

PART III

NOTHING

We have seen elsewhere that the Good,¹ the Principle, is simplex, and, correspondingly, primal—for the secondary can never be simplex: that it contains nothing: that it is integral Unity.

PLOTINUS, THE ENNEADS, II, 9.1

On the Threshold of Part III

Dialectically, non-existence should be concurrent with existence.

The ontology of the world would be incomplete if we did not consider non-existence.

Existence is given to us through Time, and the passage from existence to non-existence can be comprehended (if comprehended at all) only through the comprehension of Time.

Non-existence is given only as a hint. It is not given through experience since it is outside Time—the grammar forming the Texts through which man interacts with the world.

Man shares in everything which is *Being* and which is *no-Being* through non-existence undivided by Time.

Non-existence is the ultimate reality of the world.

¹ Plotinus's Good is one of the names of the first facet of the Higher Divine Triad. It is also called the First, the One, the Simple, the Absolute, the Transcendence, the Infinite, the Unconditioned, the Father.