **Life’s Emergent Miracles.**