

To Err is Human To Forgive Divine - Alexander Pope

Introduction: The Work

In the history of Western philosophy we have established two fundamental Ontologically unique and opposing systems: Aristotelian Cartesianism and Hegelian non-Cartesianism.

The War and Peace of a New Ontological Perception introduces a third fundamental Ontological system.

The work is intent upon establishing the understanding of a new Ontological system which combines the Aristotelian Ontological system of Cartesianism and the Hegelian Ontological system of non-Cartesianism into one system.

The new Ontological system being put forward is a Ontological system composed of three elements: singularity, multiplicity, and nothingness. The element of singularity is characterized as being non-Cartesian in nature. The element of multiplicity is characterized as being Cartesian in nature. Within the system as a whole, the Cartesian portion of the system powers the non-Cartesian portion of the system. A third element, nothingness, plays an important - but not necessarily essential - role within the system.

All three elements begin in the passive state of existence and proceed to the active state of existence through action/process/reality.

There are four states of existence within the system:

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| 1. the individual/knowning n.: | Individuality – existence of multiplicity |
| 2. God/Knowning n.: | The whole/summation in the form of
singularity – existence of singularity |
| 3. <i>action/knowning vb.:</i> | The universe – action/process/reality – the
active state of existence |
| 4. unknowing vb.: | The passive state of existence |

The understanding of the four states of existence can philosophically be described as ‘knowing’ *knowning* ‘Knowning’ or the individual acting within God. Cosmologically and Ontologically the description might best be described as ‘symbiotic panentheism’.

This new Ontological system incorporates both a Cartesian and non-Cartesian system where the Cartesian lies within the non-Cartesian. Within the non-Cartesian aspect of the system, God and the individual are abstractions and the Cartesian aspect of the system is not ‘something’ rather the Cartesian aspect of the system, the universe, is a ‘process’ providing the means by which the individual and God interact and thus the Cartesian aspect of the system is perceived as ‘something’

The work demonstrates what the individual, God, *action*, and passive existence are and how it is they interact.

The work generates an understanding of the individual acting within God.

The work begins in complexity and ends in simplicity. The reason the work begins in complexity and moves toward simplicity originates from the understanding that we live in a complex world and it is from the point in time within which we find ourselves that we must begin, since it is reality with which this work deals.

The new Ontological perception being presented suggests potentially new perceptions capable of resolving long-time paradoxes we face. The work does not suggest the philosophical works being examined were short sighted.. Paradoxes are paradoxes because the limits of knowledge allow them to remain irresolvable in nature.

The Ontological system is composed of two subset systems existing simultaneously. Each system simultaneously operates both independently and dependently one upon the other. The two systems are singularity and multiplicity.

Cartesian system/multiplicity generates a unique perception of 'one follows the other'. This Cartesian perception, existing in a vacuum void non-Cartesianism, establishes the perception of 'relative worth', relative value, which in turn leads to the perception of transcendence, which in turn leads to the perception of human purpose being the glorification of... So it was individuality/multiplicity, became subservient to God/singularity.

A non-Cartesian system/singularity generates its own unique perception. The non-Cartesian perception, existing in a vacuum void Cartesianism, establishes the perception of nihilism, lack of purpose, and finally: "God is Dead" – Nietzsche.

The new Ontological system reverses the negativity generated by the Cartesianism Ontological system and the negativity generated by the non-Cartesian Ontological system.

In addition, the new Ontological system generates perceptions rationalizing actions steeped in pluralism as opposed to the presently existing Ontological systems, which generate perceptions rationalizing actions steeped in exclusivism or inclusivism. Much is being said about perception. Why is perception important?

- Perception generates actions
- Actions generate reactions
- Reactions generate social ambiance
- And it is social ambiance which washes over each and every one of us day in and day out

The work adds a new Ontological perception to humanities short list of two Ontological systems: Aristotle – Cartesianism and Kant/Hegel – non-Cartesianism.