

An Ontology Series

Issue 1

**The War and Peace
Of
A
New
Ontological
Perception**



God

Zeno

Symbiotic Panentheism

and

The Real and the Real Illusion
(Denial)



Daniel J. Shepard

Ontology/Theology

Issue 1

**God
Zeno
Symbiotic Panentheism
and
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(Denial)**



Resolving the Paradox Regarding:

- **The Physical**
- **The non-Physical**
- **The Real and the Real Illusion**

Daniel J. Shepard

Zeno helps us understand

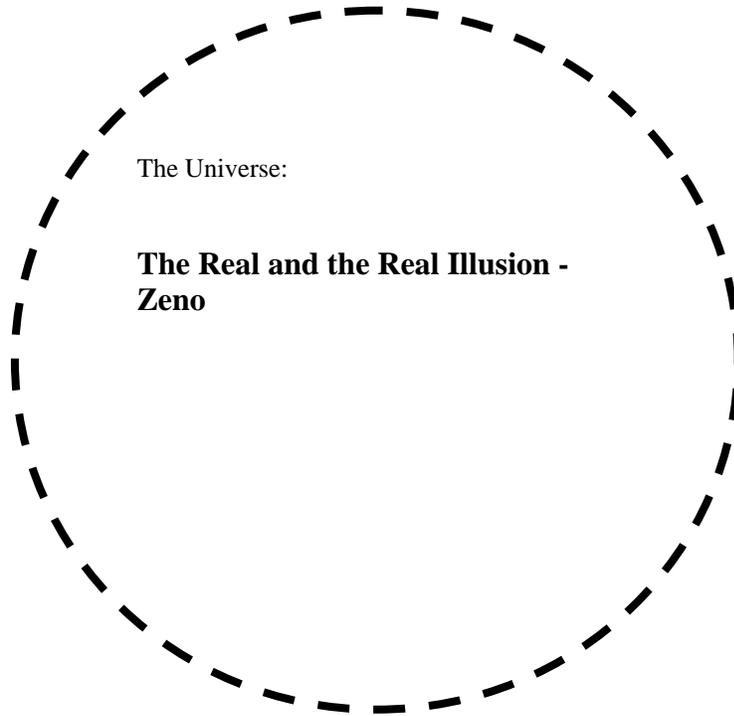
The Universe

**The Real
and the
Real Illusion -
Zeno**

Symbiotic panentheism helps us understand the whole



1. 500 BC Zeno – The Error of:
Physical Distance – a new perception 2000 AD



The error: The paradox of Distance: The System is filled with increments of distance

The perception: Zeno moves our perceptual understanding of the system into that of being a system filled with both physical and abstract. As such, the physical and the abstract, with the help of Zeno, now have a location within which they can be found. However, the understanding regarding the role of the physical and the abstract as well as the understanding regarding the interrelationship between the physical and the abstract not only remain in a state of confusion but even more disconcerting, the existence of such an interrelationship is not recognized as a significant aspect of the 'larger' system.

It is this state of this confusion which will be specifically addressed within this tractate.

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Tractate 1

Zeno – The Error of

- **The Physical Void the Abstract**
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Part I: Creating the paradox of the physical versus the abstract

Introduction

Zeno: So near and yet so far

Faltering on the brink of understanding the nature of man

Zeno is where the perception of physical distance¹ split from abstract distance². Zeno, and for that matter philosophers throughout the past two thousand five hundred years, were not aware of what it was they were on the verge of understanding. The understanding eluding philosophers was not to reveal itself until after Einstein and his concept of ‘relative’ time was verbalized. Even then, even with the concept of ‘relative’ time being verbalized, the potential understanding regarding the relationship of the individual, God, and ‘acting within’³ was not to be immediately understood.

And why would understanding the relationship of the individual, God, and ‘acting within’ not be understood when Einstein revealed the concept of relative time? It was not understood because philosophers had proclaimed the demise of Metaphysics and having done so, buried Metaphysics deep within the most inaccessible realms of the philosophical subconscious. As such, the tool needed to understand the concept of individuality/the individual, the whole/God, and action, process/reality/being (vb) was to languish until the time when Metaphysics was once again brought forth from the dark sub-sub conscious realm of philosophy. After all Metaphysics is by its most primal definition, the understanding of fundamental, universal, truths and their

interrelationship in the active sense⁴ of their coexisting as opposed to the previously perceived passive sense⁵ of their coexisting.

And where does all this ‘the individual’, God, acting within, active, passive, demise of Metaphysics, Metaphysics resurrection, incrementalism, abstract functionality, concrete functionality, ad infinitum begin? It begins with Zeno because Zeno expressed ‘a’ good point from which we can begin the discussion. Zeno verbalized the long and arduous task of understanding the development regarding the technicality of a radically new metaphysical perception. Zeno initiated a discussion regarding the multiplicity of distance vs. the seamlessness of distance, which, after twenty-five hundred years of philosophical debate, has lead us to the development of a new metaphysical perception.

It was Zeno who established an excellent ‘beginning’ point from which the most primal understanding of the universe, our home, could begin. It is through the paradoxes of Zeno that we were to learn the difference between the abstract and the physical, the concrete.

So who is this solitary man standing at this point we call ‘a’ beginning rather than ‘the’ beginning of the journey traveled by this thing we call humanity, this thing we call ‘a’ human?

There were many Zeno’s in Greek history. This Zeno is Zeno of Elea. This man is like you and I, a simple human with a simple idea which when added to ideas, perceptions, emerging over the next twenty-five hundred years would create a metaphysical picture capable of answering three questions which were to trouble our specie since time began: ‘Where am I?’ ‘What am I?’ And, ‘Why do I exist?’

In order to begin we must know what this man called Zeno had to say.

Zeno's paradoxes describe a puzzle regarding the concept of 'actually' passing 'through' distance as opposed to 'being unable' to pass through distance. We might better describe the paradox as simply a means of illustrating the difference between the concrete and the abstract.

How does one make the leap from a second, a third, a fourth, and finally infinitesimally small quantities of distance to another quantity of distance? Science and mathematics, through Calculus, believe they have answered the question to the satisfaction of humankind. In truth, however, science and mathematics have not addressed Zeno's paradox. Science and mathematics have just covered up⁶ the paradox in order to ward off the annoying ramifications of the paradox regarding actuality vs. perception. This was not a negative action⁷ on the part of science or mathematics for it has allowed science to do what it is science is intended to do and that is expand our understanding of the physical.

The paradox of space and time is not solved by the limits of Calculus. Calculus simply becomes a tool, which allows us to move on with out lives and leave the paradox behind, unsolved.

Zeno was on the verge of understanding the nature of man and incremental aspects of reality. Zeno, however, fell short of his goal. Zeno did not make the necessary leap needed to solve his paradox. Science through mathematics thought it made the leap but in fact it did not. Science using the language of mathematics only swept Zeno's paradox under the rug. As such, Zeno's paradox remains and until it is rationally understood, we, humanity, will continue to remain as we are mentally and spiritually confused, perplexed, mystified, empty... Until we resolve Zeno's paradox, we, humanity, will continue to act as we do, saying one thing and doing another.

To place such a heavy emphasis upon the correlation of the solution to Zeno's paradox and the change in human nature would seem to be a ludicrous parallel. But resolving Zeno's paradox holds the key to understanding our reality, understanding a new metaphysical perception, understanding why we exist.

One cannot ignore the impact ideas, perceptions, have had, do have upon actions we as individual, we as a specie initiate towards our own selves, our environment, our specie. This past history of action is not to be taken lightly for we are about to venture into space and this in turn means we will not only continue to impact our own selves, our own environment, and our own specie, but we are about to impact environments that are not our own. We are about to affect other species throughout space, a region we presently call ‘our’ universe.

The concept of ‘falling short’ is not a failing of Zeno; rather it is a part of our make-up as specie. We have a difficult time being what we are not and one thing we, as a specie, are not, is acting within capable of perceiving what lies beyond our ability to perceive.

This inability, this limitation, is the very reason one must never accept any model we develop of a universal philosophy as a fact, as an absolute, as ‘the’ model. Whatever universal philosophy we decide or decide not to develop must always have a label attached to it reading:

‘A Universal Philosophy’ - as best we are able to determine based upon our perceptions ‘today.’ A universal philosophy must never be taken to be an absolute for there are no such things as absolutes. There are only perceived absolutes, which we, humankind, attempt to define based upon perceptions we develop through our limited means of observation, faith, and reason – science, religion, and philosophy.

Zeno’s paradoxes

Zeno presents us with our first graphic glimpse of the philosophical paradox regarding ‘a’ location of the abstract and its functionality as opposed to ‘a’ location of the physical and its functionality.

We always assume the two, the physical and the abstract, are one in the same or if not one in the same, then, at the least, located within the same region, namely the universe. But why is it we consider this to be the case? We assume it is the case because we assume there is 'one' location of existence. As such, we do not, cannot, look beyond our assumption that the solution to Zeno's paradox lies in singularity of location. This concept regarding singularity of location historically leads us to resolving Zeno's paradox in a paradoxically manner. We have resolved Zeno's paradox through the process of avoiding the paradox rather than solving the paradox. In essence, we attempt to solve the paradox of motion and distance through the process of denial rather than pragmatism. A pragmatic solution to Zeno's paradox is the essence of this article. The means by which we find a solution to Zeno's paradox is through the development of a new metaphysical perception.

With this said let's begin reevaluating Zeno's paradoxes by first examining Zeno's paradoxes.

Zeno

The abstract concept of Distance: What is it Zeno had to say about distance that leads to the concept of distance being an abstract concept and being a physical concept simultaneously yet independently of each other?

In order to begin we must know a little about what it is this man called Zeno had to say, was thinking.

Zeno's paradoxes, four paradoxes relating to space and motion attributed to Zeno of Elea (fifth century B.C.): the racetrack, Achilles and the tortoise, the stadium, and the arrow. We know Zeno's work through secondary sources, in particular Aristotle

The racetrack paradox:

If a runner is to reach the end of the track, he must first complete an infinite number of different journeys: getting to the midpoint, then to the point midway between the midpoint and the end, then to the point midway between this one and the end, and so on. But it is logically impossible for someone to complete an infinite series of journeys. Therefore, the runner cannot reach the end of the track. Since it is irrelevant to the argument how far the end of the track is- it could be a foot or an inch or a Micron. Moving to any point will involve an infinite number of journeys, and an infinite number of journeys cannot be completed.

The paradox of Achilles and the tortoise:

Achilles can run much faster than the tortoise, so when a race is arranged between them the tortoise is given a lead. Zeno argued that Achilles can never catch up with the tortoise no matter how fast he runs and no matter how long the race goes on. For the first thing Achilles has to do is to get to the place from which the tortoise started. But the tortoise, though slow, is unflagging: while Achilles was occupied in making up his handicap, the tortoise has advanced a little farther, So the next thing Achilles has to do is to get to the new place the tortoise occupies. While he is doing this, the tortoise will have gone a little farther still. However small the gap that remains, it will take Achilles some time to cross it, and in that time the tortoise will have created another gap. So however fast Achilles runs, all that the tortoise has to do, in order not to be beaten, is not to stop.

The stadium paradox:

Imagine three equal cubes, A, B, and C, with sides all of length l , arranged in a line stretching away from one. A is moved perpendicularly out of line to the right by a distance equal to l . At the same time, and at the same rate, C is moved

perpendicularly out of line to the left by a distance equal to I. The time it takes A to travel 1/2 (relative to B) equals the time it takes A to travel to I (relative to C). So, in Aristotle's words, "it follows, he [Zeno] thinks, that half the time equals its double" (Physics 259b35b)

The arrow paradox:

At any instant of time, the flying arrow "occupies a space equal to itself." That is, the arrow at an instant cannot be moving, for motion takes a period of time, and a temporal instant is conceived as a point, not itself having duration. It follows that the arrow is at rest at every instant, and so does not move. What goes for arrows goes for everything: nothing moves. (Cambridge Dictionary of Philosophy, Robert Audi, Cambridge University Press, 1995)⁸

The scholarly confusion regarding Zeno's Paradoxes

Scholars disagree about what Zeno himself took his paradoxes to show. There is no evidence that he offered any absolutions" to them. One view is that they were part of a program to establish that multiplicity is an illusion, and that reality is a seamless whole. The argument could be reconstructed like this: if you allow that reality can be successively divided into parts, you find yourself with these insupportable paradoxes; so you must think of Reality as a single indivisible One. (Cambridge Dictionary of Philosophy, Robert Audi, Cambridge University Press, 1995)⁹

Why is it Scholars disagree about what Zeno himself understood his paradoxes to show? Could it be that Zeno lived in a time void of an understanding, void of a perception, void of the concept regarding a limit to the very size of the physical universe itself? As such Zeno may not have been certain regarding what it was he was trying to say other than wanting to say what he did simply

because he felt it had to be said, so he said it. If such is the case, without his knowing it, he may have initiated the process of understanding, initiated a truly exciting journey for our specie.

So why list these particular paradoxes of Zeno when it is thought he may have outlined as many as forty or more paradoxes. They are listed because they give us a flavor regarding what it was Zeno was attempting to resolve.

This then leads us to the more interesting of Zeno's paradoxes, the paradox of distance 'through' space and the paradox of time 'through' space:

Space/distance:

Space is a contradictory notion and reality is indivisible, for the opposite claim leads to absurdity. Suppose that reality is divisible. It will be composed either of a finite or of an infinite number of parts. Reality could have a finite number of parts only if the magnitude of the parts disappeared in a finite number of divisions; but this would lose the finite space with which we began, since a finite number of parts without magnitude cannot produce a magnitude. If, on the other hand, reality has a infinite number of parts, the parts will have magnitude or else they will not. If they do not have magnitude, once again we have lost the space with which we began. If they do have magnitude, and we have an infinite number of them, we can construct a space as much larger than the initial space as we please. Hence, we must give up the idea of space, and of a divisible reality.

Space/time:

Time, likewise, is contradictory. Let us suppose three rows of bodies, one row ("A") at rest, and the other two ("B" and "C") moving in opposite directions.

Beginning from the positions indicated in figure one, by the time they are in the same part of the course (figure two), the B's will have passed twice as many C's as A's. (Consider the matter from the standpoint of the B on the right by way of illustration.) hence, it would take twice as long to pass the A's as it takes to pass the C's; but it takes B and C exactly the same time t reach the position of A. Hence, double the time is equal to half.



It is these two paradoxes we will examine in detail. It is the unraveling of these two paradoxes which will lead us to the understanding regarding why our present metaphysical system creates concepts such as inclusion vs. exclusion, either/or. It is the unraveling of these two paradoxes, which will lead us to the understanding regarding a new metaphysical system, a non-Cartesian system powered by a Cartesian system. The resolution of Zeno's paradoxes will lead us to an understanding regarding the new metaphysical system of the individual *acting within* God better known as symbiotic panentheism as opposed to our old metaphysical system of either a Cartesian system or a non-Cartesian system.

To understand Zeno's paradoxes, however, will require us to take the paradox of space/distance and space/time as they come. Since the paradox of space/distance is presented first, we will begin with Zeno's paradox of space and distance. We will leave the latter, the paradox of space/time until later, much later. In fact, we will not visit the concept regarding the paradox of space and time until we reach the point of Einstein unknowingly making his contributions to our

¹ *Dictionary of Philosophy and Religion, William L. Reese, Humanities Press, 1996.*

understanding regarding how a Cartesian system drives a non-Cartesian system: Chapter 9, Einstein: The Error of Abstract Time.

Zeno's paradox of space/distance

There are, in essence, two types of distances to which Zeno is unwittingly referring. There is Conceptual/abstract Distance and Concrete/Physical Distance. Zeno referred to them as:

'...part of a program to establish that multiplicity is an illusion, and that reality is a seamless whole. The argument could be reconstructed like this: if you allow that reality can be successively divided into parts, you find yourself with these insupportable paradoxes; so you must think of Reality as a single indivisible One.

In essence Zeno is implying 'multiplicity is an illusion...' physical reality is an illusion, '...that the 'location' where the physical, 'multiplicity', lies is not the real but rather the real is where 'multiplicity' does not lie. In short, Zeno is implying the 'real' reality lies in the realm, the 'location', of the abstract, the abstract world, the 'larger' reality ('Larger', 'smaller', relative size will be addressed elsewhere.)

If Zeno is implying the realm of multiplicity is not what is real, why didn't he simply state this as his perception? Let's answer that question with a question. How could Zeno directly come out and state the concept of the physical, the realm of multiplicity, is an illusion unless he had something else with which to replace this illusion, the realm of multiplicity, the realm of the physical? This illusionary realm, the physical universe is the location 'within' which we find ourselves existing

Zeno had no other alternative to offer as to what is real if the universe is an illusion and therefore Zeno could not rationally declare the universe, the realm of multiplicity, to be an illusion.

So has anything changed? Absolutely, and that is exactly the point of this work

Functional distance lies in the concrete. It is where ‘multiplicity’ lies. Functional, multiplicity of distance is where we see ourselves existing. Incremental distance is found in the reality of our universe, in the concrete, in the physical, where Kant goes with his concept of a Cartesian metaphysical system known as ‘reality’. Functional distance is just that, functional. (More of that in Chapter 6: Kant: The Error of Cartesian Systems.)

Conceptual distance lies in the abstract. Abstraction is where a ‘seamless whole’ lies. Seamlessness is found in the reality of abstract understanding, a place where Hegel goes with his concept of a foundationless metaphysical system, a non-Cartesian system, the ‘greater’ Reality. (More of that in Chapter 7, Hegel: The Error of Non-Cartesian Systems.)

In this chapter, the focus is upon Zeno and the concept of functional distance/incremental distance/ physical versus conceptual distance/seamless distance/abstract distance. These two concepts, multiplicity and seamlessness, will lead us to an understanding regarding conceptual time and functional time as addressed within the chapter reserved for Newton and Einstein, Chapter 9. The four Kant, Hegel, Newton, and Einstein developed independent perceptions of Cartesian systems and non-Cartesian systems or to put it another way: Kant, Hegel, Newton, and Einstein developed independent perceptions of abstract time - constant distance and constant time - abstract distance.

It must also be noted here, in order to avoid the perception that this discussion of Zeno implies the physical is not ‘real’ - is an illusion, that Zeno may have been alluding to an incorrect perception. One does not necessarily need to make a choice between the physical being what is ‘real’ or the abstract being what is real. Physical existence and abstractual existence could both be ‘real’ simultaneously while only appearing to be alternately real and illusional. For the

purposes of this chapter, we will remove the concept of 'time' in order to remove the complexity time adds to the equation. We will replace the concept of time when we move into Chapter 9.

When time is removed, both realms, that of the 'real' and that of the 'real illusion', find themselves to be 'real' and 'real illusions' alternately, depending upon where one 'stands' when referring to each. In short, the 'real' and the 'real illusion' could both be what is 'real' depending upon where one stands as one discusses the 'realness' of one to the other.

With the concept of the physical existing 'within' the abstract:

When one stands within the perception of the physical, the existence of 'multiplicity', it is the physical, 'multiplicity', that becomes 'real' and the abstract, 'seamlessness', becomes a 'real illusion'.

When one stands within the perception of the abstract, the existence of 'seamlessness', it is the abstract, 'seamlessness', that becomes 'real' and the physical, 'multiplicity', becomes a 'real illusion'.

Now what is the difference between an 'illusion' and a 'real illusion'? An illusion is just that: an illusion. It is not real. A 'real illusion', on the other hand, is likewise an illusion but it is more than an illusion. It is 'real', and as such becomes a 'place', an existence, within which one can literally, not figuratively, 'go'. A real illusion becomes an actuality of which one can literally become a part. A 'real illusion' becomes as much a viable entity as that which is 'real'. In fact, a 'real illusion' is what makes what is 'real' real.

On the other hand, if something is an 'illusion' it is not 'real'; it is not an alternative 'location' of existence.

Zeno had no idea ‘how’ to convert the illusion from the state of being ‘just’ an illusion into that of being a ‘real illusion’ and it is only by performing this conversion that a ‘real illusion’ becomes a viable location for existence. It is only through the process of understanding how ‘seamlessness’ can exist independent of ‘multiplicity’ that we can logically, rationally, begin a discussion regarding the solution to the paradox of ‘seamless’ motion versus motion of ‘multiplicity’. In essence, we must understand Reality as opposed to reality before we can resolve Zeno’s paradoxes of space/distance and space/time.

Because the distinction regarding independent locations of the abstract and the physical has not yet been undertaken, our understanding of Zeno’s paradoxes, our understanding of life remains as it had been for two thousand five hundred years. Until we resolve the paradoxes of space/distance and space/time so aptly expressed by Zeno we will not advance our metaphysical perceptions and metaphysics will remain a mystery.

Are Zeno’s paradoxes relevant topics of philosophical discussion in our modern day era? Absolutely, for we have yet to resolve them as opposed to having glossed over them through the development of mathematical tools.

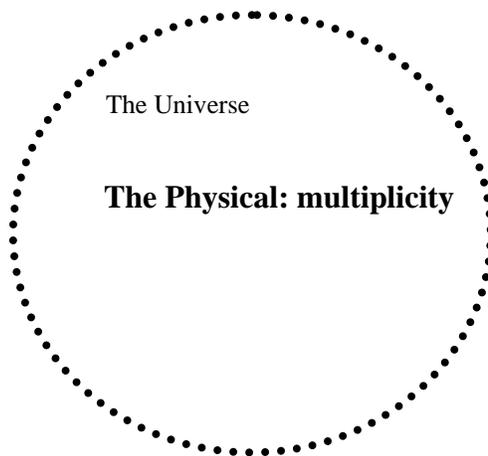
So how do we begin the process of philosophically resolving Zeno’s paradoxes? We initiate the process through a rational discussion. We begin a rational discussion addressing the relationship between the ‘real’ and the ‘real illusion’.

Part II: Resolving the issue with a new metaphysical perception

Zeno: The appearance of the ‘real’ and the ‘real illusion’

Pre-Zeno:

What is:



But why the ‘dotted’ line? The line is dotted to represent the lack of understanding regarding ‘a’ universe, ‘a’ system, existence being existence whatever that means in the metaphysical sense. The picture will change as the chapters evolve and will be summarized in Chapter 16: Summation: A New Slant on the Old.

Zeno begins the process of expanding upon our perceptual understanding of ‘what is’ through the identification of paradoxes, which arise when we maintain the perception of ‘a’ single location of existence:

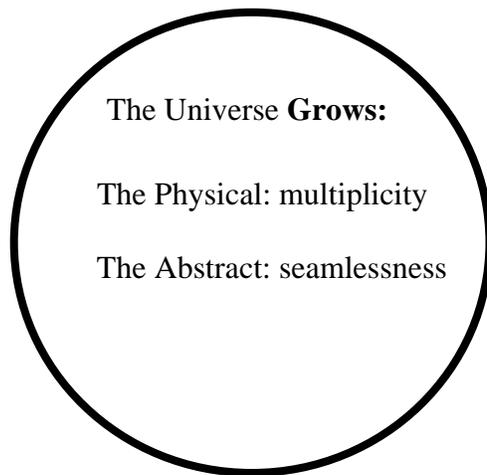
Zeno’s perception of ‘what is’:

What is:

Physical Distance - Multiplicity

&

Abstract Distance – ‘seamlessness’



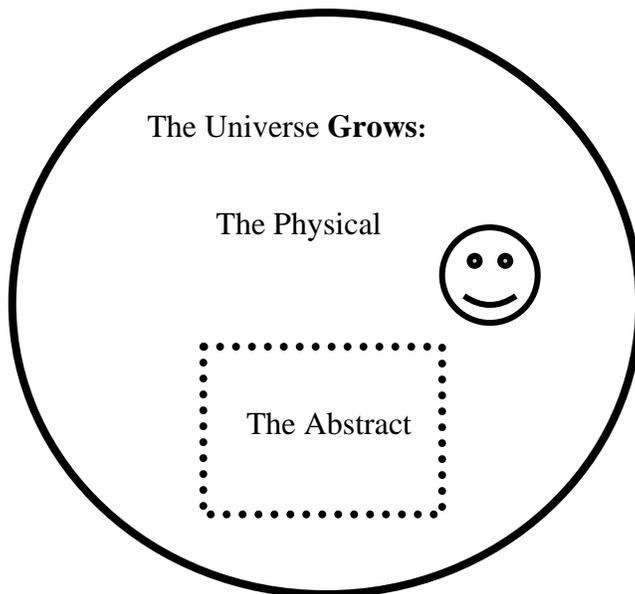
Zeno expands upon the perception of existence: Existence now becomes a new but elusive concept of the physical – ‘multiplicity’ ‘containing’ abstraction – ‘seamlessness’

What is:

Physical Distance – ‘multiplicity’

&

Abstract Distance – ‘seamlessness’

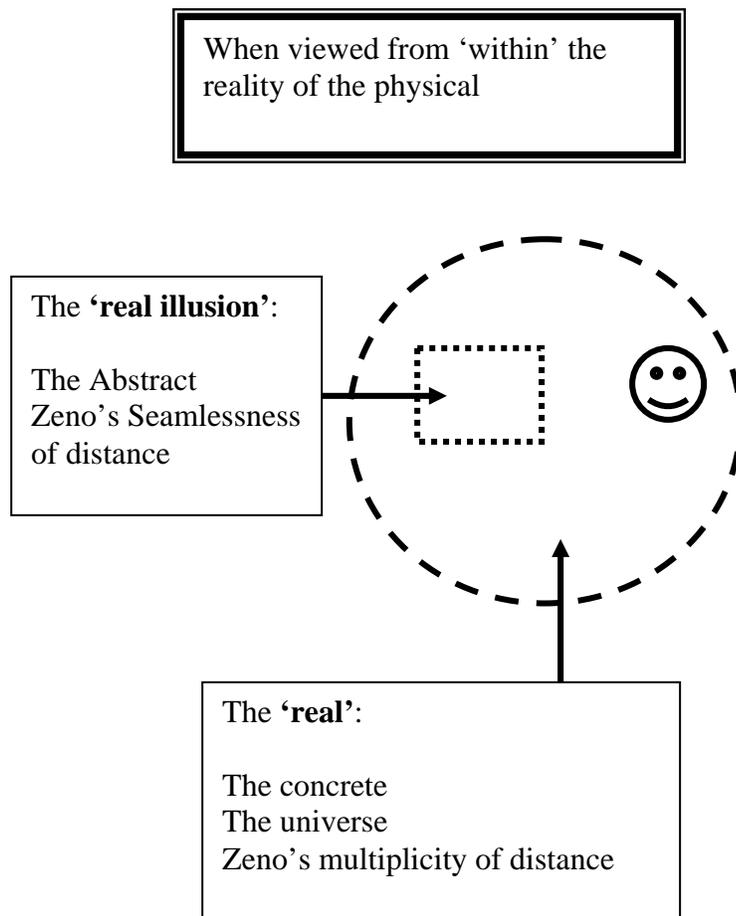


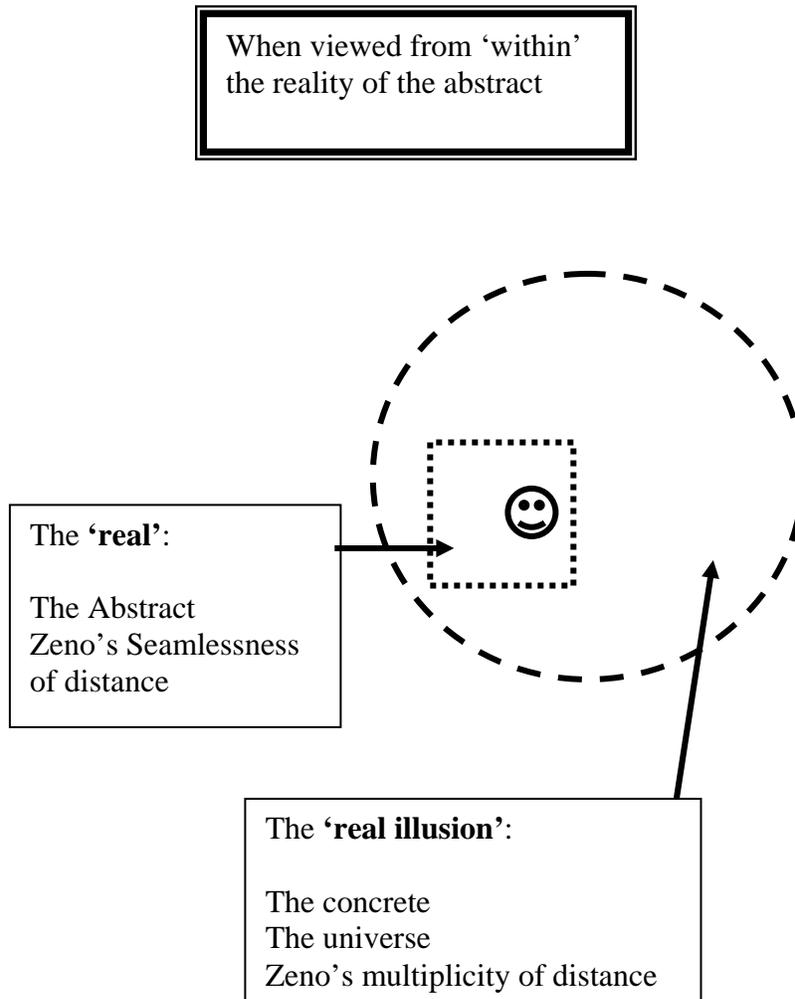
As such, the ‘size’ of the universe grows to accommodate, make room for the abstract. The concept of ‘growth’ at this stage of understanding was not growth in actuality, for ‘what is’ is. Rather ‘growth’ was growth in ‘our’ perception of ‘what is’.

Zeno’s concept of the abstract ‘seamlessness’ inadvertently begins an emergence of a perceptual concept of location (see previous diagram). Zeno’s work causes us to contemplate questions regarding ourselves and just what it is we are and why it is we exist.

The next sequence of drawings regarding the existence of abstraction, 'seamlessness', verses the existence of the concrete, the physical, 'multiplicity' is not as simple as first glance may imply.

Depending upon where one stands as one addresses the issue, the drawing can reverse itself and become perceptually something altogether different.





Therefore, it is the 'real' and the 'real illusion', which become the 'real illusion' and the 'real' as one moves from one position to another. Rapid motion often causes us to become disoriented and confused. So it is we become perplexed with the introduction of independent locations for 'seamlessness' and 'multiplicity' or what might better be called the abstract and the physical.

Now what does all this flip-flopping of position have to do with Zeno and his famous paradoxes? What does this have to do with Zeno's inference regarding an existence of 'multiplicity' and 'seamlessness'? Zeno implies two existences, the abstract ('seamlessness') and the physical

(‘multiplicity’). But Zeno is unable to visualize such a concept. Part of Zeno’s problem regarding the concept of two locations of existence lies in the fact that zero, infinity, nothingness, relative time, Cartesian systems, non-Cartesian systems, ... had not yet evolved. As such, Zeno was lacking many of the tools modern metaphysicians have at their disposal.

This being the case, Zeno was perplexed by his thoughts and as such, Zeno was unable to perceive of the possibility vis-à-vis the process of establishing two separate locations, one for the abstract and one for the physical, to then introducing the concept of oscillating what is the ‘real’ with what is the ‘real illusion’ was next to impossible. In short, Zeno was unable to perceptualize potential reversal roles for ‘locations’ of the abstract and the physical.

A ‘New Metaphysical Perception’ regarding Zeno’s paradox

In the case of a new metaphysical perspective, the process of reversing perceptions involves two systems of reality, one within the other. Both systems are ‘real’. Both systems are ‘real illusions’; neither system corresponds directly to being ‘real’ while the other is ‘real’, nor a ‘real illusion’ while the other is a ‘real illusion’. Rather one is ‘real’ when the other is a ‘real illusion’ and becomes a ‘real illusion’ when the other is ‘real’. Both have a function. The first grows through the action of the second. The second ‘is’ because of the action of the first.

The innermost system involves a Kantian system, a Cartesian system, a physical system based upon ‘a’ foundation. In this case, ‘the’ foundation’s ‘first truth’ is: consciousness exists. This Kantian system finds itself immersed within the larger system, the Hegelian system, a non-Cartesian system - a foundationless system of abstraction. In short, both Kant and Hegel were correct: there is such a thing as ‘a’ system.

On the other hand both Kant and Hegel were incorrect. The system is not a singular system but a complex system composed of two systems in one: a Cartesian system fueling a non-Cartesian

system and a non-Cartesian system initiating a Cartesian system in order to fuel its own non-Cartesian self. In short the existence of a perpetual motion machine of abstraction vs. the theoretically impossible existence of a physical perpetual motion machine.

Now we all know perpetual motion machines do not, cannot, exist, but that understanding applies only to the laws of thermodynamics, laws found 'within' the physical, laws found 'within' the universe, laws found 'within' a Cartesian System. The system being proposed here is not a Cartesian system but rather a non-Cartesian System fueled by a Cartesian System. But more of this in future chapters. Our function regarding Zeno is to begin our understanding regarding a new perception, which Zeno inadvertently and unknowingly initiated.

Reversing perceptions – counter view

It is possible, metaphysically, to reverse the perceptual 'locations' of the physical and the abstract.

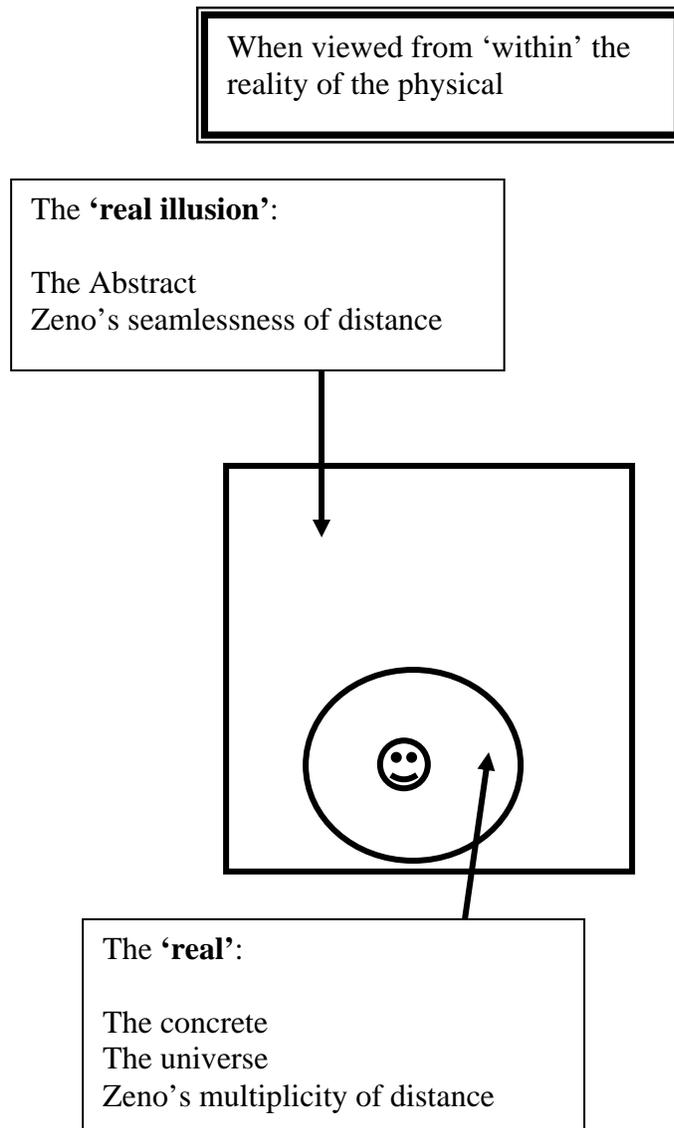
Zeno was only able to perceive of the abstract being 'located' 'within' the physical for the physical was what was.

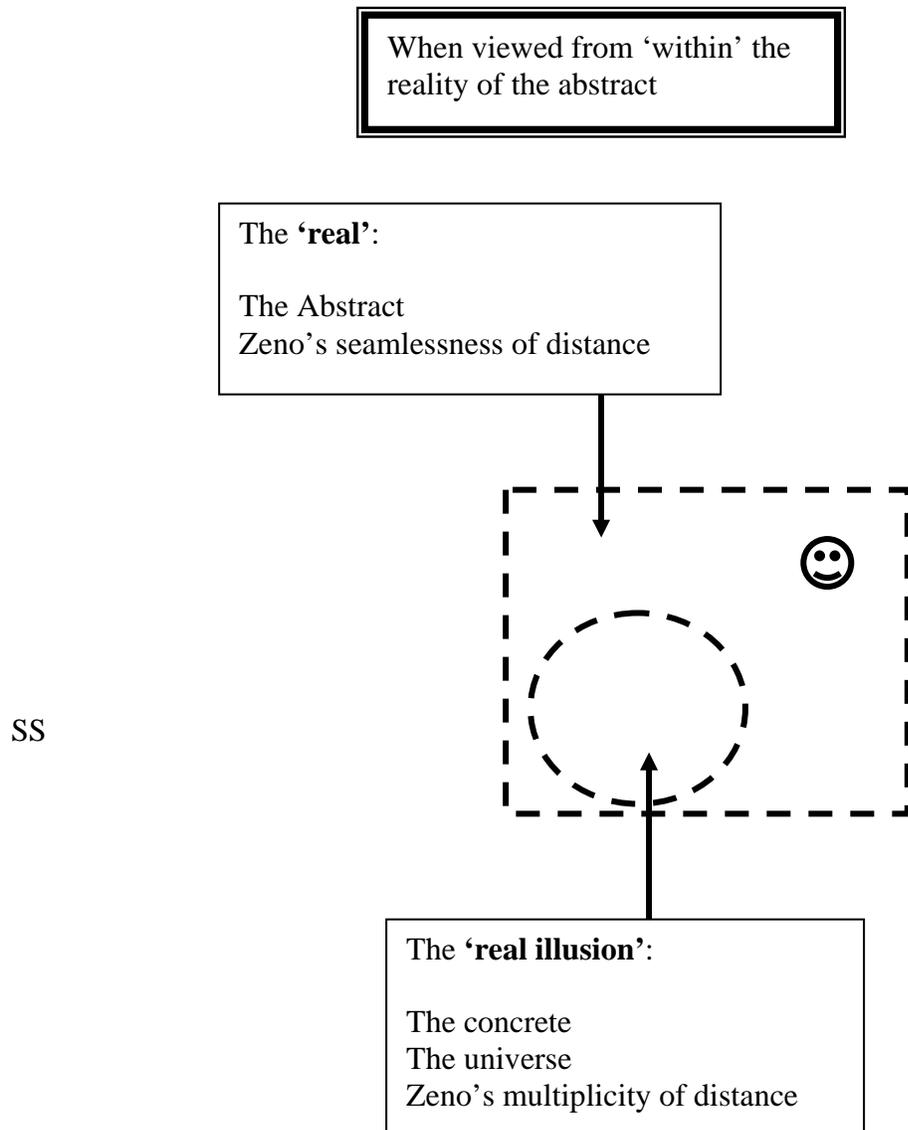
However, it is possible today to understand the concept of the physical being 'located' 'within' the abstract. This possibility has emerged as a possibility because we now understand the universe may be limited. The limits may exist in terms of time. They may exist in terms of implosion, infinite expansion, vacuum collapse, and ad infinitum. Regardless of the type of speculation regarding the demise of the universe the result is the same, the concept of the universe being limited exists.

The very existence of the potential demise of the universe allows us to view the previous diagram from a different perspective, from the perspective of the physical universe being 'inside'

the abstract. When viewed as such, one obtains an entirely different sequence of drawings from what Zeno had at his disposal. (Note the reversal of the abstract – the square and the physical – the circle.)

The appearance of the ‘real’ and the ‘real illusion’ now becomes:





Once again, we see the 'real' and the 'real illusion' become the 'real illusion' and the 'real' as one moves from one position to another.

What is different regarding this sequence of drawing as opposed to the previous sequence of drawings? In this sequence of drawings, the abstract ‘contains’ the physical. Multiplicity finds itself to be ‘within’, a part of seamlessness ‘as opposed to’ ‘seamlessness’ being ‘within’, a part of, multiplicity.

This brings us back to the twentieth century concept regarding ‘innate characteristics of...’ Is multiplicity, the physical, the concrete, a part ... an innate characteristic of the abstract – seamlessness or is the abstract, seamlessness, an innate characteristic of the concrete, an innate characteristic of the physical, an innate characteristic of multiplicity.

When viewed from ‘within’ the physical, it would appear the abstract is an innate characteristic of the physical.

When viewed from ‘within’ the abstract, it would appear the physical is an innate characteristic of the abstract.

In essence, the understanding of what is ‘real’ was the concept being put before us, before humanity, by Zeno. In essence, the answer to ‘What is real?’ provides the answer to:

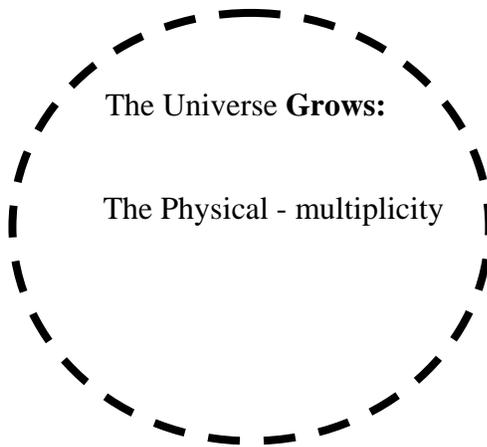
‘The scholarly confusion regarding Zeno’s Paradoxes:

Scholars disagree about what Zeno himself took his paradoxes to show. There is no evidence that he offered any absolutions” to them. One view is that they were part of a program to establish that multiplicity is an illusion, and that reality is a seamless whole. The argument could be reconstructed like this: if you allow that reality can be successively divided into parts, you find yourself with these insupportable paradoxes; so you must I think of Reality as a single indivisible One.²

² Cambridge Dictionary of Philosophy, Robert Audi, Cambridge University Press, 1995

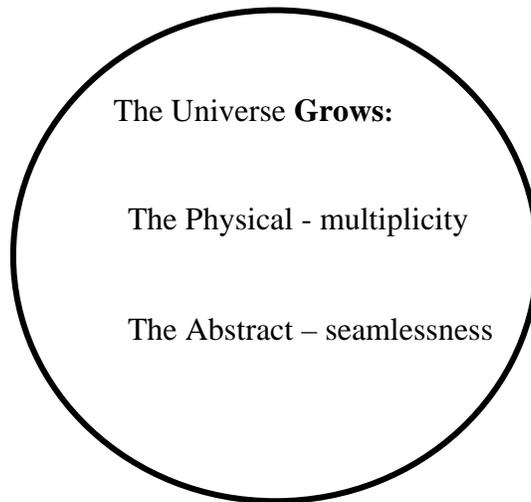
What does this have to do with Zeno's inference of an existence of 'multiplicity' and an existence of 'seamlessness'? The concept of location, the concept of 'one' located 'within' 'the other' expands upon Zeno's perception of 'one' location of existence. Zeno, however, could not speculate regarding two 'realities', upon two realities dependent upon each other for existence itself. As such, the most Zeno could do was expand upon what was:

What Was:



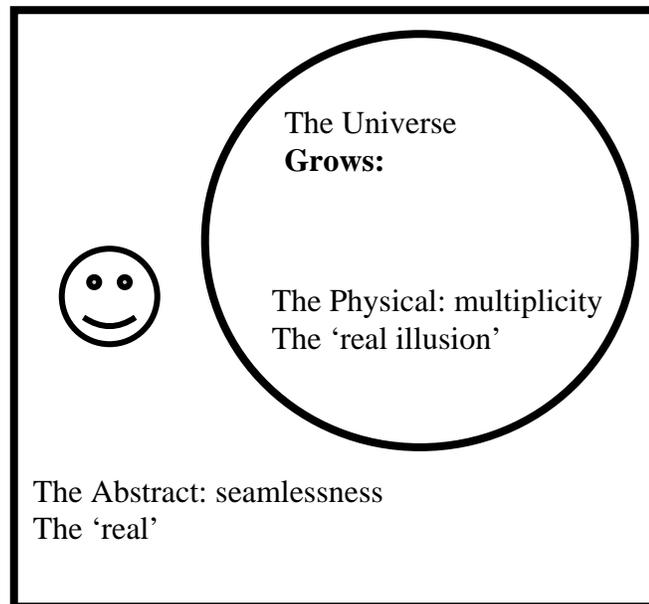
and turn it into what is (Zeno's point in history)

What is:
Physical Distance - Multiplicity
&
Abstract Distance – 'seamlessness'



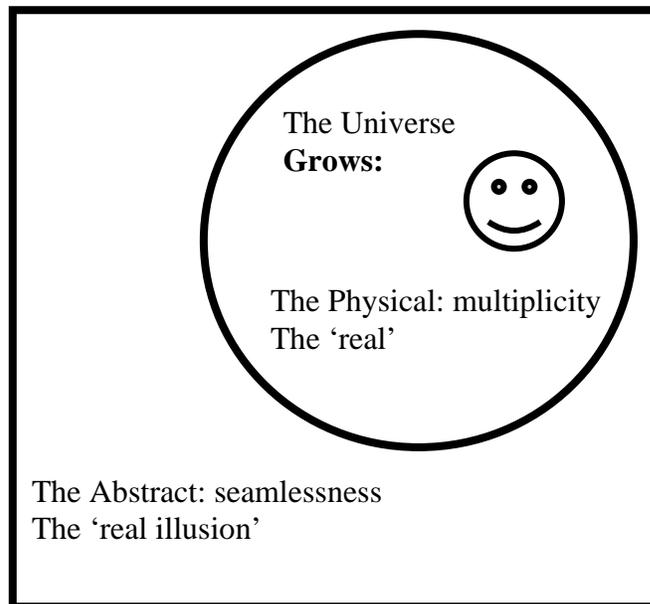
... which in turn moves to becoming (over the next twenty-five hundred years): a new perception
2000 AD

Physical Distance – ‘multiplicity’
&
Abstract Distance – ‘seamlessness’



Or:

Physical Distance – ‘multiplicity’
&
Abstract Distance – ‘seamlessness’



...depending upon where one stands as one addresses the issue.

The movement from Zeno’s dotted boundaries to present day solid lines is nothing less than an understanding regarding the rational possibility of the two existences co-existing.

The process of moving from one location of existence to another, the seeming process of reversion, is in essence not reversion but inversion.

All this theory seems so inconsequential when one views a small child starving in Uganda, but is it?

The Point - Individuality

As we will see throughout this work, it is the very concept of points in history, the small child starving in Uganda, which is being accentuated in this discussion. It is distinct points, the uniqueness of 'a' point itself, which represents transformational events in the life of 'a' unique entity that will stand out in this work.

However, more of this in future chapters.

Once again, what of Zeno? Zeno had something to tell us, which even he did not understand. What Zeno had to tell us, without understanding how to verbalize the concept, picture the concept, even perceive the concept, dealt with the very concept of a point. The point is a particular point, be it a geometric point, a point of history, a point of action, a point of abstraction, a point of individuality, or for that matter any point of awareness of its own awareness be it terrestrial or extraterrestrial.

To better understand the lesson Zeno initiated, we need to understand a few things about points of space and points of abstraction...

As such, lets look at the concept of 'a' geometric point and then look at the concept of 'an' individual. We will then expand our view to include the concept of individual points of

abstraction as it relates to the concept of individual points of space. This understanding is what will reveal some very interesting points indeed.

Geometry

Metaphysics:

‘a’ Virgin Point of Geometry

‘a’ Virgin Consciousness of Metaphysics:

Beginning at the beginning: definitions - Geometry:

Beginning at the beginning: perceptions - Metaphysics:

The first step: a systematic examination of the first definition put forward by Euclid begins with the word 'a'. This is a critical step. It implies existence. It implies singularity. Mathematics could not move forward unless it was willing to accept this most Husserlian of all steps. The process of beginning not from the 'whole' and moving inward to the least of all elements but rather beginning with the least of all elements and moving outward to describe the 'whole' was crucial to Mathematics.

Mathematics made tremendous strides by not begging the question: 'Why begin with the least and move outward to the 'totality' of space.' By moving from the least outward, Mathematics left the 'size' of 'what is' open and as such we, humanity, were able to expand upon the outer limits we perceived to exist.

Metaphysics may find it to can make tremendous strides if it would be willing to humble itself and follow the lead of Mathematics, if it would be willing to not 'beg the question' of why start with the least as opposed to the 'whole'. If the process of starting with the least of the elements and moving outward to the

'whole' is successful, then, just as in geometry, once we get to the 'whole' we should be able to move in either of two directions. If successful, we should be able to continue to expand upon our perception of what is or we should be able to reverse the process and reduce everything down to the most fundamental element. However, some philosophers are not inclined to forgo the debate regarding, 'Why start with the least and move outward'. Lets begin with the 'least' and move 'outward' despite their objections. Lets do so assuming this process will do for Metaphysicians what this process did for Mathematicians and Scientists. Lets assume this process will provide for an unlimited growth of 'what is' as opposed to confining 'what is' to 'what it is' and then moving inward to the least.

As such, we will begin with the concept of the 'least' and move outward to the 'totality' of knowing, to the totality of knowledge. Once having reached the perceived end, we will judge our success through two means:

First: 'looking' 'outward': Does the result of our building perception 'outward' from the least element of 'what is' lead us to the furthest boundaries of our ability to speculate. Does our building upon our least element of perception leads us to 'reality' as we know it just as moving from 'a' point outward leads us to the concept of three dimensional space as we know it. Does the process of building upon the least of 'what is', leave our perception of 'what is out there' open, able to be expanded even further, leave our perceptions of 'what else there is' beckoning to our natural instinct of curiosity. Once having reached the outer boundaries of our perceptual abilities do we find ourselves wrapped in a state of excitable agitation regarding what else there is to discover 'beyond' what we 'know'.

Second: 'looking' 'inward': Having reached the furthest limits of our perceptual ability for any particular point in time can we logically reduce our most expansive

perception of 'what is' back once again to the least of the elements. Using Husserl's process of reduction, do we find ourselves once again examining the primal element with which we started?



Geometry: 'a' point

Metaphysics: 'a' consciousness

Geometry's second critical step is to determine 'a' what. Euclid did not decide to start with a 'point' but rather Euclid decided to start with a 'location', the smallest location of which he could conceive. He named this location 'a' 'point'.

For metaphysics to follow suit, it must decide to start with 'a' something. Now metaphysics could begin with 'a' 'first cause' but this would not be following in the steps of Euclid. For Euclid to forge such a path, he would have had to start with the concept of 'a' 'space'. In other words Euclid would have had to start with the 'largest' rather than the 'least' element.

So what is it with which metaphysics must begin? Since metaphysics is the study of knowledge and since the process of knowledge is 'knowing' then it would appear metaphysics would have to begin with awareness of knowledge. In other words, it would appear Metaphysics would need to begin with the least element of awareness or 'a' 'consciousness'.



Geometry: 'a' point is ...

Metaphysics: 'a' consciousness is.

Geometry acknowledges the concept of existence

How can Metaphysics begin by doing anything less than the same?



Geometry: 'a' point is that ...

Metaphysics: 'a' consciousness is that.

Geometry begins to define

Metaphysics following suit



Geometry: 'a' point is that which

Metaphysics: 'a' consciousness is that which

Geometry does not just define but defines specifically.

Metaphysics: following suit



Geometry: 'a' point is that which has ...

Metaphysics: 'a' consciousness is that which has...

Geometry moves from recognizing we 'can' 'define specifically' into accepting its ability to do so. Not only does geometry recognize its ability to do so but Geometry also proceeds to do so with no thought of it being arrogant in doing so. Geometry proceeds to do so with no apology. Geometry proceeds to define its field of study without looking back to see who is lying in wait ready to spring upon each and every word it utters.

Metaphysics: following suit



Geometry: 'a' point is that which has no ...

Metaphysics: 'a' consciousness is that which has no.

An interesting step for geometry, for Euclid at this stage decides to define the point through a 'lack of' rather than define the point in a substantive form. Euclid recognized one cannot get to the 'least' through a process of acknowledging the least having substance. He understood 'having substance' implied an existence capable of being divided again and again and again and....

Metaphysics: follows suit



Geometry: 'a' point is that which has no part.

Metaphysics: 'a' consciousness is that which has no knowledge.

Metaphysics takes its second diversion from geometry.

The first diversion:

The first diversion deals with what it is which distinguishes the two, geometry and metaphysics. Geometry deals with existence of location and metaphysics deals with existence of awareness. This is not to say metaphysics has no concern regarding location for, as we shall see, location plays a vital part in the more advanced stages of metaphysics. But for know, in terms of the most primary of primary steps regarding metaphysics, we have little choice but to begin at the beginning, to begin with the 'least element' of metaphysics and that is 'a', 'the' concept of 'a' consciousness void of location.

The second diversion:

The second diversion describes the 'substance' with which each deals. Geometry deals with space and metaphysics deals with awareness. Geometry deals with the 'least element' of location, a location so small it has no size. Metaphysics deals with the 'least element' of awareness, awareness so small it has no awareness.

Now just what is the defining characteristic of this awareness, this consciousness? It is the same as the defining characteristic of 'a' point. Just as 'a' point has no part, has a lack of physical location, 'a' consciousness has no knowledge, has a lack of abstraction. In short, 'a' consciousness is so small it has no consciousness, no awareness, no experience, no knowing, and no knowledge. We will refer to such a consciousness as 'a' 'virgin consciousness'

The question becomes: Why should Metaphysics and Geometry take any diversions from each other at all? Geometry is geometry and metaphysics is metaphysics. If metaphysics took no diversion at all from geometry, it would be geometry not metaphysics.

One must understand the perception regarding 'location/space' in order to deal with Geometry. Likewise, one must understand the perception regarding the 'least' of space, 'where' no location, begins in order to deal with multiplicity.

Understanding Metaphysics in order to deal with the perception of awareness, knowing, seamlessness takes an understanding regarding the 'least' of knowledge, 'where' no knowing, begins. The concept of a quantity of knowledge, a 'beginning' for knowledge, and the concept of a location, a 'place' for knowledge, assists us in understanding a new perception regarding what is 'real' and what is 'kind of real'.

The 'real' and the 'real illusion' illustrated

Inverted views: Both real, one the inversion of the other

Diagram #1:

The elements:

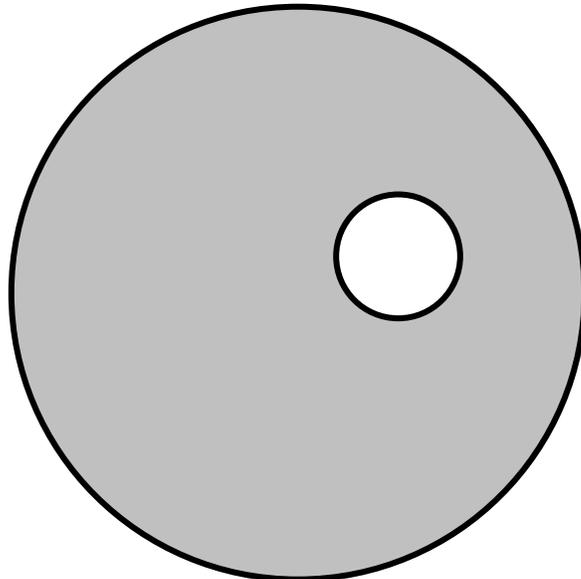
1. The perceived 'real' – the physical
2. The perceived 'real' illusion - abstraction



What is 'real' – the physical



What is a 'real illusion' – abstraction



We know abstractions exist in physical reality. Few of us can deny non-physical concepts such as love, hate, jealousy, happiness, curiosity, hope, ... These concepts do not seem to be composed of any form of matter or energy. They appear to be forms of abstraction.

Zeno recognized this concept and in fact verbalized it mathematically with his various paradoxes of space, time, and distance. Space, time, and distance also appear to be as much abstractions as hope, joy, love, and hate.

Zeno focused upon the concept of distance for distance was an abstraction scholars of his time could most readily manipulate mathematically. Zeno then lead scholars into a debate regarding the abstractual world, illusional concepts of seamless distance vs. the physical world's, realities, concepts of multiplicity of distance. As we know, illusional seamless distance is just that: illusional. The concept of a seamless distance does not appear to exist in the physical world.

We might better use the term for 'being illusionary but 'kind of' real' as being a 'real illusion' of existence.

This is similar to what we, from the point of view of acting within 'within' the concrete, functioning 'within' the physical, perceive to be.

If we expanded upon the view of Diagram #1, we would obtain the negative of the print or the inversion of Zeno's perception of the world as we shrink the size of the abstract found 'within' the physical.

Diagram #2:

The elements:

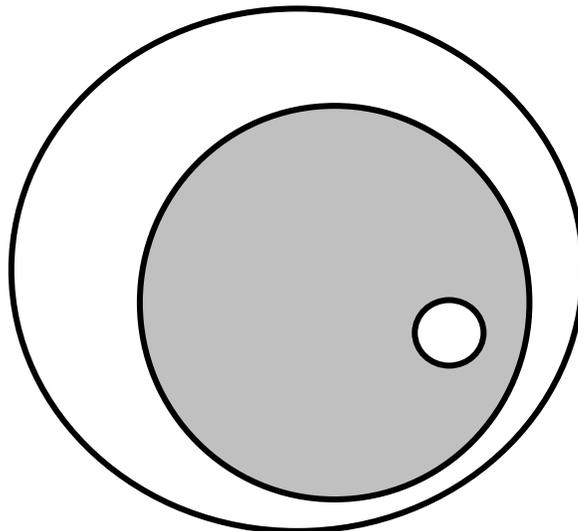
1. The perceived 'real' – the physical
2. The perceived 'real' illusion - abstraction



What is 'real' – the physical



What is a 'real illusion' – the abstract



Continuing to shrink the abstraction within the physical we get:

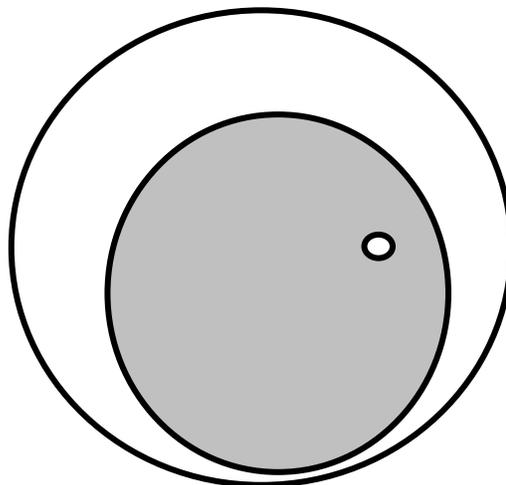
Diagram #2a:

The elements:

3. The perceived 'real' – the physical
4. The perceived 'real' illusion - abstraction

 What is 'real' – the physical

 What is a 'real illusion' – the abstract



And then, if we add multiplicity to abstraction found 'within the physical we get:

Diagram #2b:

The elements:

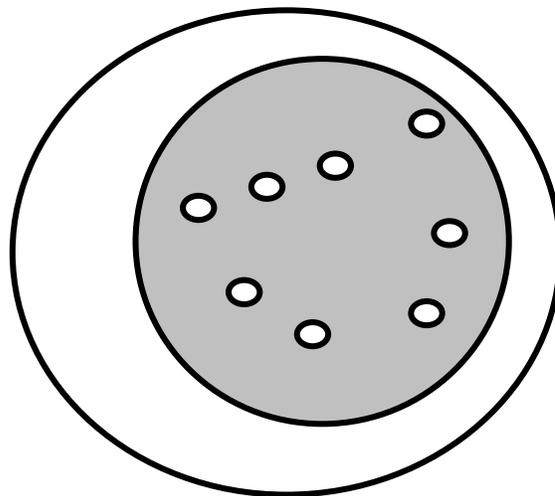
5. The perceived 'real' – the physical
6. The perceived 'real' illusion - abstraction



What is 'real' – the physical



What is a 'real illusion' – the abstract

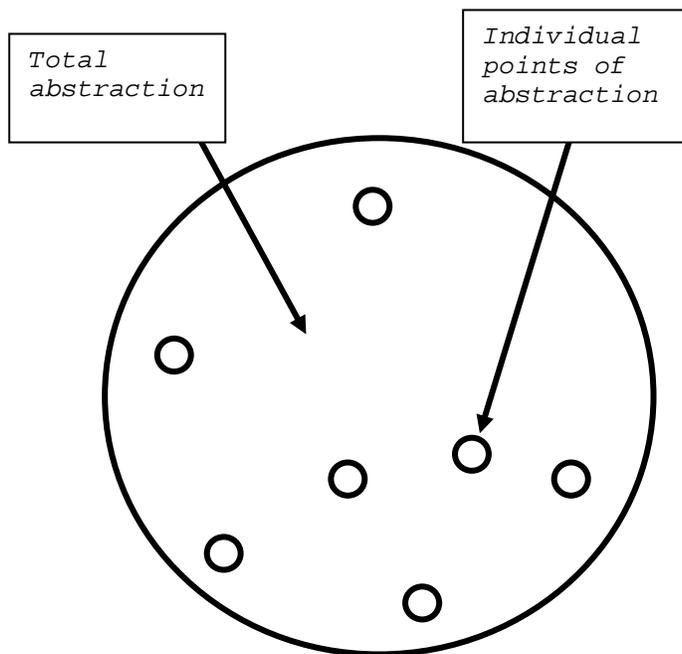
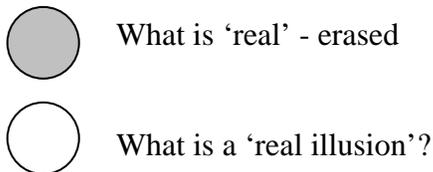


How is it we are able to 'arbitrarily enclose the physical with abstraction? How are we logically able to draw such a perception? If the physical should cease to exist, it would appear the only item left would be the abstract:

Diagram #3 with the physical removed:

The elements:

1. The 'real' - erased
2. The 'real' illusion



Now it appears the abstract is all that is left. But if there is no physical, only consciousness does the 'real illusion', does abstraction really exist and even if it did would it matter? Of course it would matter for awareness is all that appears to matter in the final analysis. Awareness is the only logical existence we can tie to timelessness. Awareness is the only existence we can rationally perceive as having significance.

It is abstraction, knowledge, knowing, awareness of... that would remain should we remove the physical, should the physical be removed. As such, it is the physical that would appear to be immersed 'within' the abstract even if the physical in actuality is not there, is nowhere, for there is nowhere else to 'put' the 'real', the physical but 'within' the abstract.

But couldn't we follow this same process and end up with the physical and thus find ourselves with the same logic, find ourselves confronting the concept of the only place to 'put' the abstract is 'within' the physical? The way to find out is to try it.

To understand what happens in such a scenario we must begin once again with diagram #1.

Diagram #1:

The elements:

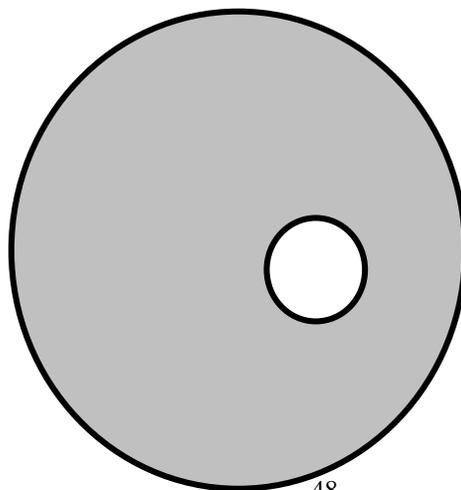
3. The perceived 'real' – the physical
4. The perceived 'real' illusion - abstraction



What is 'real' – the physical



What is a 'real illusion' - abstraction



This time we will place the physical 'within' a larger view of the physical and rather than obtain diagram #2 we find we have a different diagram which we shall label diagram #3.

Diagram #3:

The elements:

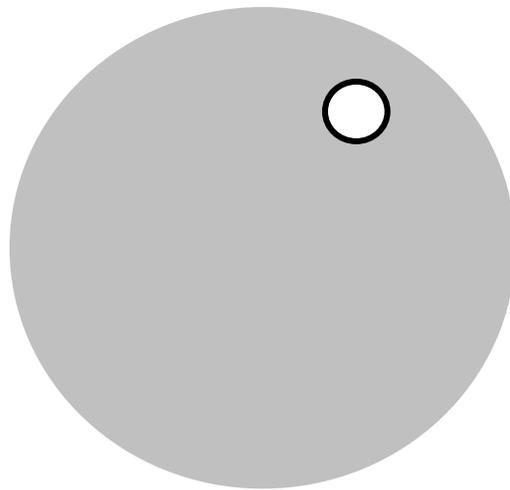
7. The perceived 'real' – the physical
8. The perceived 'real' illusion - abstraction



What is 'real' – the physical



What is a 'real illusion' – the abstract



Continuing to shrink the abstraction within the physical we get:

Diagram #3a:

The elements:

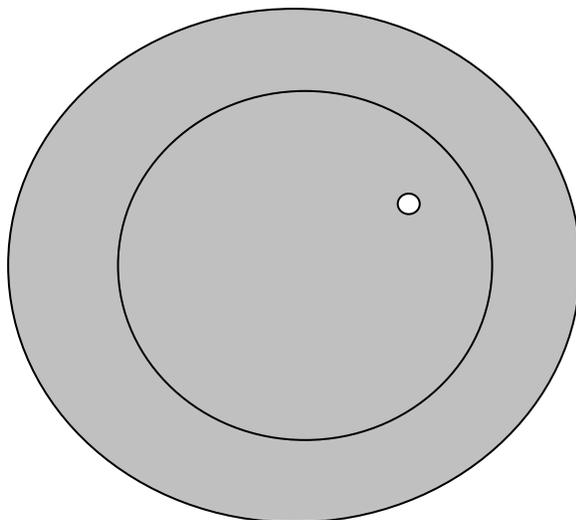
- 9. The perceived 'real' – the physical
- 10. The perceived 'real' illusion - abstraction



What is 'real' – the physical



What is a 'real illusion' – the abstract



And then, if we add multiplicity to abstraction found 'within the physical we get:

Diagram #3b:

The elements:

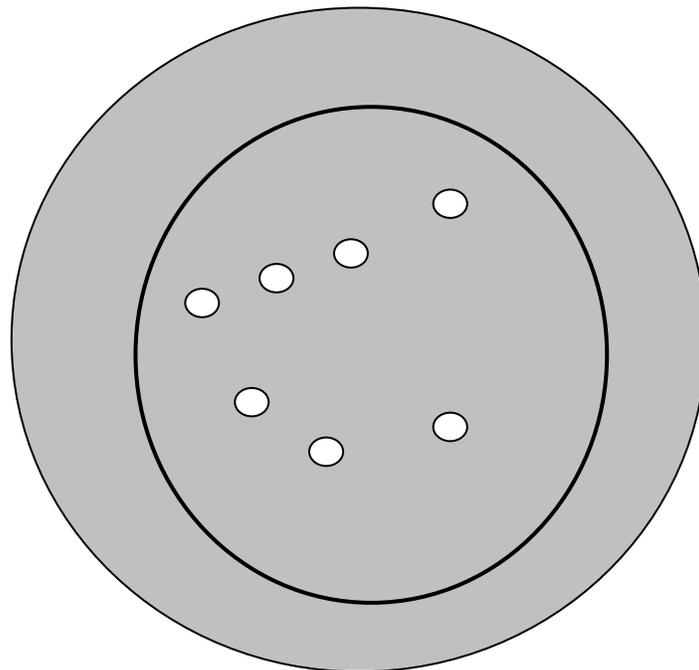
11. The perceived 'real' – the physical
12. The perceived 'real' illusion - abstraction



What is 'real' – the physical



What is a 'real illusion' – the abstract



How is it we are able to ‘arbitrarily enclose the physical with more of the physical? How are we logically able to draw such a perception? One might better ask the experts. One might want to ask the astrophysicists who argue for the ‘Big Bang Theory’. One might inquire of the cosmologists supporting the theory of various vacuum level potentialities. One might even approach the experts in quantum mechanics, thermodynamics, or string theory. If one were to ask the metaphysician, which after all is a logical starting point since this discussion is acting within conducted by a metaphysician, one would receive the answer: we can increase the perceived ‘size’ by simply expanding our perception of the physical.

What happens, now, if the physical remains and the abstract is removed which is the opposite of our previous scenario? If the abstract should cease to exist, it would appear the only item left would be the physical.

Diagram #3c with the abstract removed:

The elements:

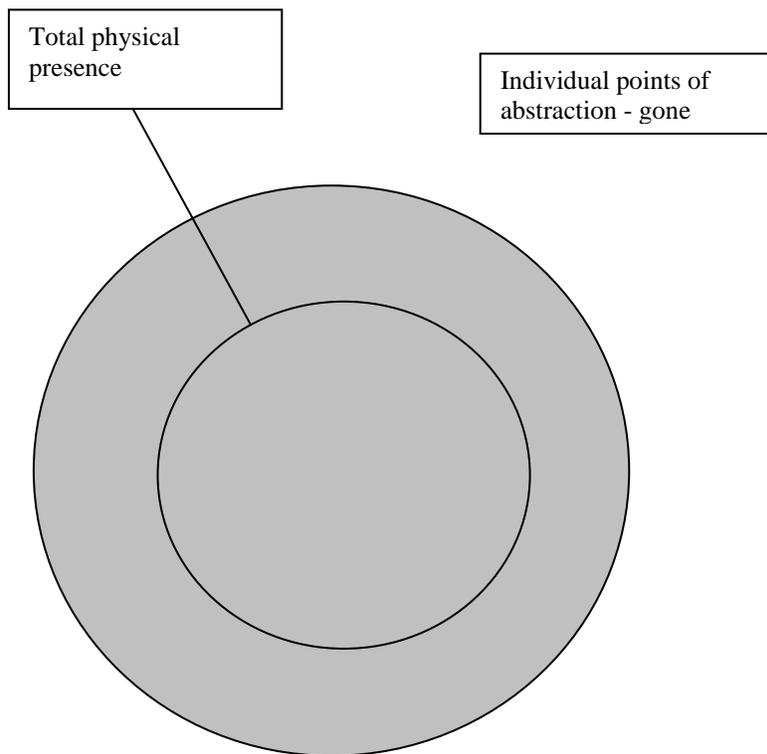
3. The 'real'
4. The 'real' illusion - erased



What is 'real' - erase



What is a 'real illusion' - erased



Now it appears the physical is all that is left. But if there is no awareness, no consciousness, does the 'real' really exist and even if it did would it matter? Regarding the existence of the physical void awareness, there is no rational argument we can present demonstrating an existence of the concept we refer to as 'significance of'.

This inverted view of what is 'real' and what is a 'real illusion', diagram #2, cannot be shown to be 'what is 'for in fact it 'isn't' anymore than diagram #1 'is'.

During Zeno's time, diagram #1 was 'real' only from the point of view of the concrete, the physical, when one was 'inside' the physical 'looking' 'into' the abstract. With the advent of today's ability to remove one's perception 'outside' of the 'real' we are able to move into a perception better illustrated by diagram #2.

The perception of diagram #2 is real from the point of perspective of acting within inside the inner form of abstraction looking 'out' into the physical as well as from the point of perspective of being inside the outer form of abstraction looking 'into' the physical. In addition, the perception created by diagram #2 is logical from the point of perception of being inside the physical looking either 'inward' into abstraction or looking 'outward' into abstraction. In short, regardless of where one stands within the system of diagram #2, the view is rational. This fact reinforces the concept of Diagram #2 being a logical perspective of totality. (The concept of standing in the 'outer' abstraction and looking 'outward' into (?) will be address in Chapter 18: Theoretical Metaphysics.)

Zeno's perception, Diagram #1, on the other hand has many problems regarding rational thinking. If one is standing within the physical and the abstract is erased, what of significance remains? It is rational to add an increment of awareness, abstraction, into the physical of diagram #2 but is it rational to add an increment of the physical into an abstraction of diagram #1? Etc.

Now what does all this has to do with Zeno and the paradox of motion? It leads to understanding Zeno's paradox as not being what it is perceived to be, namely a paradox.

To resolve Zeno's paradox we need a metaphysical perception, which would acknowledge and maintain the legitimacy regarding Zeno's perception of the multiplicity of distance existing simultaneously with the seamlessness of distance. Such a metaphysical perception would establish why Zeno's paradoxes are not paradoxes but rather only perceived paradoxes. In essence, such a perception may well assist both religion and science in better understanding what we call 'reality'. In fact, a new perspective may well be a necessity for our travels within the new frontiers of space and what better means of establishing a new perspective than metaphysics itself.

Working backward to Zeno

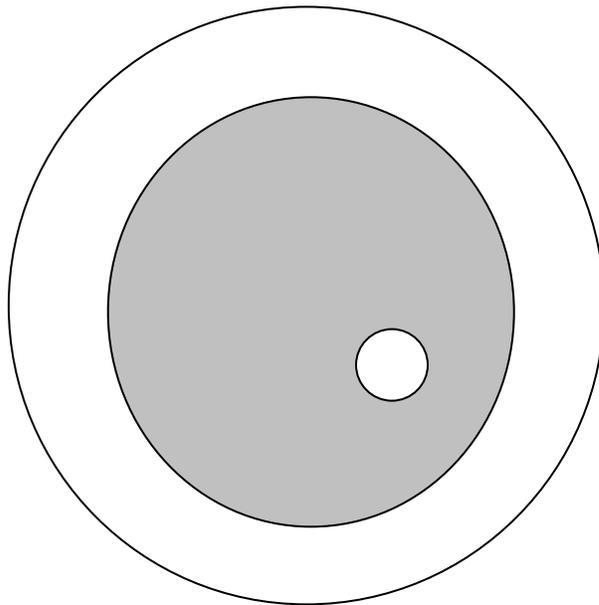
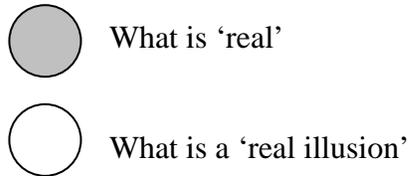
In order to better understand Zeno, we must understand Zeno's perspective of what was.

Let's begin with Diagram #1:

Diagram #1:

The elements:

1. The 'real'
2. The 'real' illusion



To get to Zeno's perception we will begin by extracting the outer circle composed of a 'real illusion' and discarding it.

Diagram #1a:

The elements:

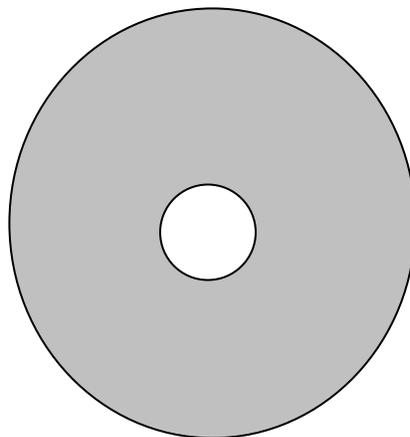
1. The 'real'
2. The 'real' illusion



What is 'real'



What is a 'real illusion'



This process gives us a much better understanding of where it was Zeno stood while perceiving 'things'. The next step is to shrink the size of the 'real illusion' and duplicate the locations of the 'real illusion' many times over.

Diagram #3:

The elements:

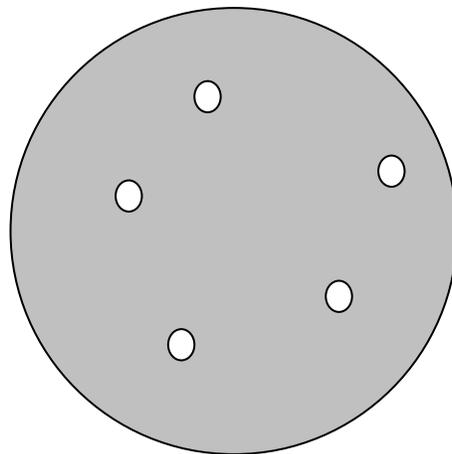
3. The 'real'
4. The 'real' illusion



What is 'real'



What is a 'real illusion'?



The multiple circles of 'real illusions' represent illusions maintained, formed by multiple locations of individuality found within reality, found within a reality we call the 'real' world.

This Diagram comes closer to Zeno's perception than 'a' single location, a single perception of one and only one 'real illusion'. This may seem strange but in fact, it was a major leap for society and in particular for philosophy. In essence, not only was the real world of distance, the

real world itself, subject to the laws of multiplicity but so too were abstractions subject to the laws of multiplicity.

Before this perception philosophy, society, basically looked at existence as:

Diagram #1:

The elements:

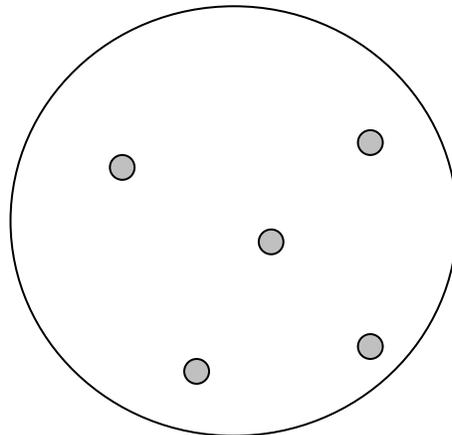
1. The 'real'
2. The 'real' illusion



What is 'real'

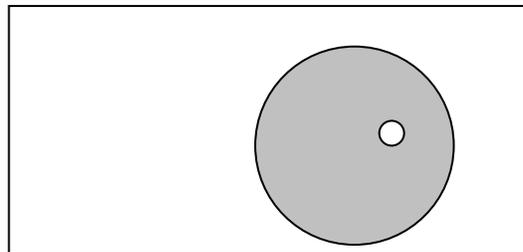


What is an 'illusion', states of the subconscious



In essence, there were no ‘real illusions’; rather there were simply illusion, abstractions that terminated with the death of the individual, and abstractions, which terminated with the death of the universe.

Zeno was unwittingly taking the first step in establishing the concepts regarding the individual *acting within God*.



It would be another twenty-five hundred years before we could understand this evolving perception. It would take Boethius, Aristotle, Copernicus, Leibniz, Kant, Hegel, Russell, Heidegger, Einstein, Dennett, Searle, Husserl, and Hawking before the picture of the ‘real’ existing simultaneously with a ‘real illusion’ would or for that matter could be painted. A new perception regarding what is ‘real’, what is a ‘real illusion’, and how the two were related would not emerge until the end of the second millennium and the beginning of the third millennium. This new perception would present itself within the mind of an unknown theoretical Metaphysician.

But what of Zeno? Zeno, himself, was not implying indirectly let alone directly that there were such things as ‘real illusions’. Nevertheless, the simultaneous existence of the ‘real’ and of a ‘real illusion’, which became the ‘real illusion’ and the ‘real’ depending upon one’s ‘location’ as one examined the two, is in fact what Zeno was unwittingly establishing. In all fairness to Zeno,

we must acknowledge Zeno lived in another time and Zeno lacked many of the perceptual tools we have at our disposal today. As such, we must acknowledge Zeno could not logically have participated in, let alone initiated, the details required for this discussion as it presently transpires today.

Zeno's Paradoxes of Motion Revisited

Zeno initiated the concept of incrementalization, which in essence was the recognition of individuality. This individuality is not individuality only in terms of a living entity. Rather this individuality extends far beyond our universe and into the realm of unique individual universes themselves, universes infinite in terms of the dimensions length, width, depth, and time. Strangely enough, this 'infiniteness' of space is confined within a boundary bounding what we commonly call the universe or universes.

However, a boundary implies a 'region', which in turn takes up 'space', takes up 'distance', and as we shall see, takes up 'time', takes in time, and incorporates time. This 'bounded' 'region' 'contains' an infinite 'quantity' of time. But infinity is not always what it seems to be, as we shall see.

There is another alternative to concrete distance. There is a concept of abstract distance, which in effect takes up no 'space' for it is abstraction. Zeno showed us distance has two aspects to it. Distance has the aspect of physicalness and the aspect of abstraction. Both are real.

One is reality when one is immersed within it. From this viewpoint, from the viewpoint one perceives when one is immersed within the physical, the other, abstract distance, becomes a real illusion. One must not lose track of the fact, however, that abstractional distance does not 'go away' just because one is immersed 'within' the concrete functionality of distance, just because

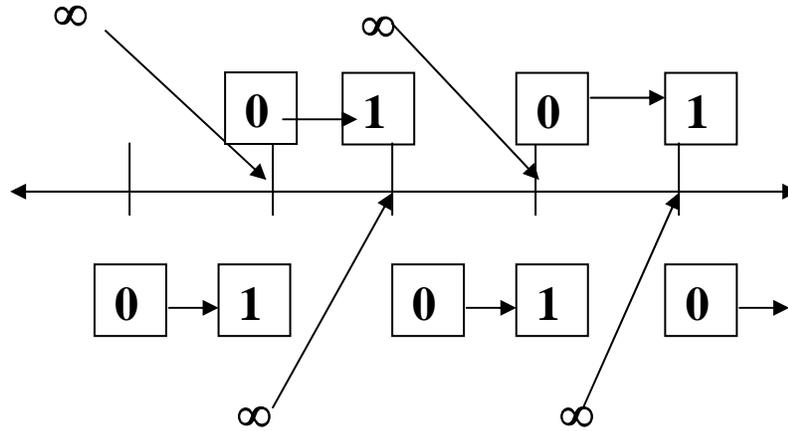
one is immersed within physical reality. Abstraction does not become unimportant, does not become 'just' an illusion when one is immersed 'within' the physical, the concrete, multiplicity.

One can erase the picture of a flower but the flower remains and the concept of the flower remains as well. Both the flower and the concept of the flower are real and both remain even after one erases the picture of the flower. Whether the flower itself or the concept of the flower itself, is 'real' is not the question for they are both 'real'. When one is 'real', the other appears to be a 'real illusion'. They oscillate back and forth from being 'real' to being a 'real illusion' depending upon where it is one 'stands' as one examines the flower, experiences the flower, finds oneself immersed 'with' the flower be it in an abstract sense or a physical/concrete sense.

Once 'within' the concrete, it is the reality of abstraction which takes on the appearance of being an illusion but which in fact is a 'real illusion', a 'functional' illusion. Once 'within' the abstract, it is the reality of the concrete, which takes on the appearance of being an illusion but which in fact is a 'real illusion', a 'functional' illusion. Neither the 'real' nor the 'real illusion' become unimportant to the whole for the whole cannot exist without the two for the two are integrated as one, and are in fact the 'whole'. Each is dependent upon the other. The one, the Cartesian, the physical/concrete, is the engine of the other, the non-Cartesian, the abstract. And the other, the non-Cartesian, the abstract is the 'creator' of the other, the physical/concrete, of its own engine, of its means to 'grow' as opposed to stagnating or decaying away.

So which is the innate characteristic of which? Is the abstract – seamless the innate characteristic of the physical – multiplicity or is the physical - multiplicity the innate characteristic of the abstract – seamless. The complex answer is: It all depends upon where one is standing when one asks the question. Since we perceive ourselves to be 'within' the physical when we ask the question, the answer surprisingly becomes: the physical is the innate characteristic of the abstract. The physical is simply a 'real illusion'. The physical has something inherently related to it. The physical is connected with time and time, by its very property of having infinity and zero attached to it, is limited.

Or more simply put:



As we can see, individual units of mathematics, in fact individual points themselves, albeit they are incrementally so small they do not exist in terms of dimensions, begin with zero and expand to the point of infiniteness itself. Now this may be the case with mathematical points but what of individuality?

The individuality of each unique 'piece' of awareness also begins with zero, zero awareness, and expands into being itself, unique, through Zeno's concept of infinite 'multiplicity' or as is the case of individuals, infinite numbers of events and individual experiences. Regardless of the number of years, months, days, hours, minutes, seconds... the individual, once put into the action of being, having 'become', experiencing infinitely.

Who is to deny, once having gone from point A to point B, the individual has experienced infinitely. After all, one experiences while having gone half the distance and one experiences while going half the remaining half, etc. On the other hand one has experienced differently if one views the summation of one's experience in terms of the summation of experience incurred when having gone two thirds the distance as opposed to the summation of experience incurred having gone one half the distance. The two summations of experiences provide the individual with an entirely different and unique perception of its existence. The very establishment of the zero point

of becoming, what may better be referred to as virgin consciousness, one's very existence, is in a sense an establishment of infinite existence for the individual in terms of multiplicity of beings.

For example, let us say the life existed for a nanosecond, Zeno's paradox shows that in fact the life lived for half of a nanosecond and half of the remaining half, and half of the remaining half. But that deals with time, what about motion? In that nanosecond the form moved however little it moved and as such it moved half the distance from its original position to its final position, and then half that half then half that half etc.

The individual's perception of its total summation of half experiences is different from that same individual's perception of its total summation of two thirds of its whole experience plus two thirds of the remainder plus two thirds of the remainder of the remainder etc.

Perceptions differ by increments of fourths, fifths, sixths,

Now mathematicians would step in at this point and say: No, it was just one continual flow from point 'A' to point 'B'. But they are wrong. Calculus may allow us to understand, see, a continual flow of motion but Zeno is still correct, during each step of the way, at each point existing between point 'A' and point 'B', the life, awareness, was aware of, experienced, and as such an infinite series of experiences occurred, multiplicity occurred and Calculus cannot negate this fact.

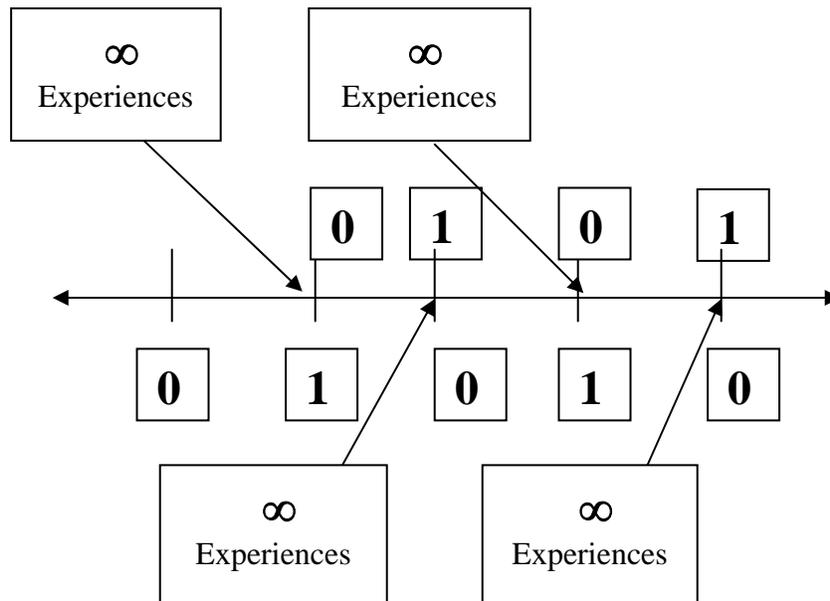
Now it is true Calculus can provide us with a means of moving on and leaving this point of confusion behind but it cannot eradicate the fact that incrementalization does in fact occur.

'So what?' one may ask. So it is up to us, philosophers, to answer Zeno's paradox, bring forth a rational resolution to this paradox. It is up to us, philosophers, to bring forth a rational resolution regarding Zeno's paradox. Such a resolution takes a detailed understanding of this paradox. Understanding Zeno's paradox assists us in understanding ourselves, understanding where we

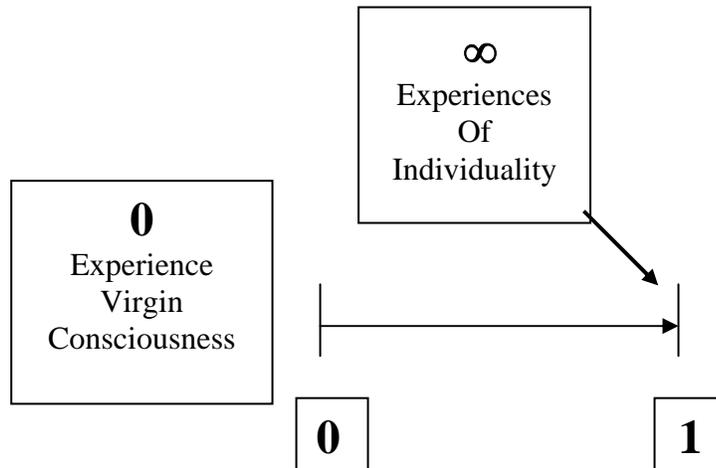
are, understanding what we are, and most interestingly of all, understanding why we exist, understanding what our function for existing is.

With this in mind lets once again look at the number line and think of it in terms of the abstract concept of awareness rather than the impersonal cold concept of points on a line.

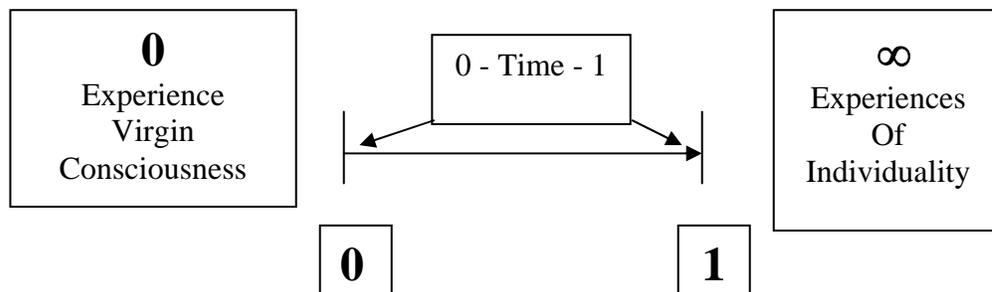
The end of each unit on the number line can be thought of as the end of one increment of individuality and the beginning of another increment of individuality, a form of individualistic seamlessness. But seamlessness of distance can only be seamlessness when viewed in the abstract. The same applies to individuality. In the abstract then the diagram would look more like:



Now if we break this diagram up into its unique pieces of individuality we obtain:



Now where is time in all this? Time is contained within experience and so we obtain:



Therefore, it is the individual who moves through time. It is the individual who gains experience beginning with no experience, beginning with virgin consciousness and ends with the end of consciousness, the end of the individual traveling through time. So it is the individual leaves the concrete, the physical, multiplicity and moves into the abstract, seamless.

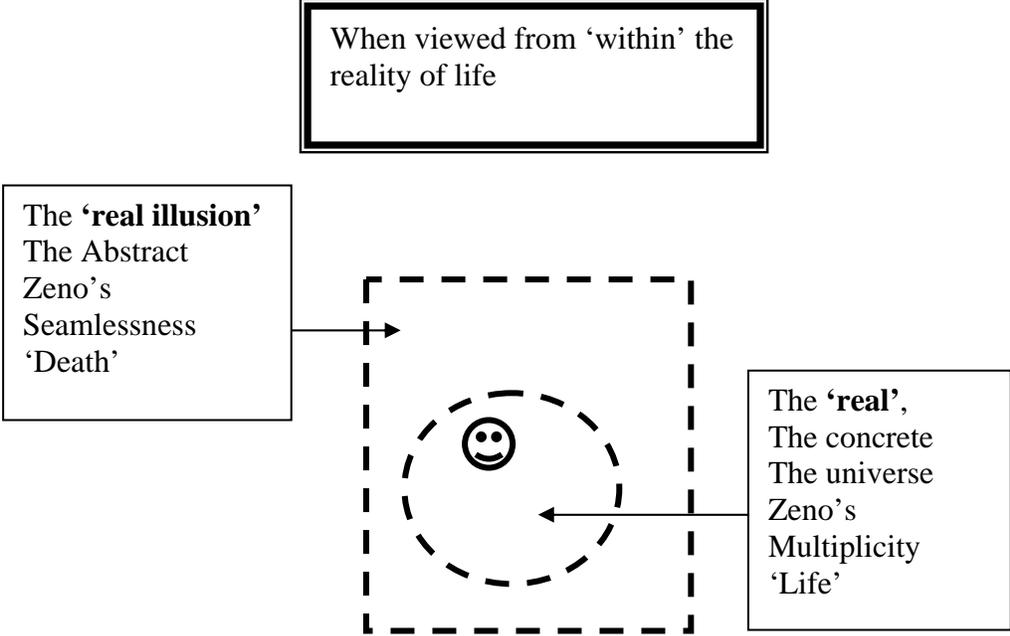
We can examine the concept regarding the meaning of Zeno's implied concept of abstractional existence – seamless existing within the physical – multiplicity but first we need to examine the concept regarding Greek 'incrementalism' a little further.

Or

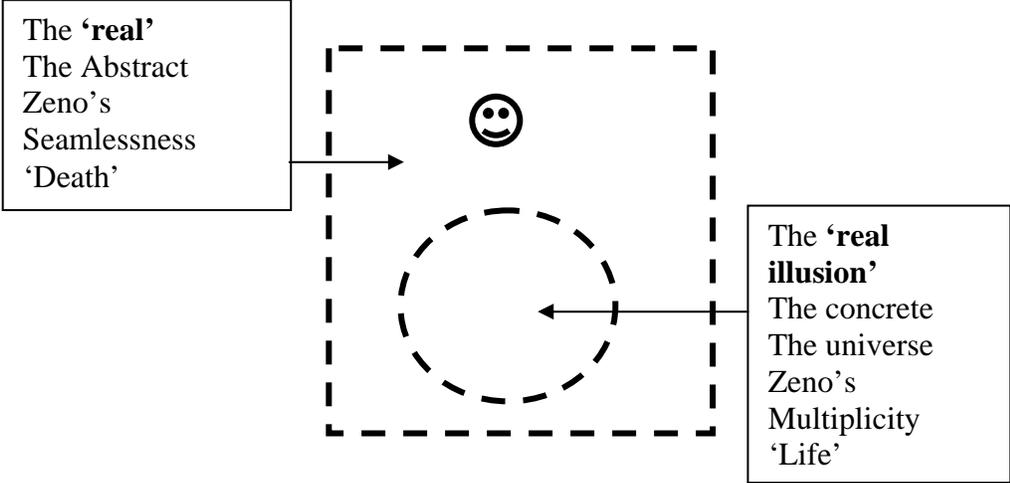
One could say: Before we can go there, before we examine the concept of the meaning of Zeno's implied concept of an existence, of the physical – multiplicity within which abstraction – seamless can be found, we need to examine the concept of Greek 'incrementalism' a little further.

Now what is the difference between these two statements? The difference can be more clearly understood through diagrams rather than words.

The appearance of the 'real' and the 'real illusion':



When viewed from 'within' the reality of Death



Look familiar?

Now what does one view from the point of view of being 'within' death? One views experiences that are. One views all experiences that 'are' but none that 'are yet to be'. One would think this concept of 'to be' implies the existence of time and that is true but not in the traditional sense for time is not contained within what the incremental pieces of awareness, find themselves located 'within' abstraction. Rather time is contained within the experiences individuality has created for itself, created for the whole while being contained within, 'within' the physical.

Thus time is not something 'within' which the whole, the abstract – seamless, finds itself immersed but rather time is something immersed within the pieces of individuality, tied to the physical, concrete multiplicity of the individual's awareness. Time is but a process by which the chaos of the Brownian motion of time itself becomes orderly.

The implications of this will be fully addressed within Chapter 9: 'Einstein and i'. At this stage of the examination of a new philosophical perception, we have all we can do to remain focused upon the concept of the individual in terms of abstraction – seamless and the physical – multiplicity.

So what of life and death? We view life as existing and death as the state of non-existence. As such we view life as not only being sacred but we also view life as something to be protected at all costs. Some would say we should allow one individual to take the life of another rather than perform the ultimate act of finality ourselves, the act of taking the life of a third party threatening to take the life of an innocent second party.

From the point of view of 'death', or might we better say, from the point of view of purely abstract existence, it is the journey itself that must be protected. It is the journey, through the process of living life that has significance.

It must be noted here, that to perform capital punishment is not protecting life, protecting a journey. Once incarceration of the guilty party has occurred, the journey of others has already been protected. To electrocute the incarcerated life form, to electrocute the guilty party, is nothing short of needlessly terminating a journey, which has already been restrained from harming other journeys. In short, capital punishment is nothing less than ‘murder’.

The Greek concept of ‘the incremental’

So where does this bring us in terms of the Greek concept of incrementalism? It brings us to the concept that it is the individual, which must be protected, for the individual is ‘the’ increment of awareness.

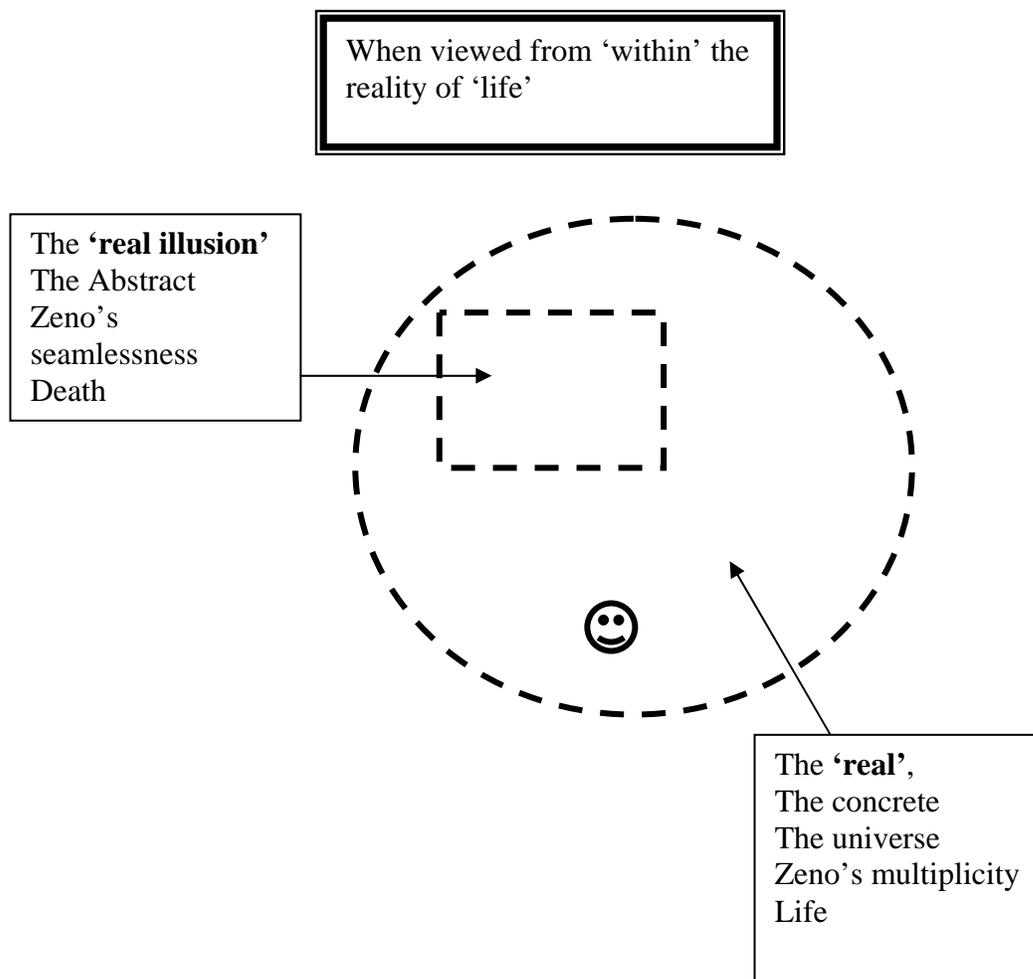
We naturally fall into the argument that it is life, which we must protect but that in fact is only one perception that can be derived from this line of thought. Perhaps a more rational argument is that it is not life which must be raised to the level of the ultimate significance but rather the journey of life itself, the ‘right’ to travel in one’s own unique manner, uninhibited by the desire of others to dominate, subjugate, dictate how others are to journey, which must be raised to the level of the ultimate significance.

The validity of each argument, whether it is life or the journey of life that is to be protected, is dependent upon the location from which one views the argument. There is, however, no denying that now, at this point in time, that the second point - the point that it is the journey - which must be protected, and not life as such, becomes a potentially viable alternative.

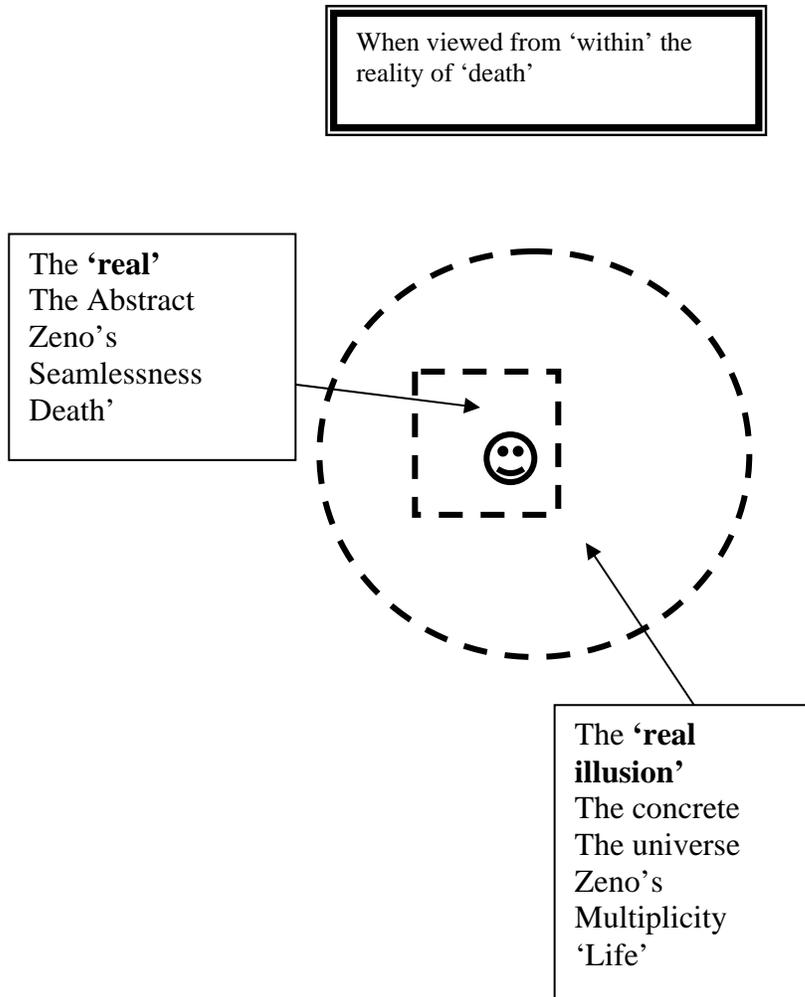
So lets look at the concept of life, the beginning of an individual, the initiation of the individual, the beginning of existence in the physical/concrete - multiplicity, and lets look at the concept of death, the end of the individual, the end of existence in the physical/concrete – multiplicity.

Just what does this have to do with 'incremental' concepts? The individual is in essence 'an' incremental piece of 'the whole'. The individual is in essence a piece of the 'whole' of awareness.

Zeno's Perspective



Zeno's perception generates a paradox for there is no 'whole' of perception. The perception becomes even more muddled when we move awareness from consciousness of its own awareness into what we perceive to be nonawareness of its own awareness:



So it is the 'real' and the 'real illusion' become the 'real illusion' and the 'real'. The 'real' and the 'real illusion' alternate back and forth as one moves from one to the other. We do not,

however, view it as such. Instead, we view it as life being the state of existing and death being the state of not existing, death being the end of it all....

In the case of life and death, the perceptual 'size' of the universe did not grow to accommodate, make room for the abstract. Zeno's perception of an abstractual existence did not interpret into an understanding of death being simply a movement into a form of abstractual existence. Instead, we discard death because we view it as the end. As such, death did not expand upon our perception of what is but rather death simply became a non-existence taking up no space in reality and thus reality remained what it was: small, limited, a permanent location for temporary existence.

In spite of our faith in life after death, we have not been able to rationalize such a concept. Science has been unable to observe such an existence and philosophy has been unable to rationalize such an existence. As such, existence after death remains only a matter of faith.

We are an entity capable of forming perceptions using three basic means of action: believing, observing, and reasoning. As of yesterday, only one means of forming perceptions existed. This perceptual process for reinforcing the concept of eternity existing for the individual was a matter of faith, believing.

Zeno, with his paradox of motion, put into play the philosophical and scientific debate regarding an understanding of timelessness, of eternal existence. It was only a matter of time as to which, science or philosophy, was to reach an understanding of timelessness second.

That point has now been reached by philosophy. It could be argued philosophy has not reached a point of rationally understanding the existence of seamless, rationally understanding an existence without time being the ether within which existence is immersed.

It could be argued that philosophy has not reached an understanding regarding an eternal existence independent of time resting upon the understanding of mathematics and science, resting upon the understanding regarding the primitive concept of nothingness being the spark for the explosion separating the symmetrical concepts of matter, anti-matter, energy, and anti-energy.

Such arguments however, are not the point. The point is philosophy, as of the end of the twentieth century and the beginning of the third millennium, has reached this point and science has not. No, actually the point is the vote for an existence of a timeless awareness is now two to one in favor of the concept rather than two to one against the concept of timeless awareness. The tide has turned. The significance in this turning of the tide lies in the fact that an overwhelming majority, two to one, the two, religion and philosophy, verses the one, science, means we now have the votes necessary to move toward the acceptance of the individual as 'the' increment of timeless awareness. Thus the necessary votes to treat the individual treat all individuals, as 'the' significant entity because it is eternal.

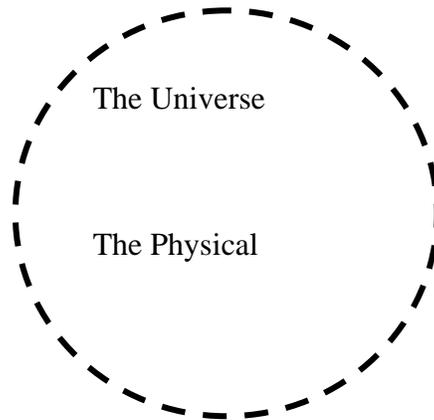
This in turn brings us back to the question that had been previously asked: This seems so inconsequential when one views a small child starving in Uganda, but is it?

We can now return to the concept regarding the significance of such a child. No longer is the child simply a child, dies, and is no more. Two out of three means we have for developing perceptions, religion and philosophy, now both agree the child is not simply a child, dies, and is no more. Two out of three means we have for developing perceptions, religion and philosophy, now both agree the child is a child, leaves the temporariness of the physical, and enters the timelessness of the abstract.

(The function of this piece of awareness, of this child, to the Whole is intuitively obvious. Despite this fact, however, the concept will be dealt with in detail in many of the following chapters and in particular in Chapter 10: Heidegger and Chapter 14: Metaphysical Systems.)

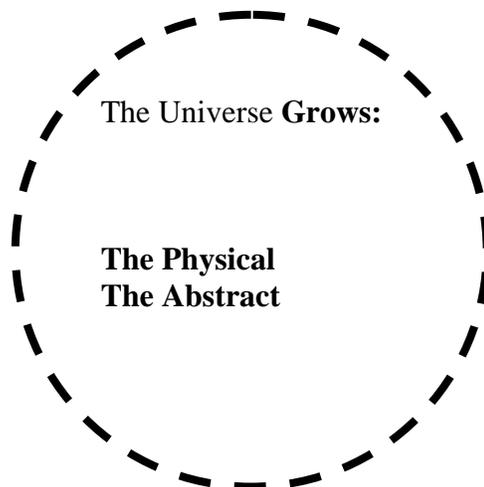
Repeatedly we come back to Zeno. Zeno leads us from what was before he began thinking...

Physical Distance



to what was after he began thinking...

**Physical Distance - 'Multiplicity'
&
Abstract Distance - 'Seamlessness'**



...which in turn became a new but elusive concept of the physical – ‘multiplicity’ ‘containing’ abstraction – ‘seamlessness’. Zeno initiated the debate within which religion, philosophy, and science became embroiled. Zeno in essence defined the debate.

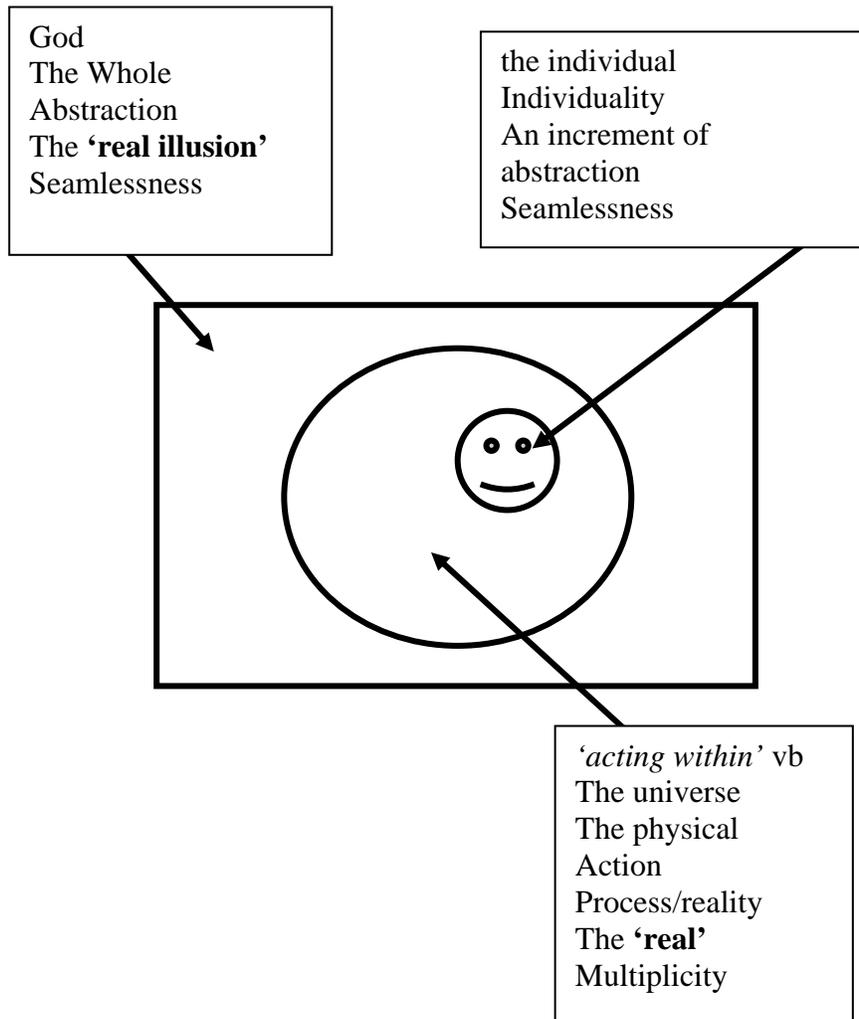
Zeno initiated the perceptual growth of what we understood to be true. Zeno forced us into debating the concept of multiplicity existing separate from the concept of seamlessness verses multiplicity existing simultaneously with seamlessness. This in turn forced us into examining multiplicity and seamlessness, examining where such concepts were ‘located’ with respect to each other, examining how such concepts interacted, and examining what our role was in such an interaction

Zeno began this long-term (twenty five hundred years) speculation through the process of expanding upon what we perceived to be with the simple introduction of his paradoxes of space/distance and space/time. Zeno lead to the growth of what it was we perceived to be. Zeno expanded upon our perception of the universe. Zeno added the concept of seamlessness to our perceptual understanding as to what was to be ‘found’ within the universe.

But the increase in perception did not resolve Zeno’s paradox for it did not explain why the paradox was a paradox when viewed from Zeno’s perception as seen from his ‘location’ ‘within’ the physical/concrete. The resolution of Zeno’s paradox would take a greater expansion than that proposed by Zeno – the inclusion of seamlessness/abstraction, within the concrete/multiplicity.

In essence, Zeno was standing on the departure platform he built and waving goodbye to us, humanity, as we boarded the train for the long trip which would lead us to our present destination, an understanding of a ‘location’, a definition, and a significance of what is.

After twenty-five hundred years we would find ourselves expanding Zeno's perception of what is. After twenty-five hundred years, we would find ourselves looking at a simple diagram of a new perception of what is.



Or what one might call:

Philosophically speaking: 'being' *being* 'Being', **symbiotic panentheism**

Religiously speaking: the individual acting within God - symbiotic **panentheism**

Scientifically speaking: the elements action within the whole - **symbiotic panentheism**

Before we leave Zeno, lets examine a few more aspects regarding the logic of Symbiotic Panentheism

It all lies in the details: Regarding the individual *acting within* God

Why place a question mark following scientifically speaking in the previous paragraph? We place a question mark following science for science has yet to agree to the concept of existence without time.

But, one may protest, neither has philosophy confirmed its agreement regarding an existence without time. The difference is the philosophical argument has been put forward in detail, via this work, and as such it exists. Until an overwhelming rationale such as this work has been logically torn apart and its demise confirmed by the majority of philosophers, it remains what it is:

A new metaphysical perception incorporating the simultaneous existence of a non-Cartesian and Cartesian where the non-Cartesian system is ‘powered’ by the Cartesian system.

Lets examine how this new perception would deal with such a complex statement. In essence, we are about to delve deeper into Zeno’s concepts of multiplicity and seamlessness.

Calculus is but a tool – it does not eliminate what is

Calculus helps us mentally move from point A to point B in a smooth transitional manner but it does not eliminate the concept of multiplicity. How is it we can assume the Greek concept of the incremental ‘is’ rather than the new perception of no incremental segments of existence?

We can be fairly certain the existence of the incremental of multiplicity, exists. Not only does the concept of the incremental, multiplicity appear all around us but the incremental, multiplicity, lies at the heart of individuality. The individual is an incremental slice of total awareness, knowing. If the individual is not a packet in and of itself interacting with other independent packets of individuality, than the individual becomes sliding pieces of experience fusing with other packets which all in the end lose their property of being independent of, distinct from, each other. The process, the concept of seamless individualism, leads to the loss of individuality itself through the process of universal fusion with the whole.

The process of the individual fusing with other individuals is the processes the establishment, the leaders of our specie, want individuals to accept. The loss of individuality is the driving force within our specie, which generates perceptions of superiority of one over another. The fusion of individuals into a single entity, into singularity, generates the concept of our specie being superior to other species of the universe, generates the concept of the ends justifies the means, generates the concept of 'let's get 'em boys'. The concept 'we are one', 'there is an end to it all', 'there is no individuality', all gain their coherency and strength through the concept 'death is the end of it all', the end of your existence.

It is only through the concept of 'don't think for yourself let me do it for you' that 'the' leader and thus 'the' 'special' individual gains power while the masses lose their individuality through being just that, the masses. It is through the concept of fusion, seamlessness, as opposed to the acceptance of individuality, multiplicity, that individuality loses all its uniqueness upon death. It is only through the perceptual establishment of the concept 'seamlessness prevails' which reinforces the faith we have in letting others think for us rather than thinking for ourselves that we find the individual loses its significance and thus is rationally treated as it is: positively/supportively and negatively/abusively.

How does calculus fit into all this? Calculus is a tool needed to help us move beyond the concept of incrementalism, move on with our process of functioning 'within' the universe, functioning

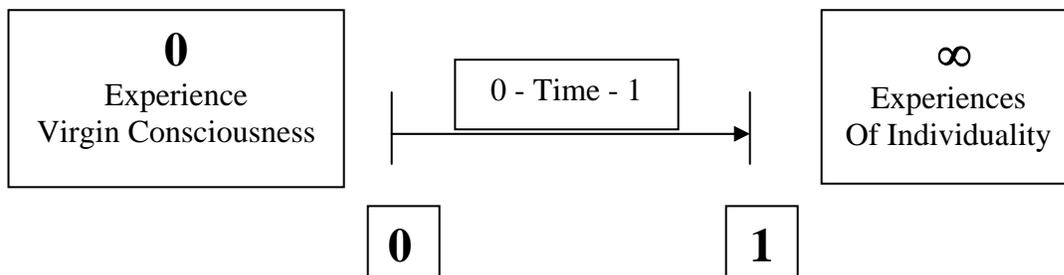
‘within’ the real illusion. As much as Mathematicians yearn for the elimination of the paradoxes multiplicity generates, Calculus does not eliminate the individual points, does not eliminate the concept of distance, does not eliminate the concept of dividing ‘it all’ into smaller parts, does not eliminate the simple concept of the incremental.

As far as we are aware, the smallest part of the Whole that affects ourselves directly is the individual packet of the abstract, the increment of knowing, from which the very concept of knowledge comes.

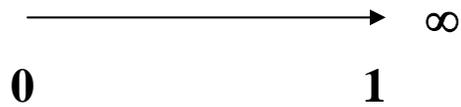
The basic unit of the whole of knowing is not the quark nor the ‘string particle’ but the individual. As such, lets look at the individual more closely in terms of its symbolic representation through our continued use of the mathematical concept - a number line.

Incrementalism and the Individual

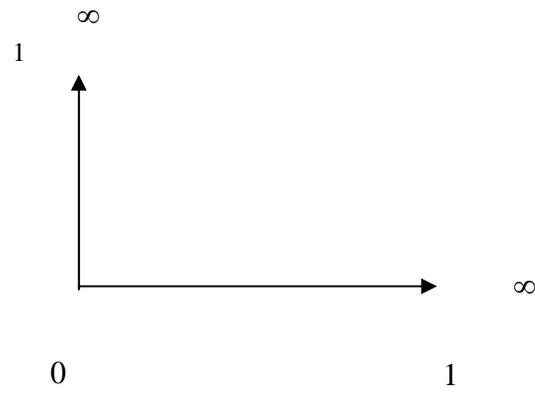
We can now take:



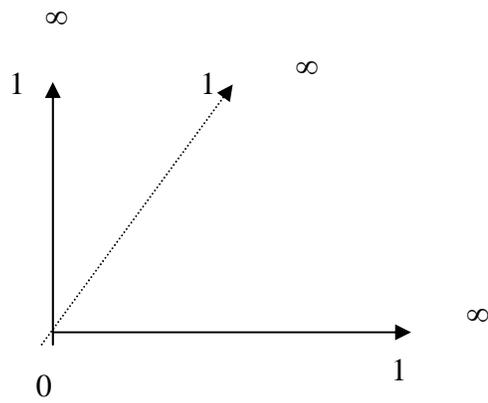
And simplify its representation in order to expand upon our understanding of it.



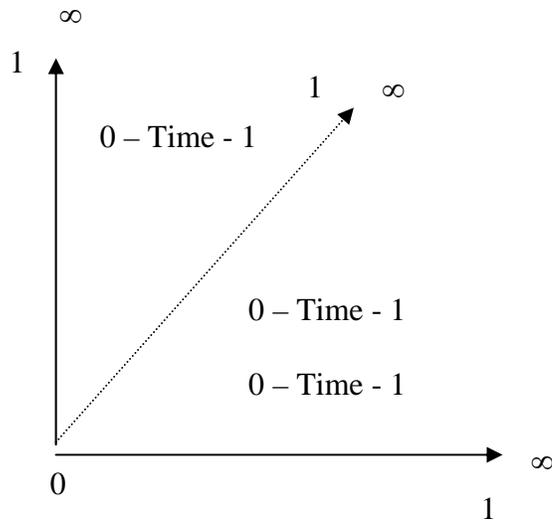
In spite of having simplified matters, we understand this to be a representation of the individual. We also understand the individual to be an entity existing within more than 'one' dimension when it comes to existing within our particular universe. As such, our understanding of the individual grows to become two dimensional:



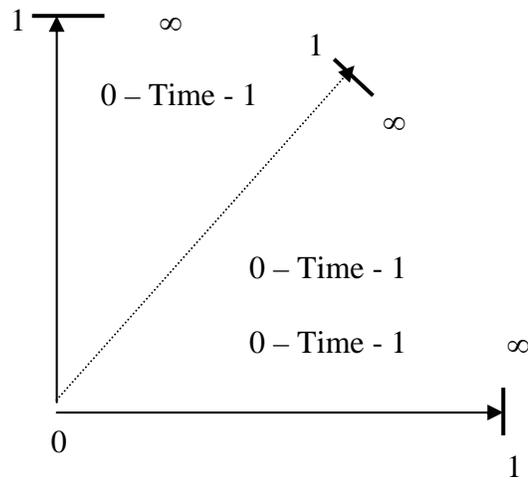
And grows again to become three dimensional:



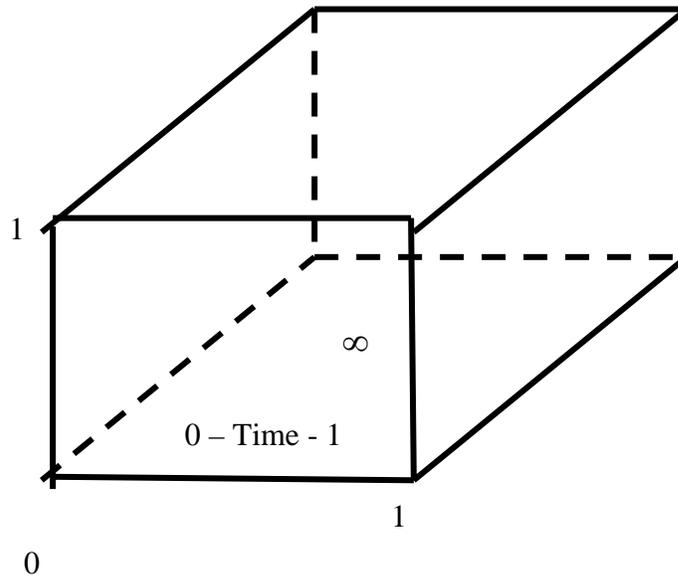
And we must not forget time in all this:



This then becomes:



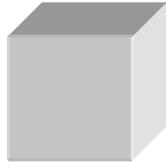
Or to simplify matters



In essence, we begin to understand that time is found 'within' an increment of an individual rather than an increment of an individual found 'within' time.

In short, we begin to see time as a function of the individual increment rather than the reverse. From this point forward in this discussion, it is imperative not to lose track of the concept that time is not being referred to as simply a characteristic of 'an' 'aware' individual. We assume we have awareness but all existences, be they 'aware' or otherwise (rocks, trees, rivers...), would 'contain' time. Thus time is an innate characteristic of simply 'existing' 'within' reality, existing 'within' the universe, existing 'within' the 'real illusion' of the universe, if viewed from 'within' the relative position of the abstract.

If we reduce the apparent size of the diagram above representing the individual, we obtain:



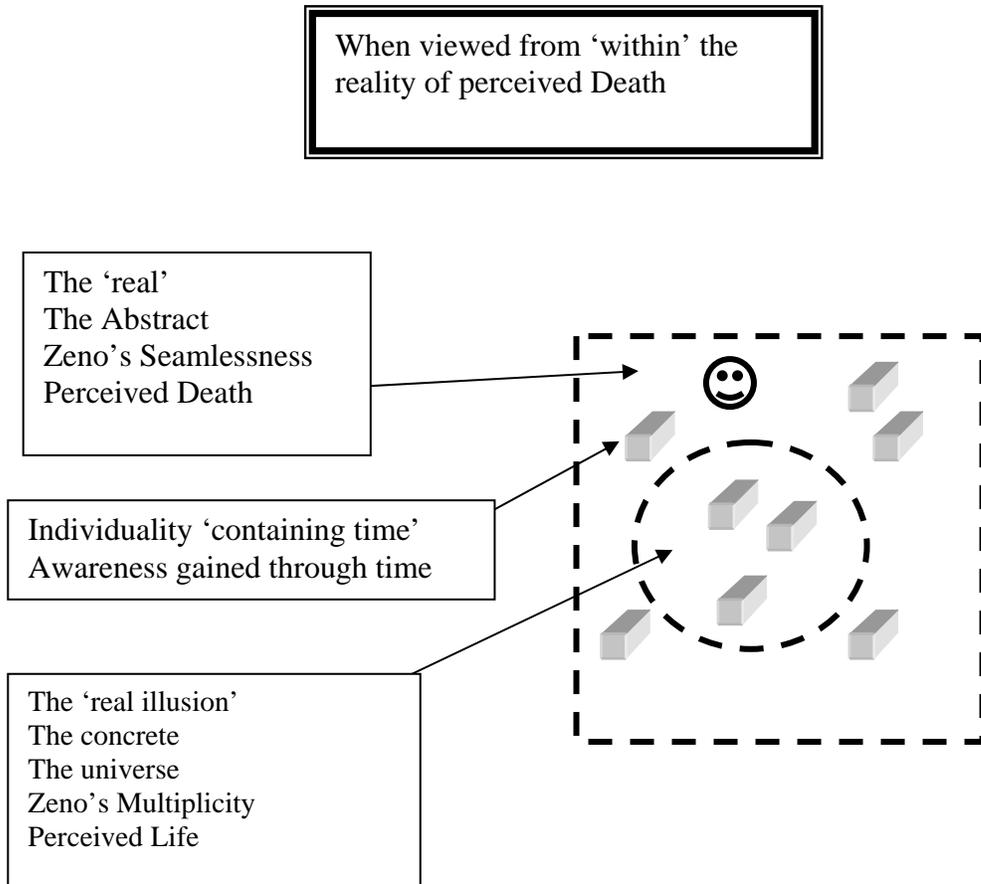
And further reduction gives us:



and again:



If we place this increment within the new perception, into the perception of the individual *acting within* God, symbiotic panentheism, we obtain:



With such a perception, time becomes a factor of the entity rather than the entity a factor of time. (The ramifications of this perception and its potential emergent significance when related to Einstein and his perception of relativistic time will be discussed in Chapter 9: Einstein and i.)

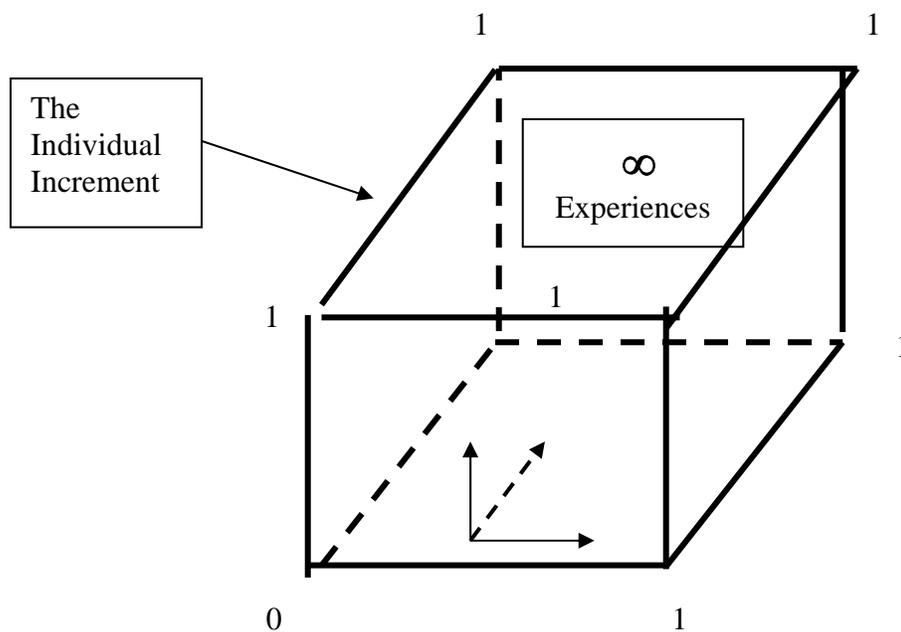
So what exactly is it we have developed with this series of thoughts? We have developed an understanding of the Greek concept regarding incrementalization as it pertains to the individual.

The individual begins with 'virgin consciousness' and moves on to gain experience, an infinite amount of experience, as we now understand.

So it is we understand...



... when magnified appears as:



This perception leads to our understanding that it is not time which gives infiniteness to life experience but rather existence itself, which gives infiniteness to life experiences. It is the

concept of concrete, physical, functionality as implied by Zeno's multiplicity found within the concrete, the physical, the universe itself that imparts a sense of the beginning, zero, and infiniteness, the end, upon each and every incremental piece of awareness.

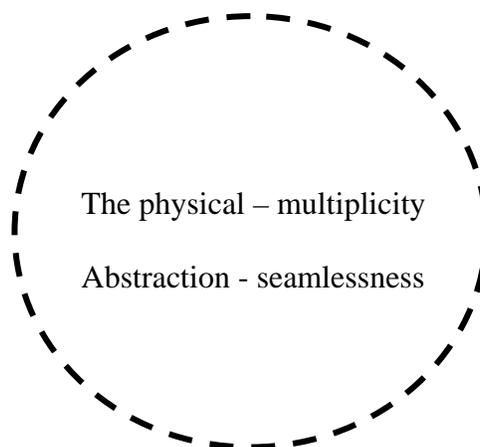
Now that we have a perception of the individual, having its own identity separate from other identities, now what? Now we can put them together in a simplistic format and we get a simplistic understanding of a new perception of time in regards to the individual and the individual, be it an individual with or without awareness, to the physical.

So it is that not only does incremental motion through the concept of space/distance become an aspect of our physical reality but also likewise individuality becomes an aspect of incrementalization, multiplicity as Zeno would say.

Concrete/Physical Functionality

During Zeno's time in history, it was thought the universe existed and the universe was thought to be the 'only' 'container' for both the concrete/physical – multiplicity and abstraction - seamless.

The Universe

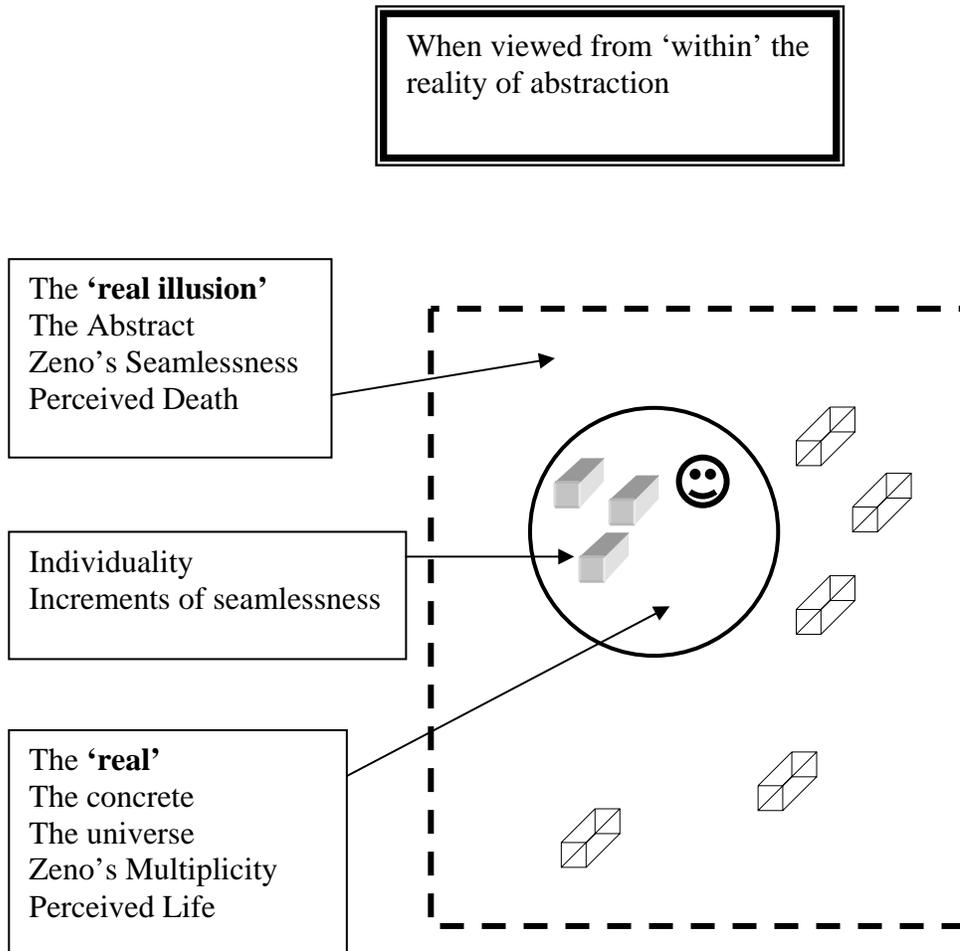


As such, abstract functionality becomes confused with concrete/physical functionality not because it became so but because there was no other perception available to those living at the time of Zeno.

Because abstraction and the concrete were viewed as being all within one container, those of that period became not only confused but remain confused. This confusion continued to remain in place for the next twenty-five hundred years and in fact, remains in place today. In fact, this perceptual confusion has had no potential alternative replacement until the development of the metaphysical concept of the individual *acting within* God or generically speaking, symbiotic panentheism.

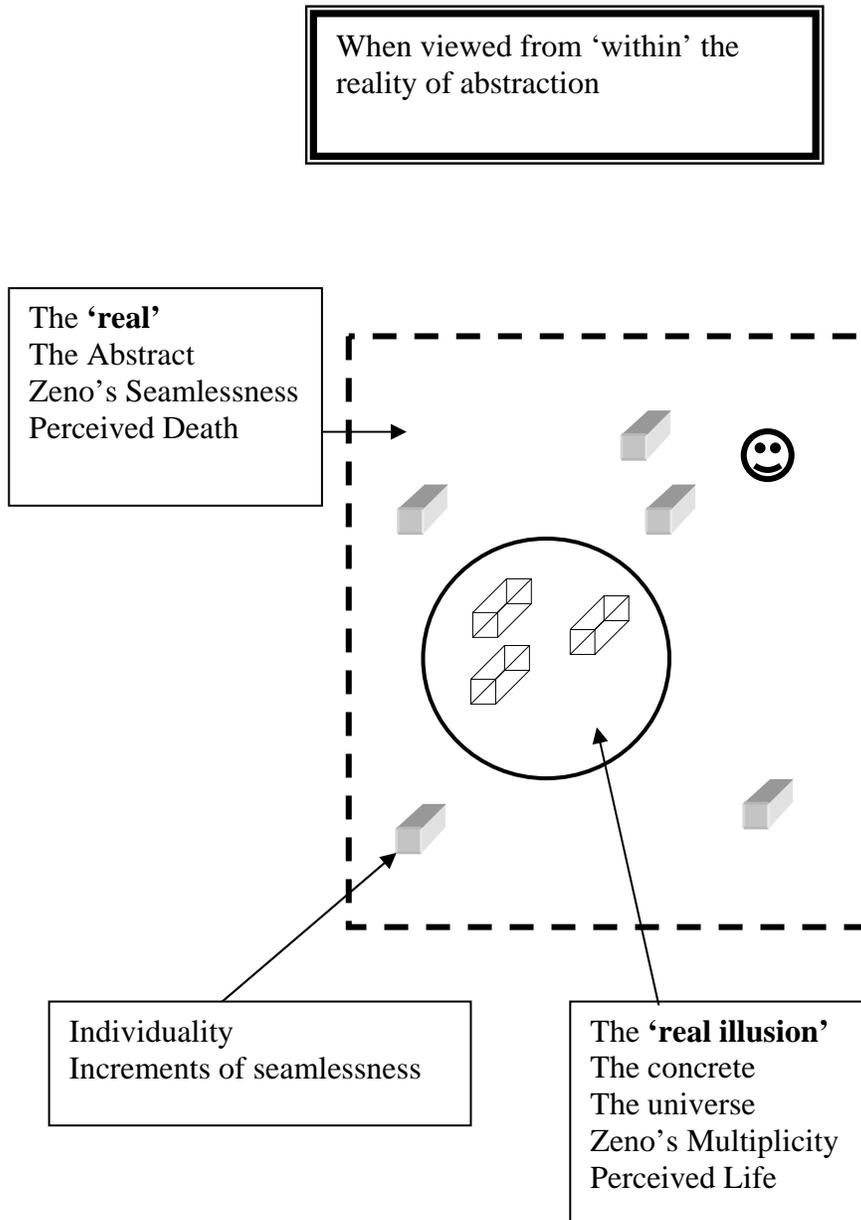
Removing the physical while leaving the abstract intact

Three factors are involved with the individual *acting within* God: 1. You, individuality/seamlessness, exists, 2. The universe – the physical/multiplicity, exists, and 3. Causation, seamlessness/totality, exists. This needs some clarification for these are stated, as we would perceive them to be, from the point of reference of our being located within the universe itself.



There is no outside to the universe from this point of view, from the point of view of our being within the concrete/physical, being where it is that no abstract seamlessness exists.

If we leave the concrete, the physical, multiplicity, behind by stepping out of the realm of the physical and into the realm of the abstract we obtain ...



There is no universe from this point of view, from the point of view of our being within abstraction, being where it is that no concreteness exists.

So now, what are the three factors, the truths, which remain? The three truths remain but now they become: 1. I exist, 2. Process exists, and 3. Totality exists. This could perhaps better be expressed as totality being the summation of its three parts: individuality, action – process/reality, and totality minus the specific individuality of ‘I’. Action – process/reality in this case is experiences, which have occurred as opposed to action – process/reality that could occur.

To shorten this up we might better express it as 1. Individuality – the individual, the noun, 2. Process – acting within, the verb of action, and 3. God, the noun, which in this case is the summation of individuality and process, or Being and Nothingness, as Sartre would say. But Sartre had it wrong. First nothingness does not evolve out of individuality, out of the individual, as he implied. Rather nothingness evolves out of totality, Being. Secondly, nothingness is not the summation of negation for negation is as much an abstract as the positive. Nothingness rather is something and it is from this something of nothingness that process evolves, action’s potentiality emerges, physicalness literally ‘pops’, multiplicity springs forth as a ‘reality’ in and of itself, yet all become an interactive part of seamlessness.

Nothingness is not negation; rather nothingness is just that nothing, the lack of all things and non-things, the lack of, becomes literally nothing at all. As such, is it something? No, it is nothing. It is only a noun when viewed from ‘within’ nothingness itself, when viewed from ‘within’ the physical itself, the universe itself. Nothingness on the other hand becomes a verb, an abstraction when viewed from ‘within’ abstraction, seamlessness. Nothingness is process when viewed from ‘outside’ the physical universe.

The truth ‘I exist.’ vs. the truth ‘You exist.’

What is the difference between the two, between ‘I exist’ And ‘You exist’? From your point of view, there is a significant difference. From my point of view, there is a significant difference. From the point of view of Being – totality – ‘all is one’, there is a significant difference. From

the point of view within a physical realm, there is a significant difference. From the point of view separated from 'all is one', there is basically no difference, for, from the point of view removed from it all, from the point of view of being outside it all, although there is no such place, there is specifically a difference but, fundamentally, there is no difference.

And just what does all this mean? It means that the 'I' and 'you' specifically are just that but on the other hand, fundamentally represent 'a' commonality in multiplicity, in particular, individuality as well as representing simultaneously a commonality in seamlessness, in particular, totality – 'oneness'.

Now it is crucial to keep in mind, that if there is no free will, there is no individuality for the whole becomes the whole and that is the end of it. On the other hand, if there is free will of individuality the whole now becomes the whole, seamlessness, by means of the summation of individuality, by means of incrementalism, by means of multiplicity.

The existence of free will or no free will, determinism, are two entirely different scenarios and each perception germinates its own unique actions, reactions, and ambience, in both the abstract sense of reality and the physical sense of reality.

When one 'steps out' of both the physical and the abstract, it becomes understandable, that it is not 'you exist', nor 'I exist', which becomes the first truth but rather individuality becomes the first truth.

Within the concept of the metaphysical system of symbiotic panentheism, a Cartesian system lying 'within' and 'driving' a non-Cartesian system, the first truth of physical reality would be 'you exist', the individual exists, and multiplicity exists. It is the vast majority of 'you's', which came before the 'I'. In the realm of the abstract, however, it is the 'I exist', which becomes the 'first' truth. It is in the abstract where your existence could have no meaning to me until after my consciousness became just that consciousness. In short the, my, virgin consciousness had to

swell, expand, develop before you became an entity. Without the 'me', the 'I', you could not exist to me.

Thus, we have removed the physical, the concrete, in order to understand Zeno from a slightly different point of view. Thus we removed the physical, we removed the concrete immersed 'within' time and moved time to be a factor of the individual in order to better understand seamlessness. The process of removing the physical allows us to view ourselves from outside the physical itself. In fact, the process of removing the physical not only allows us to view ourselves from outside the physical but to view ourselves with the physical dissolved. Thus it is we are able to step beyond this physical thing called the concrete, the physical, or what we would call 'process' when viewed from the abstract perspective.

We are going to take one more step. We are going to step out of the abstract. We as a single piece of individuality will do so by regressing back to the point at which our consciousness was 'virgin', had potential to be but had not yet become.

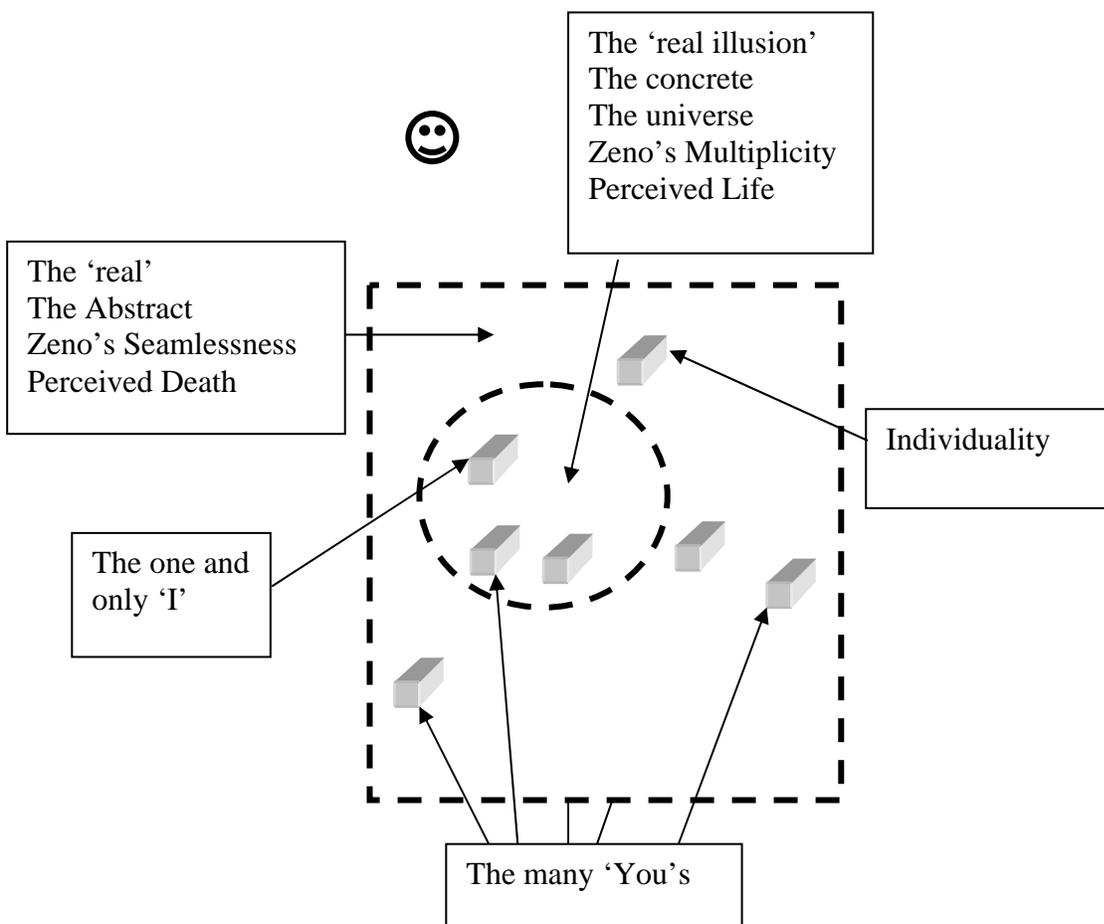
Having regressed back to this point of 'nothingness', we will step 'outside' abstraction itself. This process of stepping 'outside' abstraction itself places us 'within' a place that does not exist. Even though it is impossible to limit the un-limitable, to limit abstraction we will do so anyway. Having removed the physical we find abstraction, we have no concept with which to replace this abstraction should we then remove it. To speculate where we would be once the physical is removed and then speculate what remains if the abstract is removed next provides no rational base for us to stand 'within'. Having acknowledged this dilemma, we will now proceed to ignore the dilemma and step above totality in order to view totality.

This process of stepping 'above' totality in order to view totality is made partially possible through having left an individual intact while hypothetically regressing that individual to the point of being a 'virgin consciousness', to the point of being finally 'nothing'. This allowed us to

place this nonexistent existence outside of abstraction itself, a location that does not exist. In essence, we have done nothing and placed it nowhere.

It is from here we will begin to understand the non-understandable.

And what is the first thing we see when viewing totality from the point of view 'above' totality? We see summation is just that, summation. We see the 'I' from the point of view of the abstract, immersed within the abstract. We see 'you' from the point of view of process, immersed within the physical, the universe. We see individuality from the point of view of it all. The point is we see 'individuality' as contained within it all.

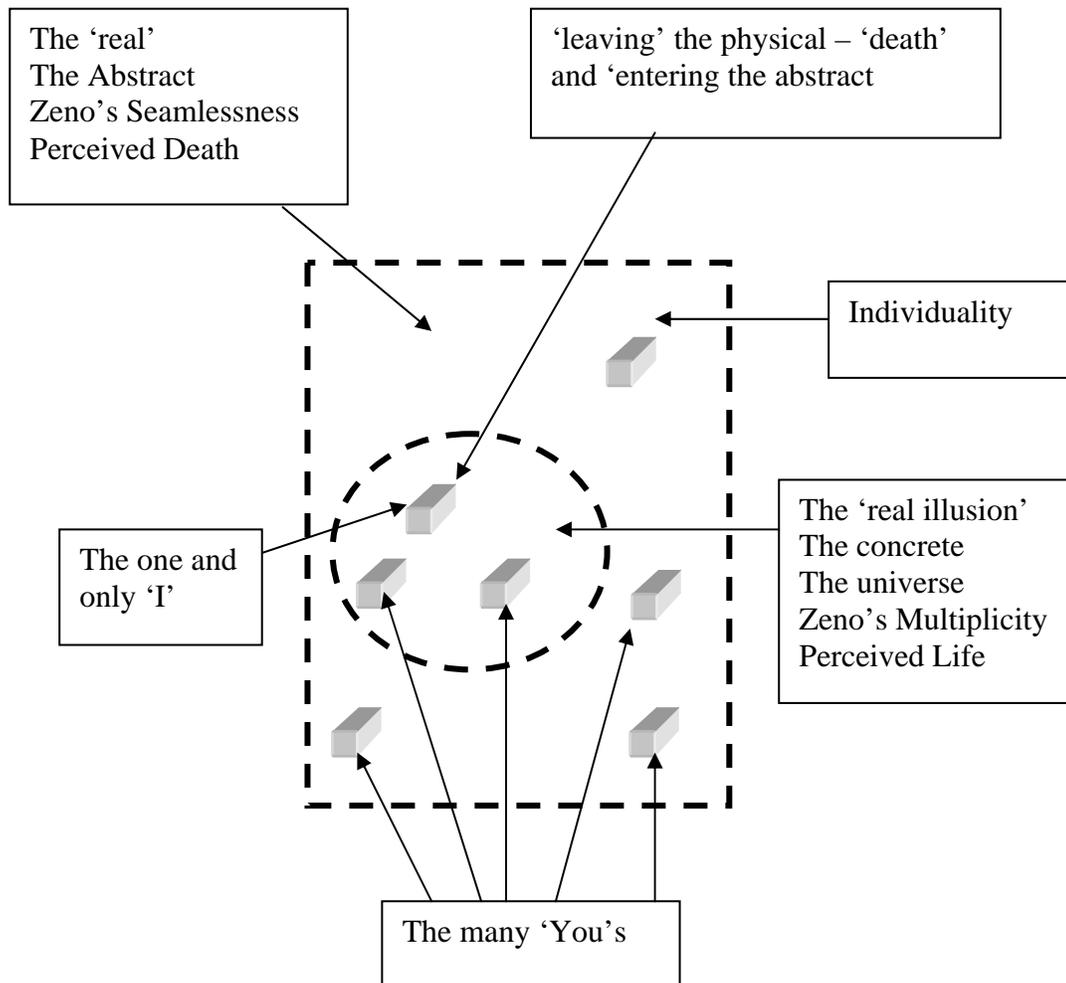


Abstract Functionality

Our understanding of abstraction emerges as we gain an understanding of the interrelationship between multiplicity and seamlessness.

As the increments of individuality move from points of virgin consciousness and experience through the process of existing within the physical universe, they become unique. These pieces of unique 'knowing', these pieces of unique awareness, pick up time as contained within their existence.

When these pieces, increments of multiplicity, emerge out of the physical (die) they enter the totality of abstraction, enter an existence void of time, enter a 'location' where time is found 'within' the increments of individuality rather than individuality found 'within' time. It is the process of the virgin consciousnesses having grown into incremental pieces of knowing and then moving from the concrete into the abstract that we find abstractual existence itself growing. Thus abstraction grows, expands its very self.



New virgin consciousnesses are continually emerging 'in' the physical to find themselves expanding and evolving into increments of awareness of awareness itself.

This concept would appear to imply we are all contained within totality. In fact, it does nothing of the sort. Rather it goes beyond implying such a concept and instead outright and pointedly states that to be the case. Its very philosophical name: the individual *acting within* God states this to be the case.

Being contained within God is not a new idea

The concept, our being contained within, a piece of Causation, contained within Being, an increment of God is considered to be a blasphemous perception in the eyes of today's western religions, today's western society. The concept our being contained within the whole, being a piece of Causation, being contained within God, and being an increment of God is a basic principle, which emerges out of the metaphysical system of the individual *acting within* God or what could generically be termed symbiotic panentheism.

Is such a perception new to western thought?

Epictetus, philosopher, first century A.D.

'The Golden Sayings of Epictetus:

IX:

... Whereas if Caesar were to adopt you, your haughty looks would be intolerable: will you not be elated at knowing that you are the son of God? Now however it is not so with us: but seeing that in our birth these two things are commingled-the body which we share with animals, and the Reason and Thought which we share with the gods, many decline towards this unhappy kinship with the dead, few rise to the blessed kinship with the Divine.

XV:

If what philosophers say regarding the kinship of God and Men is true, what remains for men to do but as Socrates did:-never, when asked one's country, to answer, 'I am an Athenian or a Corinthian,' but 'I am a citizen of the world.'

XVI:

... but to all things that are born and grow upon the earth, and in an especial manner to those endowed with Reason (for those only are by their nature fitted to hold communion with God, being by means of Reason conjoined with Him)-why should not such an one call himself a citizen of the world? Why not a son of God:...

... while to have God for our Maker and Father, and Kinsman, shall not this set us free from sorrows and fears?

XVII:

... after recognizing their kindred to the Gods, and their bondage in these chains of the body...

... Are we not in a manner kinsmen of the Gods, and have we not come from them?

XVIII:

... Friends, wait for God. When He gives the signal, and releases you from this service, then depart to Him. But for the present, endure to dwell in the place wherein He hath assigned you your post. Short indeed is the time of your habitation therein, and easy to those that are thus minded....

...Stay: depart not rashly hence!

XXI:

How did Socrates bear himself in this regard? How else than as became one who was fully assured that he was the kinsman of the Gods?

XXII:

If God had made that part of His own nature, which He severed from Himself and gave to us, liable to be hindered or constrained either by Himself or any other, He would not have been God, nor would He have been taking care of us as He ought...

XXIII:

... Most of us dread mortification of the body, and would spare no pains to escape anything of that end. But of mortification of the soul we are utterly heedless.

XXXIII:

Knowest thou what a speck thou art in comparison with the universe? -That is, with respect to the body; since with respect to Reason, thou art not inferior to the Gods, nor less than they. For the greatness of Reason is not measured by length or height, but by the resolves of the mind. Place then thy happiness in that wherein thou art equal to the Gods.

XXXIV:

... And if you are stationed in a high position, are you therefore forthwith to set up for a tyrant? Remember who you are, and whom you rule, that they are by nature your kinsmen, your brother, the offspring of God.

But I paid a price for them, not they for me.

Do you see whether you are looking-down to the earth, to the pit, to those despicable laws of the dead? But to the laws of the Gods you do not look.

XXXVI:

... If then all things that grow, nay, our own bodies, are thus bound up with the whole, is not this still truer of the soul? And if our souls are bound up and in contact with God, as being the very parts and fragments plucked from Himself,...

LXI:

... Were an image of God present, thou wouldst not dare to act as thou dost, yet, when God Himself is present within thee, beholding and hearing all, thou dost not blush to think such thought or do such deeds, O thou that are insensible of thine own nature and liest under the wrath of God!

It appears the concept of *our being* contained within totality, a piece of the Whole, contained within First Cause, contained within God is more universal in terms of human history than we have previously been lead to believe.

We in the twentieth century think we have advanced the cause of humankind by cutting ourselves off from the perception of our being contained within the intangible.

Who is it then that really is the blasphemer?

Is the one who elevates the nature of ‘acting within’ God the blasphemer? Is the one who establishes the rationality regarding humanity’s location being ‘inside’ God the blasphemer when such a perception establishes the rationality regarding abstract hedonism/altruism and thus establishes the rational foundation regarding the absurdity and thus intolerance of abuse the blasphemer?

Or:

Is the one who debases the nature of ‘acting within’ God the blasphemer? Is the one who establishes the rationality regarding humanity’s location being ‘outside’ God the blasphemer since it is this perception that establishes the rationality regarding physical hedonism and thus establishes the rational foundation regarding the indulgence and thus tolerance of abuse the blasphemer?

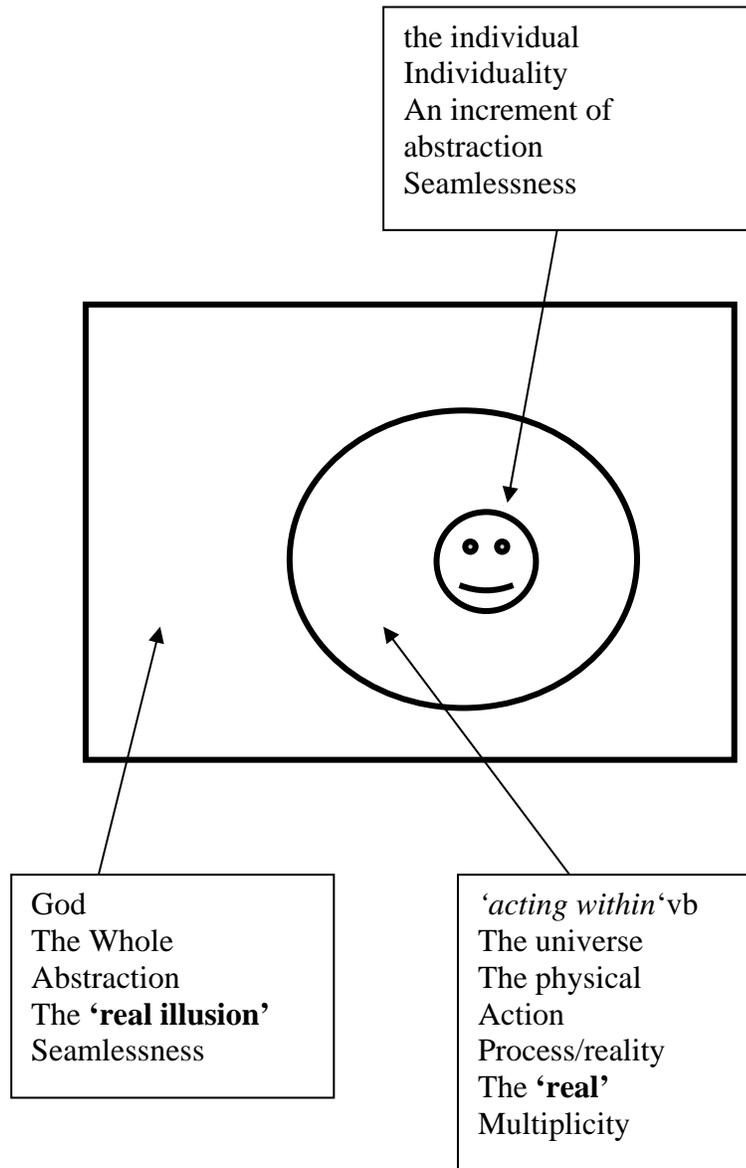
Epictetus may not have concluded you are ‘inside’ God, as does symbiotic panentheism. Epictetus may not have deduced you ‘impact’ God, as does symbiotic panentheism, but there is no denying he did, as is shown from his aphorisms, rationalize you are the ‘son’ of God, a piece of the divine, as does symbiotic panentheism.

Now is such a perception just an old dilapidated relic of the ancient Greek philosophers? We will explore this question in great detail when we discuss Einstein and time, Chapter 9: Einstein – The error of:

Zeno himself says it

Scholars disagree about what Zeno himself took his paradoxes to show. There is no evidence that he offered any absolutions” to them. One view is that they were part of a program to establish that multiplicity is an illusion, and that reality is a seamless whole. The argument could be reconstructed like this: if you allow that reality can be successively divided into parts, you find yourself with these insupportable paradoxes; so you must think of Reality as a single indivisible One. (Cambridge Dictionary of Philosophy, Robert Audi, Cambridge University Press, 1995)¹⁰

In short:



Or what one might call:

Religiously speaking: symbiotic **panentheism**

Scientifically speaking: **symbiotic** panentheism

Philosophically speaking: **symbiotic panentheism**

Or

The individual *acting within* God

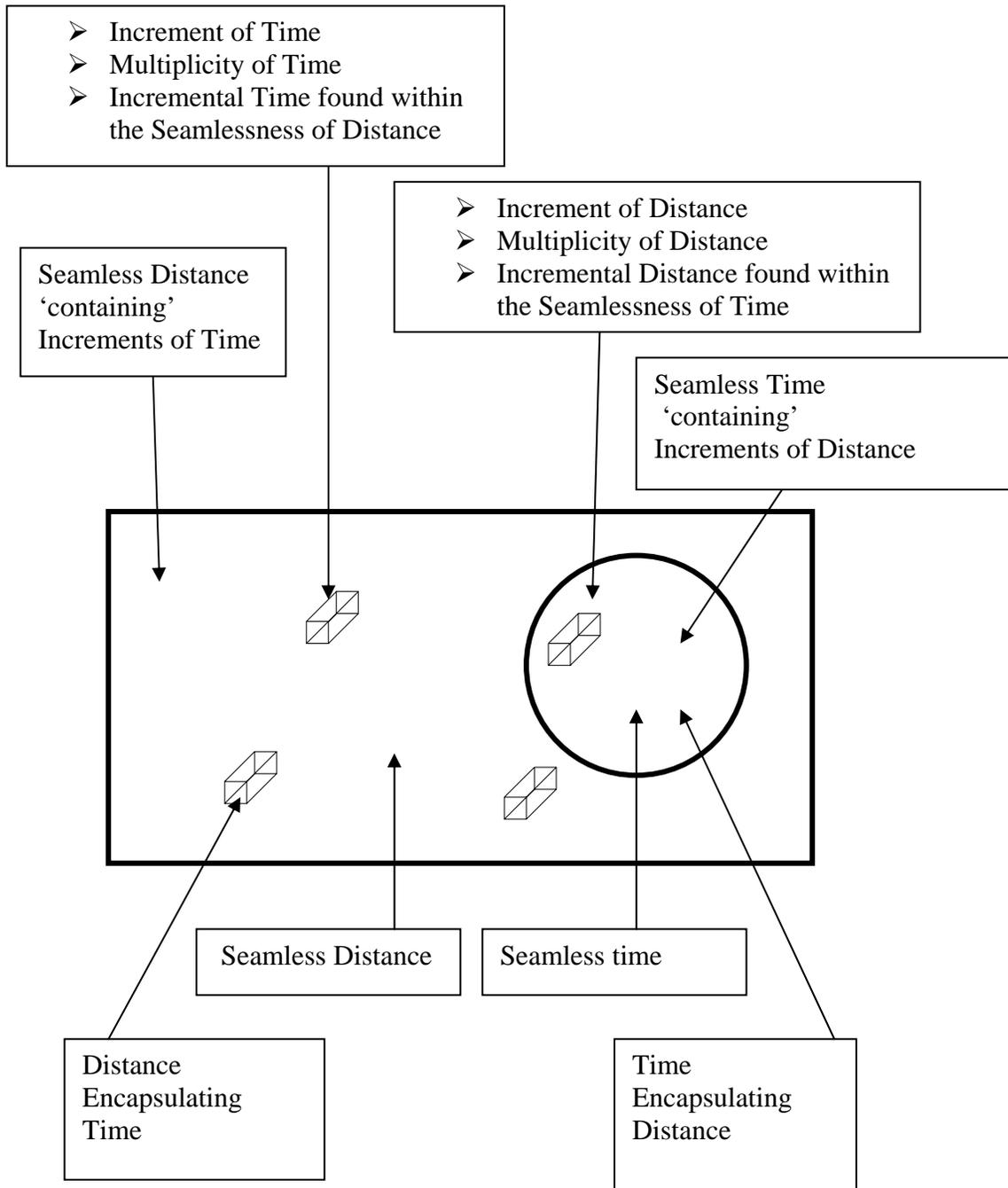
But what does this have to do with seamlessness and multiplicity?

Seamlessness exists in the abstract, outside the physical. Seamlessness is also found ‘within’ the physical. The seamlessness found ‘within’ the physical is bounded within packets, increments of individuality as established through experiencing the physical as individuality moves through space, through distance. The seamlessness of abstraction found ‘within’ the physical is found immersed within time, seamless time.

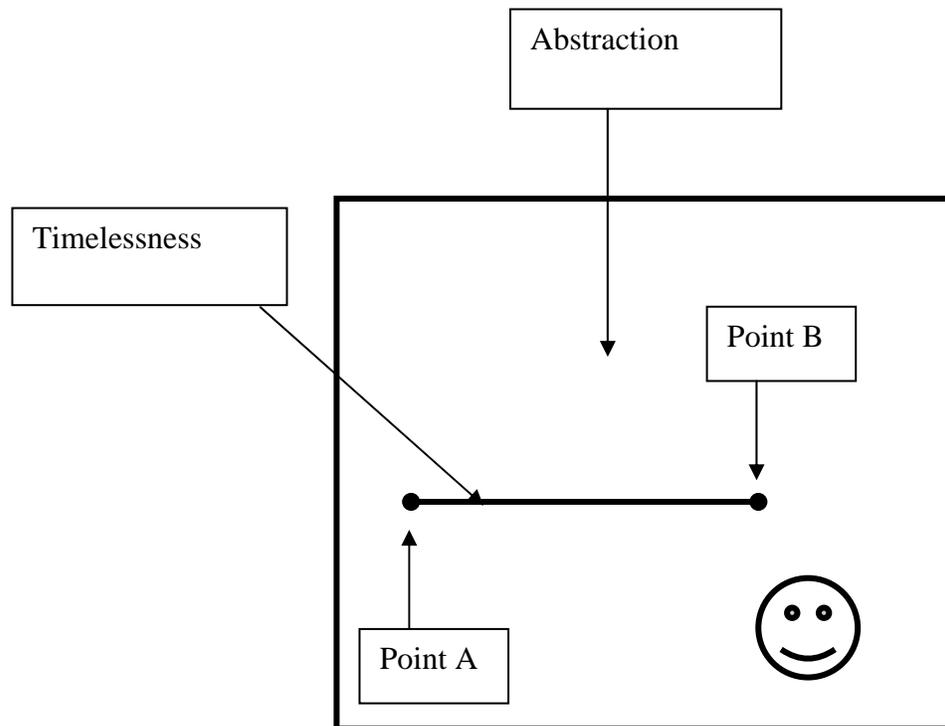
The multiplicity of individuality

The packet of individuality gains experience, knowledge of its own existence through experience. This experiencing, gaining of existence, acquiring of knowledge, occurred merely by passing through the physical, passing through the universe within which time stretches from boundary to boundary. What then happens to time? Time is, in essence, attached to the very experiences the packet of individuality accumulates.

This packet of individuality then moves into seamlessness, abstraction, and adds its abstraction, adds the awareness of its experiences, adds knowledge to total abstraction.



Now how is it distance can be seamless, undivided, when located 'within' abstraction?



Time permeates every part of the physical universe. In abstraction, there is no time existing between point A and point B. as such it is possible to go from A to B instantaneously. Now is this logical? Actually, yes it is logical. To go from one point of thought to another, be it thoughts of location or thoughts of concepts, is an instantaneous process. As an example, one can be sitting in a chair in one city and instantaneously move one's thoughts, move one's abstractual presence, to another city, planet, galaxy or even another universe. In fact one could move one's self beyond the very boundary of the whole itself.

This is in essence the realm of theoretical metaphysics.

Therefore, in answer to the question: Is it possible to move instantaneously from point A to point B? The answer is yes. In fact we do it all the time.

What does this all imply? This complete treatise involving Zeno implies, directly demonstrates, the logic regarding two locations of existence: abstractual location separate from physical location, seamlessness separate from multiplicity. This is not to say seamlessness does not exist within multiplicity nor does it suggest multiplicity does not exist within seamlessness. Rather, the two exist, one 'within' the other simultaneously.

It is only through this new perception, through the perception generated by the metaphysical system of the individual *acting within* God, symbiotic panentheism, that we can rationally, reasonably resolve Zeno's paradox.

We now understand that

Zeno is a vital link in moving our perceptual understanding forward regarding the 'system' being filled with multiplicity, into that of being 'the' system filled with both multiplicity and seamlessness. As such, both multiplicity and seamlessness, with the help of Zeno, now have a location within which each dominates. As such, the understanding regarding the role of multiplicity and seamlessness as well as the understanding regarding the interrelationship between multiplicity and seamlessness no longer remain in a state of confusion. Even more interestingly, the existence of such an interrelationship is not only recognized, as a significant aspect of the 'larger' system but it is now understood how seamlessness and multiplicity interact one with the other.

¹ **Definition:** Physical distance: 1. Distance found 'within' the physical, 2. Distance subject to the characteristics of multiplicity, 3. Distance subject to the parameters of time and space

² **Definition:** Abstract distance: 1. Distance found 'within' the abstract, 2. Distance subject to the characteristics of seamlessness, 3. Distance subject to the parameters of timelessness and the absence of space

³ **Clarification:** of the individual God and acting within

i. The individual: individuality, individual knowing

ii. God: the whole

iii. Acting within (vb): action, process/reality

⁴ **Question:** What is 'active' sense? **Answer:** The 'active' sense refers to how the agreed upon universal truths interact with each other, affect each other

⁵ **Question:** What is 'passive' sense? **Answer:** The 'passive' sense refers to the simple existence of the universal truth without regard to the actions they 'affect' upon each other.

⁶ **Clarification.** Science found the concept of increments of distance to be very disturbing. In fact science was unable to resolve Zeno's paradoxes. When mathematics developed the concept of taking distance and reducing it to a summation of infinitely small increments taken over time, Calculus, science grasped the tool of Calculus and universally declared it to be the answer to Zeno's paradoxes of motion. This universal acceptance of Calculus as the solution to Zeno's paradoxes in fact did not resolve Zeno's paradoxes. It simply reduced Zeno's paradoxes to the incremental realm of infinitely small segments but segments nonetheless.

⁷ **Clarification.** The universal acceptance on the part of science regarding Calculus acting within the resolution to Zeno's paradox, allowed science the means of 'moving on' with its intended function, which is to observe the physical universe, observe multiplicity itself. It was philosophy's function to examine seamlessness but because philosophy could not resolve Zeno's paradoxes of motion, philosophy followed the lead of science and mathematics and declared Calculus to be the solution to Zeno's paradoxes. This was philosophy's error not the error of science and mathematics.

⁸ Cambridge Dictionary of Philosophy, Robert Audi, Cambridge University Press, 1995

⁹ Cambridge Dictionary of Philosophy, Robert Audi, Cambridge University Press, 1995

¹⁰ Cambridge Dictionary of Philosophy, Robert Audi, Cambridge University Press, 1995