

CHAPTER XXXVII

Parmenides ( 540 - 480 B.C )

Being

**P**armenides' entire philosophy can be synopsized in his teachings about Being. Being fully constitutes the essence of nature and the world, throughout the volume of the universe.

This Being presupposes the absolute unity and interdependence of all things as was discovered by the hylozoists, as well as the concept of God as declared by Xenophanes. Parmenides distinguishes between genuine and false knowledge.

Genuine knowledge can only be the knowledge of Being in its visible and invisible form, with the Laws and Rules that define it. False knowledge is knowledge of non-Being. This false knowledge is supported only by the investigation into the visible part of each thing and not its essence, its Lawfulness and its purpose.

Parmenides' Being, that is to say, nature and the cosmos, is Unborn and Immortal.

It is a Wholeness, it is Immobile and without end. It never was and it never will be, in the future, because now, in every present moment, it is all together, One, Unique, Compact and Full. Being is Unborn and there is no cause of its genesis, since the Cause is within it. Being will never die, for, if it had the weakness of an end, it would not be Being!

Finally, Parmenides informs us: "Being is Indivisible, Immutable, has only a single essence which identical with itself and is continuous with itself. The predominant attributes of Being in the language of Parmenides are: "Unborn, Indestructible, Whole, Undisturbed, Unending, Continuous, Beginningless, Unceasing, Inherent, Unchanging, Perfect, Isodynamic, Sacred, and above all, One and Immobile.

