

## Article 4: Life's Emergent Miracles

Twenty-three hundred years ago, Aristotle, a renowned Greek philosopher and intellectual genius, wrote many dialogs on physical and metaphysical matters ...and established his own school of higher learning which placed great emphasis on direct observation of nature and taught that theory must always follow the facts. Why should Aristotle's ancient teachings concern us today in our enlightened new millennium? Simply because most of our present theological and secular beliefs and teachings are founded upon and follow the beliefs and understanding which Aristotle considered to be the self-evident, changeless first principles that form the basis of all knowledge; ...but was Aristotle appropriately observant and correct? And are our present beliefs as enlightened and truthful as we think they are? Well, let's see!

Carefully observing nature, Aristotle declared that all things in life are effects of causes ...which are effects of prior causes ...which are effects of even earlier causes. Viewing this continuous chain of causes and effects in reverse, Aristotle proclaimed the changeless first principle that all things were originally caused by God, who alone in the universe is completely uncaused, ...or who is self-causing.

Following the reasoning that all things and events are caused, and that the essential elements of things are the causes, Aristotle taught that, for example, since marble statues cannot exist without marble, ...marble, as an essential element, "causes" marble statues; ...as do the mallet, chisel, and sculptor. Was Aristotle's reasoning correct? Are all necessary elements of a thing or an event really the "causes"? Einstein demonstrated that all things in the universe are relative; therefore, in order for marble statues to exist, or for everything to happen, **all things in the universe are necessary**, so no one thing or group of seemingly essential elements can possibly cause another thing.

Where did Aristotle go wrong? Observing a reverse chain of "effects and causes" to an "uncaused first cause" cannot be "a changeless first principle of truth", for if a truth is ever untrue, or in any way not true, then the truth is not true. **A truth must always and in all ways be true**; therefore, Aristotle's reasoning that all things are caused and that they proceed from an uncaused first cause, whether that is God or a singularity, cannot be true. If you are, however, willing to accept "an uncaused first cause", which must be true, then all that proceeds from that true and changeless beginning, must be and remain uncaused to this day.

Our constant search for causes is merely, like Aristotle's error, observing a "seeming" consequence (effect) ...and then searching backward through a false chain of effects and causes to a presumed

cause; but, like marble, though our presumed cause appears to be essential, it can never be revealed to be the cause, ...simply because **the true and changeless principle is that all things are uncaused**. We can observe “what is happening” or even “the happening itself”, but we can never know “why” it is occurring or “what causes” it.

Before Aristotle’s time, ancient people, believing that darkness stole the sun, performed nightly ceremonies and sacrifices to appease the Gods and cause the sun to reappear, ...and since it appeared every morning in the east, they assumed that their rituals actually “caused” the sun to rise each day. Our constant search for causes in every aspect of life today, in our effort to make life reasonable and explainable, is as foolish as those ancient rites and sacrifices, and just about as meaningful and successful, ...and, unfortunately, sacrifices truth and understanding upon the altar of false assumptions and rituals which we believe are true and certain ...and changeless first principles.

To be continued with **Living What You Truly Desire**.