

*An Ontology Series*

*Issue 5*

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



*God*

*Leibniz*

*Symbiotic Panentheism*

*and*

*Omni-benevolence*  
**(Godly Compassion)**



*Daniel J. Shepard*

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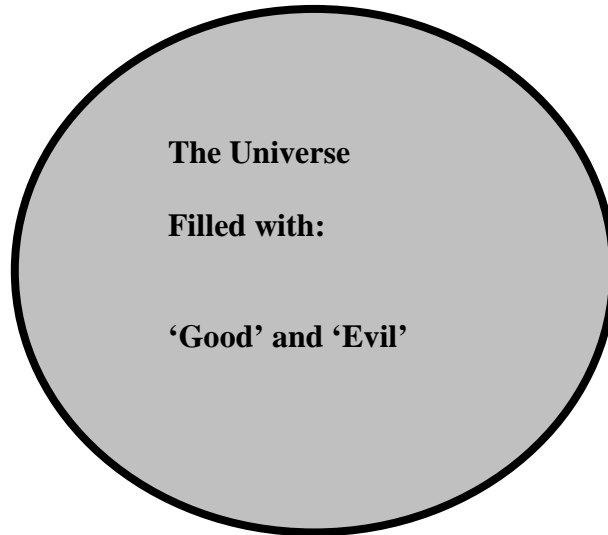


**Resolving the Paradox Regarding:**

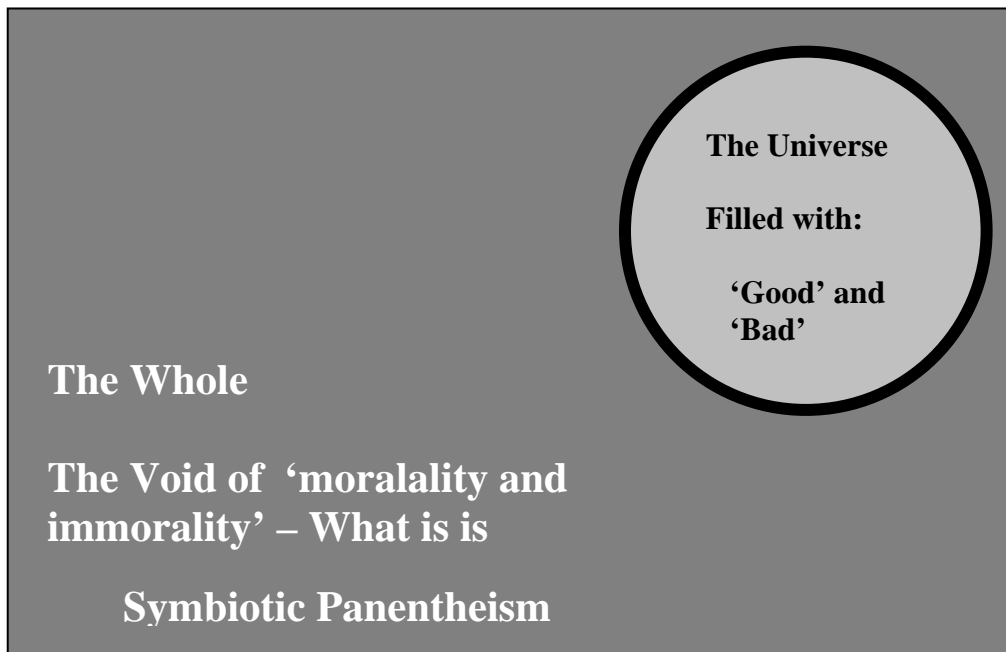
- **Evil existing**
- **God ‘not caring’**
- **God and evil being separate from one another**
- **Perfection incorporating the act of caring  
compassion on the part of the Creator**

**Daniel J. Shepard**

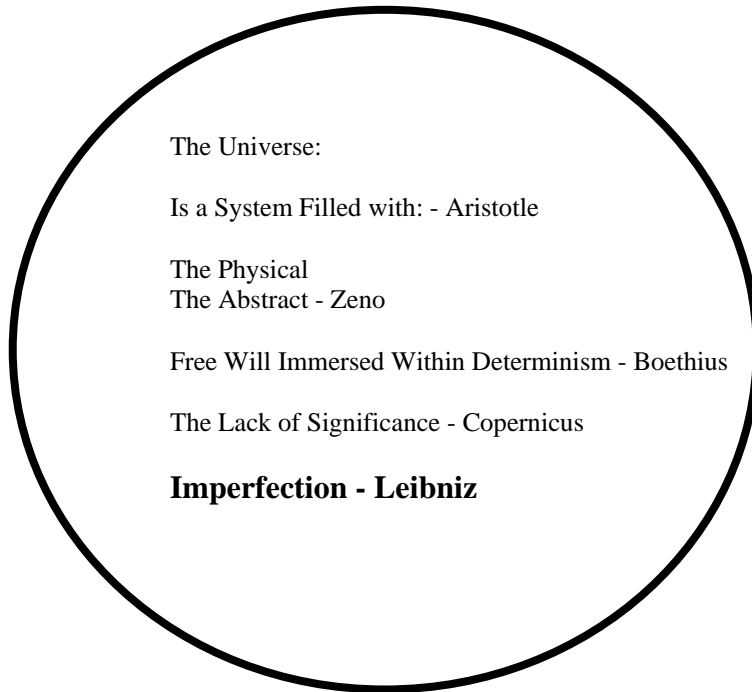
**Leibniz helps us understand**



**Symbiotic panentheism helps us understand how evil could exist 'within' God without causing God to be evil.**



1. 1716 AD Leibniz - The Error of:  
Caring Compassion Requiring Action



**Perfection exists - Leibniz**

**The Omni-s - Leibniz**

1. **Omnipresence**
2. **Omnipotence**
3. **Omniscience**
4. **Omnibenevolence**

**The error: The paradox of Theodicy – Omnibenevolence**

**The perception:** Leibniz moves our perceptual understanding regarding the system being filled with both ‘imperfection’ and ‘perfection’ into that of being ‘the system’ filled with ‘imperfection while perfection is found elsewhere. As such, imperfection and perfection, with the help of Leibniz, now have different locations within which each can be found. However, the understanding regarding the role of imperfection and perfection as well as the understanding regarding the interrelationship between imperfection and perfection not only remain in a state of confusion but even more disconcerting, the existence of a mutually dependent imperfection/perfection 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.

## **Contents**

### **Part I: Creating the paradox of a Perfect System**

Introduction

Errors created through the passive process of definition

‘Defining’ theodicy

    First

    Second

    Third

Error through the active process of extrapolation as opposed to the passive process of definition

### **Part II: Resolving the issue with a new metaphysical perception**

The Core: Omniscience

The first shell: Omnipotence and Omnipresence

Leibniz and the error of addition

The Second Shell: Answers to three questions

The location of ‘imperfection’

The Location of ‘perfection’

Conclusion

**Terms/concepts**

Minimal extreme of knowing

Omnibenevolence

Omnipotence

Omnipresence

Omniscience

Perceptual knowing

Puristic non-relativistic values of abstraction

Sub unit of knowing

Theodicy

Issue 5

**Leibniz – The Error of  
Perfection**

**Part I: Creating the paradox of a Perfect System**

**Introduction**

This tractate, Tractate 5: Leibniz and Theodicy, appears relatively unimportant when compared to the voluminous material found within the previous tractates. One must not forget, however, that we are dealing with abstractual concepts within the complete work of *The War and Peace of a New Metaphysical Perception* of which this tractate is an element.

Abstractual concepts are not measured in terms of physical dimensions and thus cannot be compared one to another in our customary fashion. Abstractual concepts just are and as such abstractual concepts have not only no relative value of physical size one to the other but have no relative value of importance one to the other.

Why then examine the concept of Theodicy which was introduced so eloquently by Leibniz rather than other ‘more important’ aspects of Leibniz’ work? There it is again, the almost inescapable desire to place relative value upon one idea as opposed to another.

So again we will ask the question but remove the concept of ‘relative value’ from the question:

Why then examine the concept of Theodicy?

The concept of theodicy, as introduced by Leibniz, created a beacon which metaphysicians felt obliged to follow as they worked throughout the following centuries. Metaphysicians, by embracing the concept that ‘perfection’ as defined by ontologists, in truth lost their way and simply perceived themselves to be metaphysicians when in actuality they became ontologists masquerading as metaphysicians.

Such ‘metaphysicians’ examined the personality of ‘God’ versus the fundamental characteristics of ‘the whole’ system ‘within’ which we, elements of perceptual knowing, find ourselves to exist. Metaphysics does not deal with the personality of the whole but rather metaphysics deals with the basics, with what is. Ontology deals with the abstractual personality of the whole, which emerges from the existence of the whole itself.

So for a third time:

Why then examine the concept of Theodicy?

It is theodicy we must examine in order to understand how we are to redirect the ‘masquerading metaphysician’ back to becoming a purist, a legitimate metaphysician as opposed to acting within an ontologist masquerading as a metaphysician.

It is Leibniz who introduced the concept of ‘perfection’ and ‘imperfection’ and labeled such a concept with a unique term of its own, theodicy.

At first glance, one will notice that this tractate is ‘shorter’ than the previous tractates. Upon closer scrutiny one will also notice this tractate does not take on the same unemotional dialectic approach as the first four tractates.

In terms of the shortness of the tractate, there is no doubt the tractate is 'shorter. The concepts with which the work, *The War and Peace of a New Metaphysical Perception*, deals are abstractual in nature and as such 'perfection' and 'imperfection' are found to be, metaphysically speaking, non-relativistic in nature.

Should one feel uncomfortable with the concept of puristic non-relativistic values of abstraction, one may find comfort in reexamining the diagram introducing this tractate. Upon doing so, admirers of Leibniz may find comfort in observing that although the tractate regarding Leibniz may be 'shorter' than the other tractates of this work, *The War and Peace of a New Metaphysical Perception*, Leibniz and the concept with which he dealt take up more space within the diagram and require the listing of his name more frequently than any other philosopher. In addition, the diagram credits Leibniz with having established the first thought of there acting within a distinctly separate and independent 'location'<sup>1</sup> existing 'isolated from' the physical.

So much for the 'shortness' of the Leibniz' tractate, but what of the emotional approach versus the less objective approach found within the tractate itself as 'compared' to the first four tractates? Leibniz introduced a very emotional concept, the concept of humanity, the concept of all forms of abstractual knowing acting within 'imperfect' versus simply the individual in the puristic sense of the word. Such personal re-characterization of our very essence deserves its own unique emotional response. Leibniz, through his work, re-characterizes our, humanity's, actions as being 'imperfect'.

Leibniz creates the concept of imperfection becoming a location of the lack of 'perfect quality' through the emergence of a new location. As the new location emerges, its characteristic becomes defined: Perfection exists. As such the concept of 'omni...' spreads to action as well as knowledge, power, and presence. Through Leibniz, 'Separation through exclusion'<sup>2</sup> becomes a necessity.

And where will examining Leibniz and theodicy take us? It will take us to the metaphysician who perhaps was the first philosopher since Leibniz to discard the façade of being ‘an ontologist working in the guise of a metaphysician’. It will take us to the work of Immanuel Kant himself.

Leibniz attempted to create a term to resolve what he considered to be a paradox underscoring religious and philosophical thought.

*Theodicy, a term introduced by Leibniz to characterize the topic of God’s government of the world in relation to the nature of man. The problem is the justification of God’s goodness and justice in view of the evil in the world.*<sup>3</sup>

He attempted to compartmentalize the contradictory discussion regarding the concept of a ‘perfect’ God being ‘perfectly good’ while allowing ‘evil’ to exist, while allowing evil to take place, while allowing evil to be created ‘within’ It’s personal creation which ‘lesser’ ‘beings’ call ‘the universe’.

But Leibniz failed to recognize that as soon as he accepted the first three forms of ‘omni-’, omniscience, omnipotence, and omnipresence, than the fourth form, omnibenevolence, became an invalid concern to both religion and philosophy.

### **Error created through the passive process of definition**

The concept of omnibenevolence is irrational if one accepts the first three forms of ‘omni-’, omniscience, omnipotence, and omnipresence. ‘But,’ one may say, ‘what if I do

not accept these three characteristics of God'? Then the question becomes, 'Just which one of the 'omni-' does one not accept?'

If we begin with the whole, God, not only does 'a' definition emerge but also the concept of 'definition' itself emerges.

By definition, God exists and is simply (yes, it is simple) the whole: all knowledge – omniscience, all power<sup>4</sup> – omnipotence, and all presence<sup>5</sup> – omnipresent. So the question restated, now becomes, 'If you are rejecting any one of the three, which 'omni-' concept would you reject? Would you reject: omniscience - the summation of knowledge, or omnipotence - the summation of power, or omnipresence - the summation of presence.

Should one dismiss any one of the three forms of 'omni-', one by definition no longer has the concept of God in mind, rather one has some 'other' concept in mind.

Leibniz made an error when he assumed the existence of omnibenevolence was one of the 'omni-' traits of the whole, of God. He did not examine the rationality of such an existence. He did not examine its impact upon the other three forms of 'omni-existence'. Had he done so, he would have immediately concluded that the concept he was about to label was incompatible with the other forms of omni-existence. As such, he would have led the discussion of theodicy in the direction of demonstrating the irrationality regarding the concept of God allowing 'evil' to occur. Had Leibniz been more conscientious, he would have lead the direction away from blaming God for 'allowing' 'evil' to occur, to placing the blame where it belonged, with you and I, not God.

Leibniz was wrong on two accounts. He was wrong both in terms of 'defining' theodicy and in terms of the 'process' he used in establishing the legitimacy of theodicy. This mistake was one that led to many misperceptions over the next three centuries and it was

often these perceptions, which lead to misguided actions, abusive actions, inhumane action, we inflicted upon each other. Many abusive actions have taken place because of our misperceptions that it is God who 'allows evil' to exist and descend upon humanity.

Such a perception allows us to shirk our sense of responsibility for our own actions.

It was our misperception that we were not responsible for 'evil', which allowed many abuses to be generated by society, governments, religions, sciences, philosophies, and individuals while the rest of us shrugged our shoulders and went on about what we considered to be more important business.

Because of this, it is important to reexamine Leibniz's development of the term theodicy. It is time we reexamine our presumptions regarding the legitimacy of the idea that God allows 'bad' things to happen to 'good' people. With this reexamination will come the understanding that it is you and I, not God, who allow 'evil' to happen to 'good' people. With this reexamination will come an understanding that some 'evils' are not 'evils' but rather simply experiences and natural processes. These natural 'evil' events we label as 'evil' when in fact they are simply random natural events. This is not going to be a pleasant process to follow for it will end in our understanding what it is we do not want to accept. It will lead to the understanding that we, you and I, are responsible for 'evil', not God. It will do something, which the work of Leibniz did not do, it will force us to grow up and take responsibility for ourselves.

Let's examine the irrelevance of theodicy from both the perspective of definition and then from the perspective of process.

### **‘Defining’ theodicy**

In order to examine the flaw regarding the concept of theodicy one must first understand where the heart of the matter lies. The heart of this concept lies in the Greek prefix, ‘omni-’ meaning all.

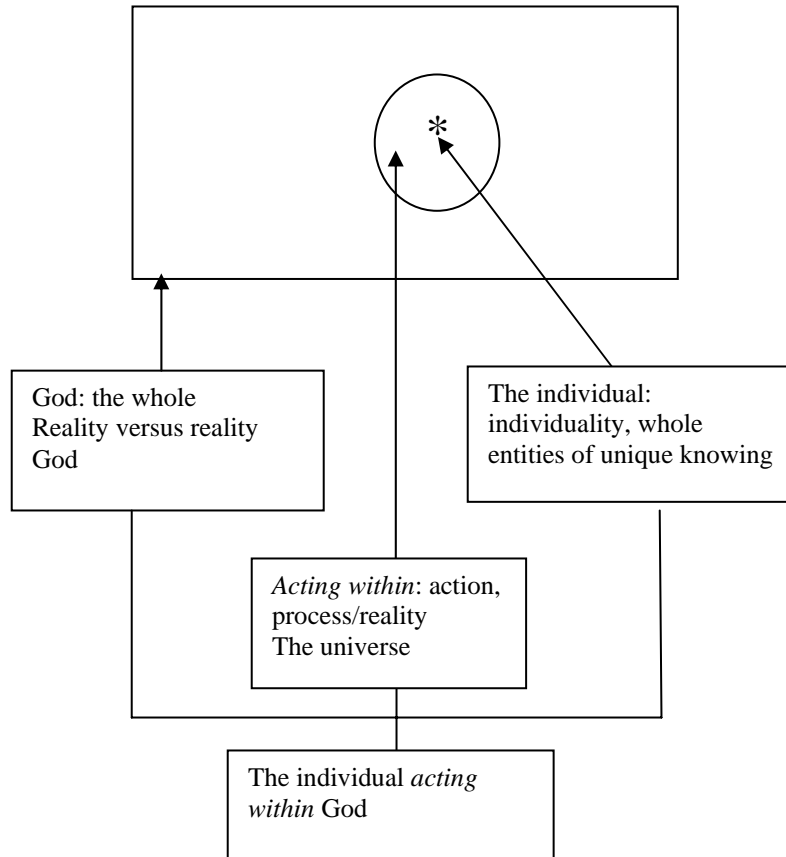
By definition, theodicy defines God as having a fourth characteristic. Defining theodicy is an attempt to expand our knowledge of what God is. Religions say God is omnipresent (all-present), omnipotent (all-powerful), and omniscient (all-knowing). Now along comes Leibniz who introduces a fourth ‘omni’ into the equation. Because of the prominence of Leibniz, everyone says, ‘Oh, yeah that is a problem.’ And no one stands up and says, ‘Wait a minute, Leibniz, this fourth ‘Omni-‘ term is irrelevant and therefore your development of the term theodicy is irrelevant.

The problem with Leibniz’s definition is threefold:

#### **First:**

If God is omnipresent as all major religions of the world today say, then God is everywhere. If God is everywhere then we are in God. As such we are a part of God. Objections immediately arise, ‘No, we are a part of the universe.’ But if God is omnipresent – all present, then the universe is inside God, a part of God and you, being within the universe, must be considered a part of God.

Metaphysically as opposed to Ontologically such a concept graphically becomes:



Once again the objections drown out the discussion, ‘There is evil in the universe and God is a perfect being therefore the universe must lie outside God. God must transcend the universe. It is the only way to resolve this paradox.’ But is it? Could it not be resolved through an understanding that the universe lies within God but God not being within the universe? In this particular reference to God, we are not speaking of God’s ‘presence’; rather we are speaking of the ‘whole’ of God. In other words, we are simply acknowledging the validity of ‘omnipresence’ being one of the characteristics of God. At

the same time, we are stating there is more to God than what is found, sensed, and experienced within the limitation of our universe. If one is to accept this concept of the omnipresence of God, then one can accept the concept that the universe must be within God. Thus one may remain committed to the concept that part of the definition of God incorporates the concept of omnipresence and thus understand how it is that God, as a whole, is not in the universe.

## **Second**

Leibniz accepted the concept that ‘evil’ could not exist in a perfect being and proceeded from there. If we are to accept the main premises of religions, including the concept of omnipresence, than there is nowhere else for ‘evil’ to exist. ‘Evil’ as well as ‘goodness’ must exist ‘within’ God. As such, humanly judgmental forms of ‘omni’s’ are not forms we can assign as basic characteristics of God.

The major religions of the world believe the universe was made from ‘nothing’. Interestingly enough, science itself, through quantum mechanics, is leaning in this direction. As such the physical, having been created from ‘nothing’, is nothing. Therefore, what we perceive to be, what we perceive as being the physical, is in actually a form of ‘nothing’ just as Eastern religions have always stipulated. Such a concept was addressed in detail in Tractate 1: Zeno and Multiplicity and Seamlessness.

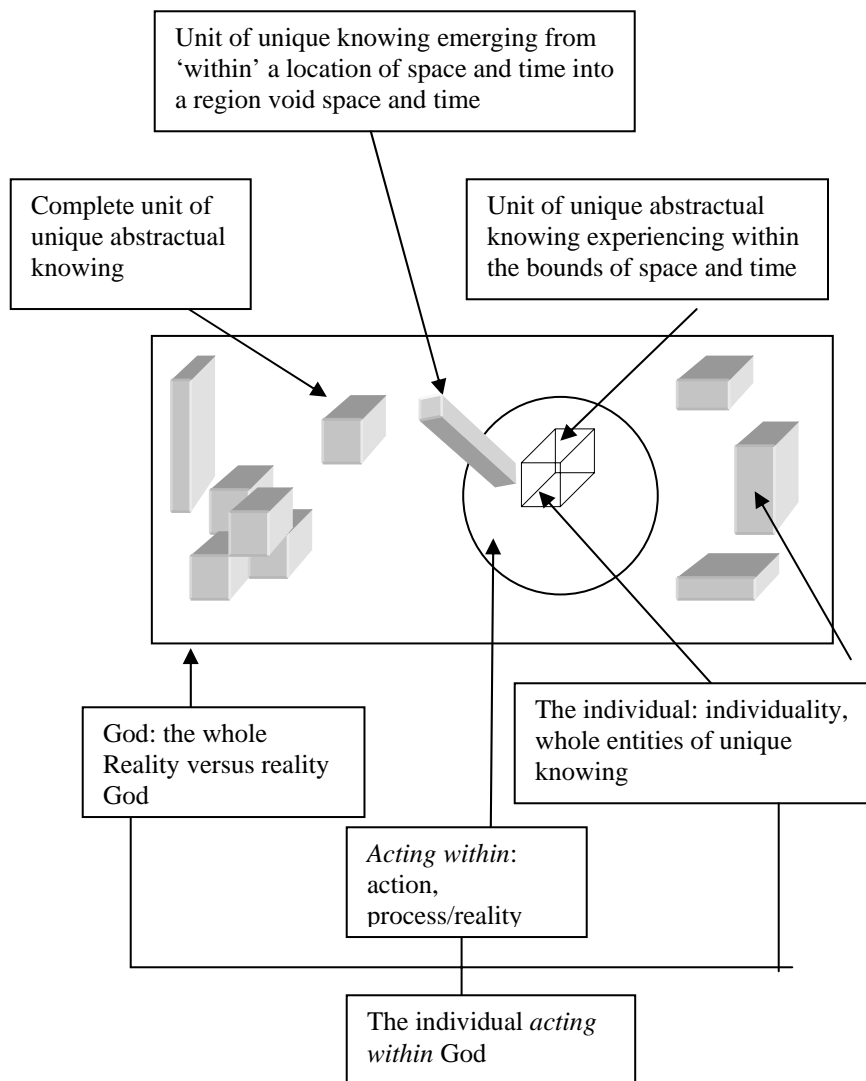
Does such a concept imply you are nothing? Absolutely not, unless one perceives one’s essence to be the physical, as opposed to the spiritual, the soul, an abstract form of existence. It is abstraction, which now takes on the form of true reality, rather than what we call the concreteness of our perceived universe being the totality of ‘Reality’.

If one accepts the concept of the soul being abstractual and thus one's true essence acting within abstract, as all major religions profess, than it can readily be seen that the very dissolving of the universe, the dissolving of matter, energy, space, and time, back into its original form of nothingness leaves one's essence, the abstract, as an entity existing within the omnipresent whole, within God. Again we come back to the concept of your acting within an abstraction and God acting within an abstraction. Again we come back to the concept of your acting within a part of the whole, of total abstraction. Again we come back to the concept of your acting within a part of God, for how can total abstraction be total without including your abstraction? How can the whole be whole without you? How can God be all knowing, omniscient, without your knowledge and your experiences? Knowledge is power, so how can God be all-powerful, omnipotent, without your knowledge? In other words God cannot be God without you. You are definitely important to God for you, by definition, are what make God, God.

But what does this have to do with good and evil and the paradox of a 'perfect acting within' containing evil or allowing evil to take place within It?

If the universe originated from nothing and can regress back to nothing than it is, in essence, nothing. You are in the universe. As such, the physical form you take, takes on the form of the universe, the characteristics of the universe, is in essence 'nothing'. On the other hand, the abstractual form you take, takes on the characteristics of God, your abstraction, your awareness of your every experience gleaned from the universe, your awareness of the universe itself, is a part of God. As such, you and I, others, may be pieces of God, made in the image of God. Granted you are temporarily isolated from the 'whole', but you remain a part of the 'whole' nevertheless. When it is understood that you and others are cut off from and then separated from the 'whole', from God, through 'a process of inclusion'<sup>6</sup> by the void of space and time<sup>7</sup>, by emptiness, is it any wonder so many of us feel isolated from God.

Definition leads to understanding of evil and our creating it. We affect God for we carry awareness of action generated from within a physical existence obtained ‘within’ an existence of space, time, matter, and energy, into the real world of God. We, as individual units of knowing, as individual units of action directed by free will (See Tractate 3: Boethius and Free Will)<sup>8</sup>, are responsible for all the ‘evil’, which exists in God.



The same argument applies to the 'good'. But it is not the 'good' with which the concept of theodicy is concerned. It is the debate regarding the relationship between 'evil' and God and how such a relationship affects humankind with which theodicy is concerned. And it is here that Leibniz erred. It is at this point that Leibniz, having defined theodicy, should have turned the debate away from the concept of the relationship between 'evil' and God and how this relationship affects humanity and into the direction of the relationship between 'evil' and humanity and how the relationship affects God rather than how it affects ourselves.

### **Third**

To create a term, which accelerates a paradoxical dilemma, embracing the very soul of the individual, is one thing, but to develop such a term based upon the foundation of another obscure term, omnibenevolence is quite another. Such obscurity does nothing but distance the concept of the original term, theodicy, from the ensuing chaos. As soon as one begins to formulate a discussion regarding theodicy that in any way proves threatening, the term of omnibenevolence is thrown into the fray and focuses the attention away from theodicy. And as soon as one switches to the concept of omnibenevolence the term theodicy is thrown into the fray and focuses the attention away from omnibenevolence.

So as not to fall into this trap, let's instead steadfastly focus in on omnibenevolence, the foundation of theodicy itself. Let's examine just why it is that omnibenevolence is not one of the 'omni-' characteristics of God.

By definition God is the 'whole'. Unless religions are willing to let go of the three characteristics they have associated as characteristics of God, omniscience – all knowing

- knowing all, omnipotence – all powerful - having the power to do anything, and omnipresence – all presence - present everywhere, then we will have to assume they are part of the definition of God. Science and philosophy use this definition as their starting point when debating religion regarding the legitimacy of the concept of God. Since religions have not unilaterally agreed to change their primary definition of God, we have no choice but to proceed from there. To proceed with this dialectic on any other basis would undermine not only religions but also the very purpose of discussing this issue.

With this established let's examine the implications of the concepts of 'omni-' and then examine why it is relevant to apply the prefix 'omni' to knowledge, power, and presence but irrelevant to apply the prefix 'omni' to benevolence.

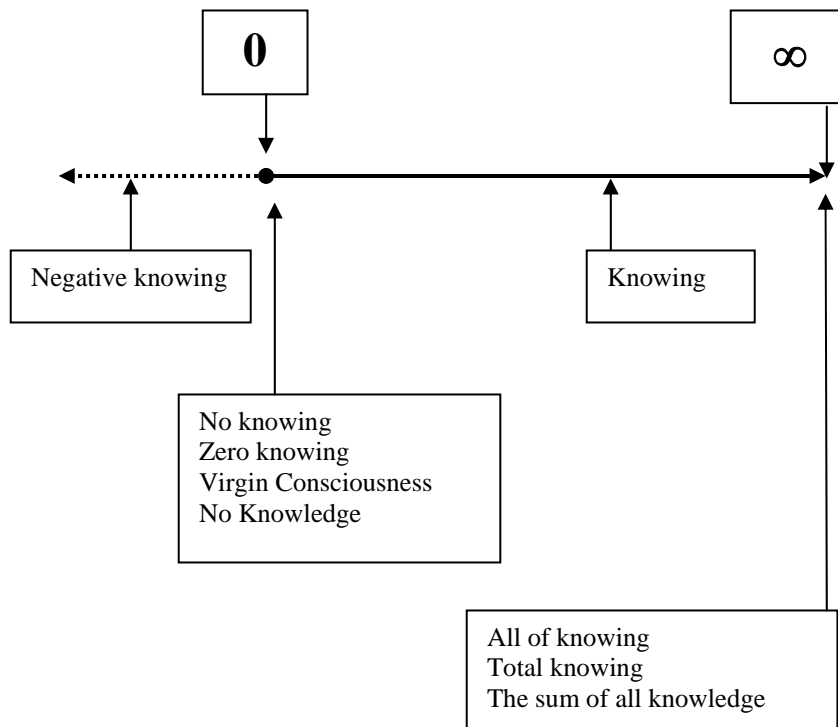
### **Error through the active process of extrapolation as opposed to the passive process of definition**

Definition is one means by which concepts of perception can be established and legitimized. Process is another. There is no doubt that establishment of the legitimacy of a perceptual concept through definition is a process, but it is a passive process. The other form of establishing the legitimacy of a perceptual concept is through an active process. In this case the process would be what we would call the process of extrapolation.

'Omni-' means all. 'All' implies the other extreme of nothing. As we understand it, knowledge, knowing, exists. If knowledge, knowing, exists, even if it is infinite, it is possible for there to be a total summation of knowledge – knowing. It is possible for there to be the universal set of knowledge or what we might call the 'whole'. On the other hand, the least amount of knowledge, knowing, is no knowledge, no knowing, no existence of knowing, and no existence. Whether this state of existence exists or not is

debatable. But we are not here to examine that particular issue. We are here to examine the issue regarding the validity of theodicy. As such we must look at the very minimal extreme of knowledge's existence, the very minimal extreme of knowing.

On one end of the extreme of knowing appears to be the whole. On the other end of the extreme of knowing appears to be none, no, zero knowledge. There is, however, no apparent knowing existence we are presently capable of perceiving which is the opposite of a knowing existence. As such there is no apparent existence of negative knowledge, negative knowing. There is knowledge about negative things but no apparent knowledge about the opposite of knowledge.



Knowledge therefore reaches from the one extreme to another. The terms, infinity and zero represent the extremes. The extremes reach from the concept of an infinite quantity of the item, to the possibility of there acting within none at all, no knowing, no existence, the rejection of Descartes', 'Cogito, ergo sum, I think, therefore I am.' It does not get any less than none at all.

As such the 'whole', the summation, total knowledge is a concept that exists for knowledge. This in turn makes the 'whole' the greatest possible accumulation of knowledge of which we are capable of understanding, perceiving. It is, therefore, logical to assign the concept of omniscience to the most all-encompassing entity of which we can conceive.

This perception of 'omni-' applies similarly to the concepts of power and presence. We cannot conceive of anything less than zero power, no power, and we cannot conceive of anything less than zero presence, no presence. As such the concepts of omnipotence and omnipresence take on a legitimate form of acting within a possible characteristic for God, for the 'whole'.

What about benevolence? One may say benevolence also has a maximum of infinity and a minimum of zero. But does it? When we think of 'good' we think of its opposite evil. Benevolence is unlike knowledge, power, and presence for benevolence does not stop at zero on the line of continuance. Benevolence, 'good', on a line of continuum moves past zero and accelerates into the region of its opposite, 'bad'. The continuum upon which benevolence is located is a line not a ray and it extends in both directions infinitely far. In addition benevolence does not have a starting point, which is a constant. Its starting point fluctuates with the fickleness of what the social perceptions of 'right' and 'wrong' define it to be depending upon the culture, times, and convenience of humankind. For example,

taking a life may be murder (wrong) in one case, but socially correct in another (war, capital punishment)

One may say: 'The extremes of knowledge, power, and presence also extend infinitely far in two directions.' But does it? How can one have something less than no knowing, no power, and no presence? There is nothing of which we, as a specie, presently conceive that applies to the concept of the opposite of power and presence.

As such 'omnibenevolence' does not apply to the concept of God unless one rejects what our specie has developed as characteristics of God over the last ten millennia. It is not our place, within this discourse, to say this cannot be done, but on the other hand neither is it our place, within this discourse, to say this can or should be done. As such we are limited, in this discourse by the constraints of time and space, to discuss one small error of philosophy.

## **Part II: Resolving the issue with a new metaphysical perception**

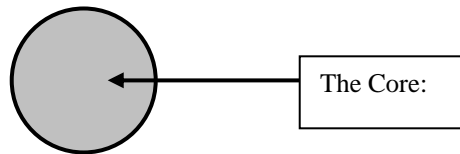
There is a fundamental flaw in both the process of definition and the process of extrapolation Leibniz used when he created the term theodicy.

Theodicy adds a fourth characteristic to God, omnibenevolence

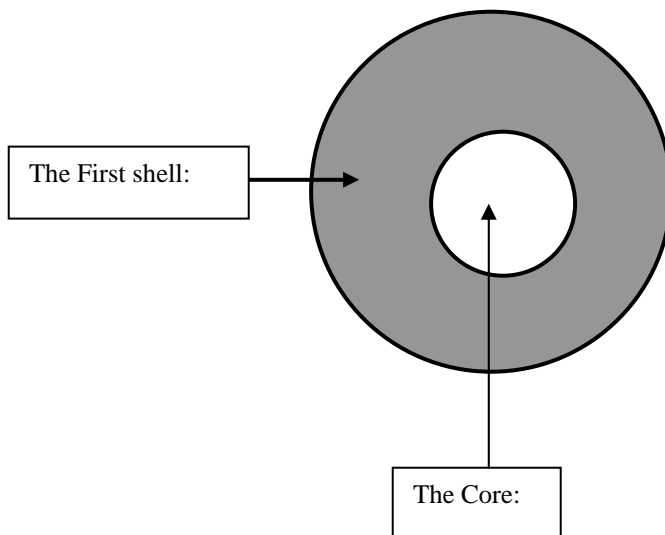
There are two means of developing perceptions of God. One can develop a perception of God through the passive process of definition as was addressed in Part I of this tractate or one can develop a perception of God through the active process of extrapolation. Extrapolation is most commonly used in terms of two-dimensional lines in a planar graph or two-dimensional lines in three-dimensional space. However, extrapolation can also be

used in terms of three-dimensional forms in three-dimensional space immersed in the fabric of time and space creating what we call 'real' perceptions.

Developing a perception of God, through the active process of extrapolation, is much like putting together a solid three-dimensional puzzle. Three-dimensional puzzles need to start with the inner piece, the core, the origin, and is considered the foundation of the puzzle.



If one does not place the core first, then one is forced into building the first shell around an empty inner core.



Once a shell is built around an empty core one cannot go back and fill in the core without dismantling the puzzle and starting over. Such a process is unstable and eventually will collapse upon the originators, be they religions, philosophies, or scientific theories.

So where does one begin in terms of putting together an abstractual understanding of a three dimensional puzzle of God? One does not begin with 'faith' nor does one begin with 'observation'. One begins with 'reason'.

Faith cannot act as the core for faith is diversified. Faith varies with culture, race, time, etc. This is not to say one ignores faith for one cannot begin with a statement of what the core is unless one has 'faith' in what it is one reasonable 'believes' makes up the core concept of God.

Observation cannot act as the core for very act of observing may in fact 'change' what it is one 'observes'. Such a concept is not only reinforced by the present day perception of 'critical philosophy' but by the scientific concept known as: The uncertainty principle. In addition, if we cannot demonstrate in an observable fashion what it is we establish as a 'reasonable' core, the concept we profess to be the core loses its very characteristic of acting within reasonable and thus losses its potential to be a believable core concept. In short such a core is unsubstantiated by science – what we observe, religion – what we believe, and philosophy – what we reason.

The core and the first shell therefore emerge out of the most primitive concepts found within our perceptual knowledge.

One would be truly arrogant to think they, personally, can build, create, the primary pieces: the core and the first shell of the puzzle.

This is where Leibniz erred. Leibniz was arrogant enough to believe he was both capable and intelligent enough to dismantle what humanity had spent thousands of years putting into place. Leibniz believed he alone could reestablish humanity's core concept of God.

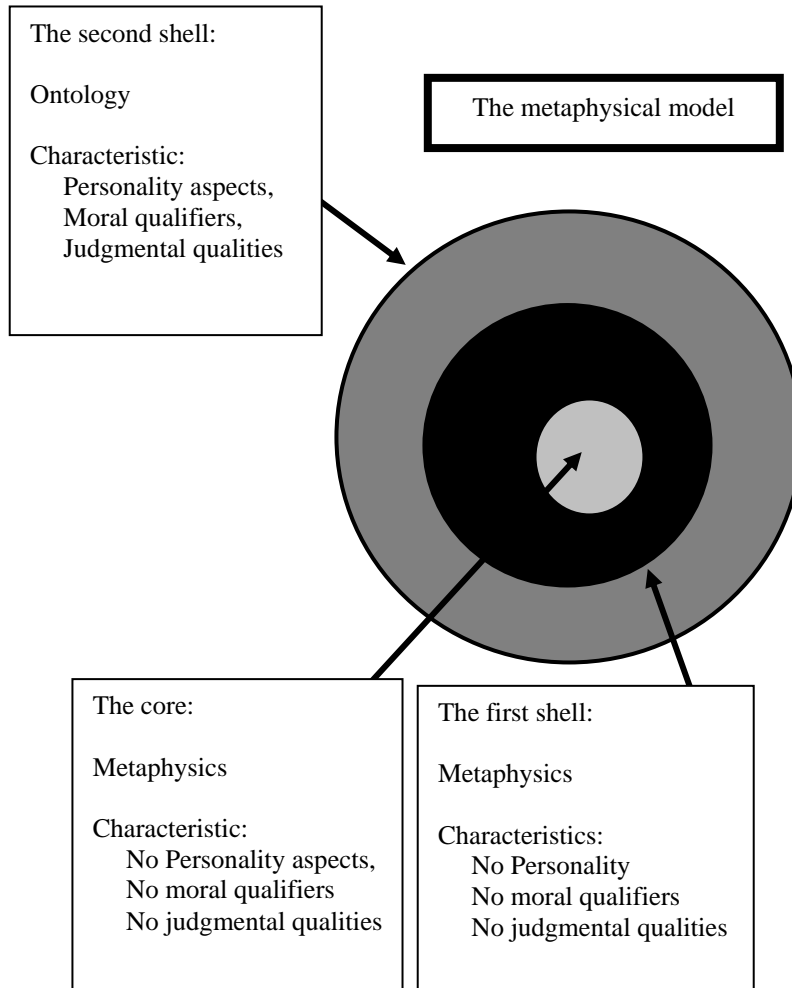
When building his model of God, Leibniz presumptuously removed the core piece of the puzzle humanity had put into place. Having done so, Leibniz then proceeded to dismantle the first shell humanity had placed around the core.

Leibniz then, arbitrarily, replaced the core and first shell with his own version of a core, which he believed, should then act as 'the' metaphysical model of God that humanity should accept as their starting point for understanding 'what' God was.

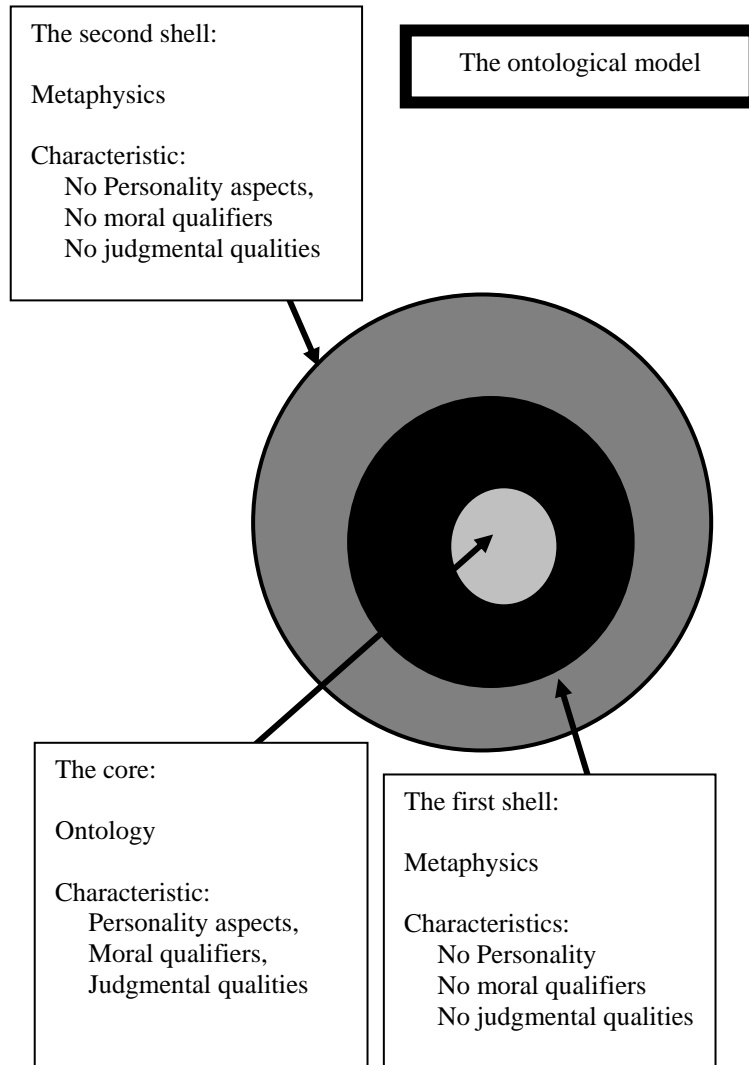
The term God is acting within used not as a religious/ontological term but as a philosophical/metaphysical term. Before one can understand God ontologically one must understand God metaphysically. Leibniz did not make this distinction and this was where he made his mistake in terms of understanding God through the active process of extrapolation.

Thus Leibniz moved the study of God from the traditional model of metaphysics into acting within the study of God from the new model of ontology. Thus it is metaphysicians became ontologists masquerading as metaphysician. Granted such masquerading had been, with the blessing of the church, occurring prior to Leibniz but it was not until Leibniz that the core of omniscience, a metaphysical term, was replaced with a core of omnibenevolence/theodicy, an ontological term

Graphically such a transformation would appear as:



With the aid of Leibniz, transforming into the ontological model:



It had taken our specie tens of thousands of years to put the core and first shell into place.

So let's look at the active process of building an understanding of God through extrapolation in order to understand how Leibniz went 'wrong'.

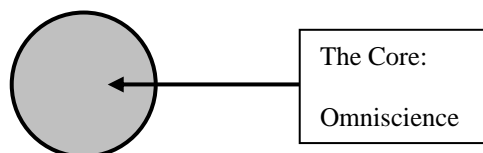
Placing the first piece the core of the puzzle:

### **The Core: Omniscience**

What was it our specie had been working to establish as their understanding of the essence of God? The primary piece, the core, comes from one of the 'omni-' concepts. The piece was omniscience, not just knowing, not just knowledge, but rather 'all' knowing, 'all' knowledge.

Such an aspect involves no 'personality trait', is 'non-judgmental in nature', and involves no 'moral' qualifiers. Such an aspect is simply a state of existence or is not a state of existence. Something either is 'all' knowing or it is not 'all' knowing.

Thus the core emerges out of metaphysics as:



Without 'knowing', without awareness of itself, without knowing itself, God would have no significance, rather God would just 'be'. Without awareness of itself, God would simply be a 'passive' form of existence as opposed to an 'active' form of existence. The concept regarding 'active' versus 'passive' action will be more fully addressed in Tractate 6: Kant.

We, as a specie, then expanded our idea of God as we evolved and grew. We expanded our idea of God to be a 'very' knowing entity and finally into being an entity acting within the framework of what we conceive God to be today, which is the summation of all knowing, all knowledge and the self-awareness of Its acting within such a framework. In short we have expanded God to be the 'whole' of all we believe we are capable or incapable of discovering. This is the core foundation of religions today. This not to say religions have not added various characteristics of personality, moral qualifiers, and judgmental quantifiers to God for they have taken the foundations of metaphysics and expanded upon the basics metaphysics has established as the foundation of a metaphysical definition of God. These additions, however, fall into the field of ontology rather than metaphysics.

All characteristics added to a perception of God are not ontological in nature for many such characteristics form shells beyond the layers ontology applies to the core and first shell formed by metaphysics.

It is reason/philosophy, which must sort through what it is we observe (science) and what it is we believe (religion) and proceed to rationalize what it is that most reasonably acts as the core characteristic of God. As such it is 'all' knowing, knowing of all, the summation of knowledge, which most reasonable acts as, the core created through the process of 'active' extrapolation.

And why is this the case? Without 'knowing', without awareness, no process of extrapolation could occur let alone any form of 'active' extrapolation.

So the first piece, the core, is the concept of omniscience. Without any knowledge and awareness of it, the knowing of knowledge, there would be no 'God' as we conceive of the idea today.

After placing the core, the next task becomes building the first shell regarding our understanding of 'what' God is.

### **The First Shell: Omnipotence and Omnipresence**

After placing the core piece, where does one go to find the pieces, which will form the first shell encompassing the core piece of omniscience? One again goes to the depository of knowledge built by humanity. But why go to the depository of knowledge built by humanity? Could there not be another source other than human knowledge? Perhaps but such a source is not available to us at this time.

A shell around a core is naturally more expansive than the core. The first shell appears to expand upon the core. But the first shell, in actuality does not expand upon the core but rather only appears to do so. In truth the first shell encompassing the core, protects the purity of the concept of the core itself. The first shell helps us as a specie to understand the core. This shell is composed of humanly crafted concepts placed around the core in as close a proximity to the core, as we are humanly capable of doing.

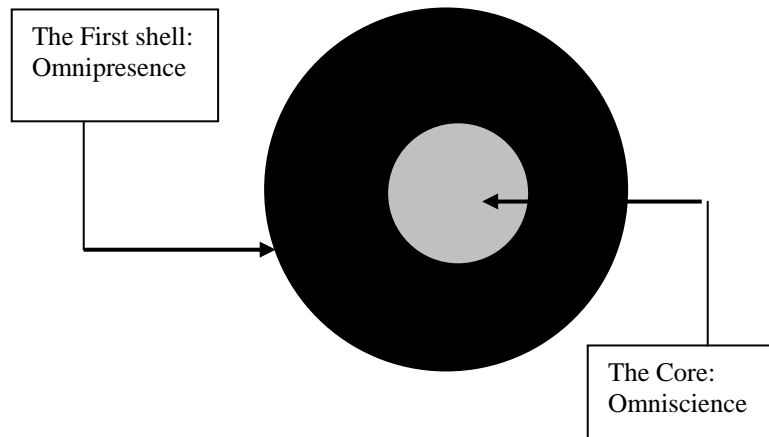
As such, this shell must contain concepts as closely allied to the core as possible in order to not contaminate or compromise the core concept we have metaphysically/philosophically/reasonably, cosmologically/scientifically/observationally, and ontologically/religiously/believably built of regarding the whole itself.

To discard the product we obtained through the use of the only perceptual tools we appear to possess as a specie, reason – observation – belief, is an action which leaves us with no foundation of action from which we launch our effort to understand not only our physical reality but to understand our abstractual Reality.

As a specie, we have attempted to attain this proximity in order to expand the puzzle. As a specie, we have subconsciously attempted to construct the core and first shell in such a way that no ‘air’ pockets of irrationality would be trapped between the core and the first shell we put into place. We did not want air pockets, which would warp our picture of God. We were truly sincere in our desires to know ‘what’ God, what the whole was in order to understand ‘what’ we were and ‘why’ we existed.

The shell we finally established as a specie was composed of two humanly understandable concepts, power and size. Neither of these ‘had’ to be put into place for the core, omniscience, implied both. We however, as a visual creature, wanted desperately to understand, to visualize God, for we recognized that to do so was the key to our most haunting questions: Where are we? What are we? Why do we exist? We recognized size to be a pictorial concept and acting within a visual creature we felt the need to be able to picture the size of God, in order to better understand God.

As such, the first shell is composed of the concept of size. God must be big enough to ‘contain’ all knowledge, knowing, and awareness of Its knowing.

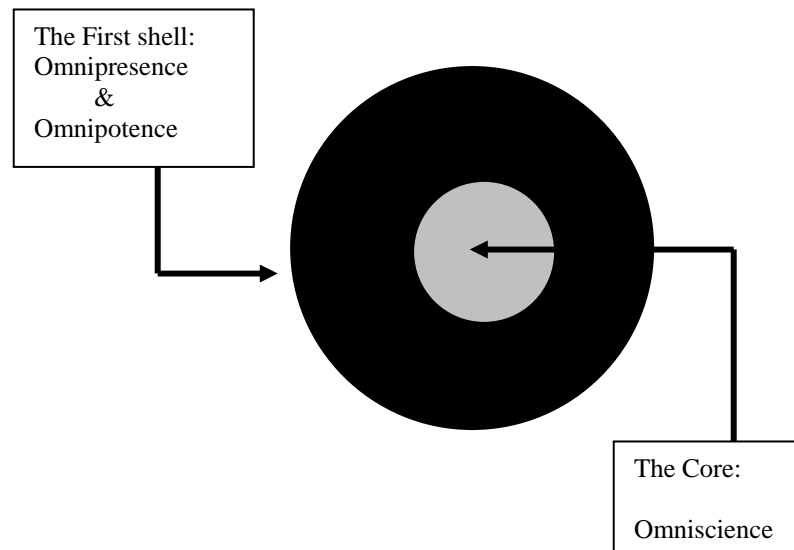


Size was a puzzle piece characterized by the same three principles as omniscience:

1. Concepts of omni’s help us, as a specie, visualize a perception of what we hoped was a ‘true’, accurate picture of God.
2. Concepts of omni’s are nonjudgmental in nature.
3. Concepts of omni have had a beginning point. In other words omni’s were composed of a continuum stretching from zero to infinity.

The question then became, were there any other pieces of the puzzle that should or could be used to build the first shell, which was to wrap around the core concept of God, omniscience. Were there any other pieces, which could be used as a protective layer for omniscience?

After thousands of years of looking, our specie found what it considered to be just such a piece. We found a piece that helped us visualize God, was nonjudgmental, and had a beginning point of zero, an end point of infinity, and was implied by the core concept of omniscience. This piece was the summation of power, all power, omnipotence.



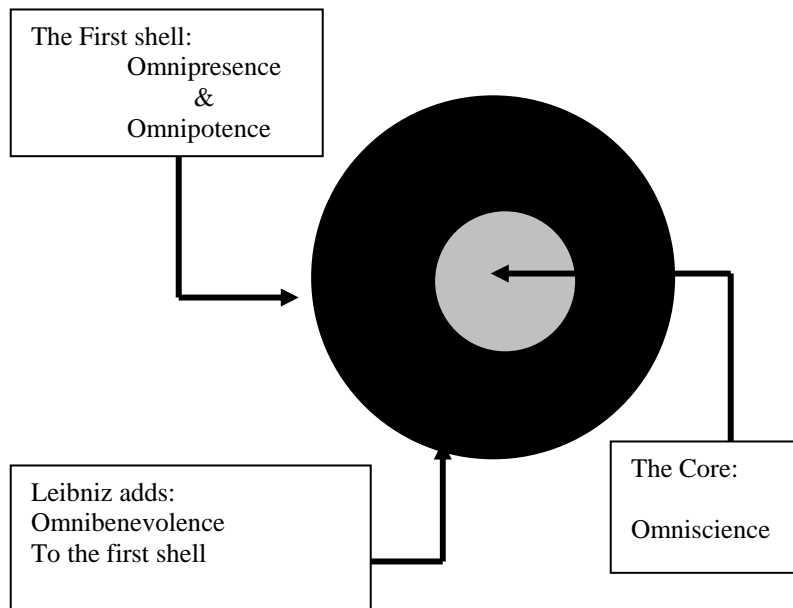
As a specie, we recognize the concept of power but we do not recognize the concept regarding the opposite of power. The question arises: Is power used for 'evil' purposes the opposite of power used for 'good'? That is not the issue we are addressing. What we are addressing is the concept of power itself and who would deny that having the ability to perform, having the ability to initiate 'evil', 'bad', 'inappropriate', and 'abusive' actions is any less a form of simple, pure, raw power than the having the ability to perform, having the ability to initiate 'good', 'nice', 'appropriate', and 'warm' actions.

As such there is power and there is a summation of power. Power can be understood to exist and be diminished all the way down to a point of having no power at all, zero

power, but after that we cannot conceive of power acting within reduced any further. We can reduce power to the point of no power, pure power, without debating, without acting within judgmental, in terms of reducing it any further.

### **Leibniz and the error of addition**

Leibniz added omnibenevolence to the first shell.



Leibniz did not add omnibenevolence to the first shell based upon reason but rather Leibniz added omnibenevolence to the first shell based upon his personal perception that such a characteristic logically belonged with other impersonal, nonjudgmental, non-moralistic characteristics of God.

Such an action is based upon faith rather than reason and faith is the perceptual tool of ontologists.

It is with this perception that Leibniz began his examination regarding his concept of theodicy. It is from the very definition of the term theodicy that Leibniz, as a philosopher, should have begun to ask the question, 'Does the concept of 'omnibenevolence' belong as a part of this first shell?'

If Leibniz had began his examination of the concept of theodicy with such a question, he would have recognized that 'omnibenevolence' does not meet the same standards we expected of omnipotence and omnipresence.

The three standards we required of the puzzle pieces forming the core and first shell were:

Standards required of the puzzle piece forming the core and first shell:

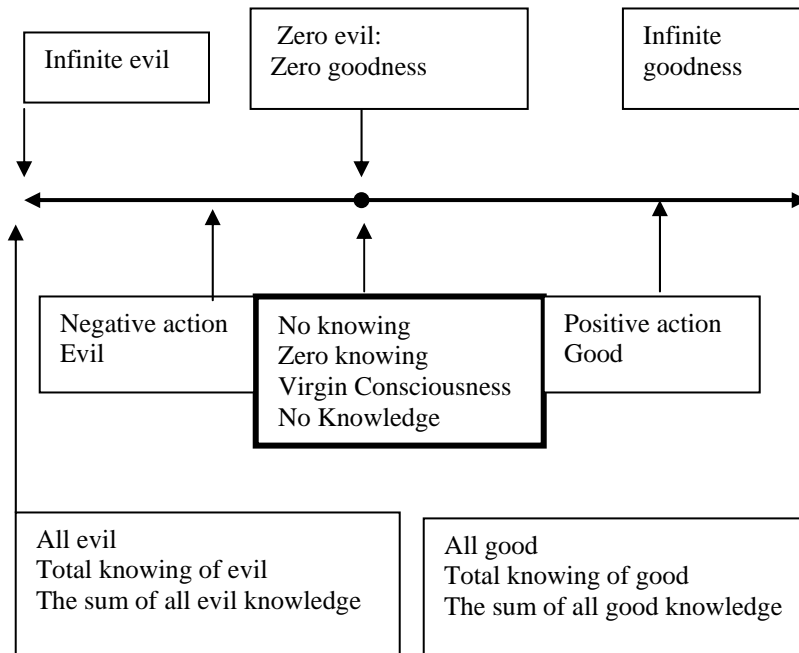
1. Concepts of omni's help us, as a specie, visualize a perception of what we hoped was a 'true', accurate picture of God.
2. Concepts of omni's are nonjudgmental in nature.
3. Concepts of omni have had a beginning point. In other words omni's were composed of a continuum stretching from zero to infinity.

Omnibenevolence meets the first criteria of the first shell. Omnibenevolence helps us visualize, form a picture of God, but omnibenevolence is a judgmental concept. Benevolence depends upon one's point of view. What is benevolent and what is not benevolent depends upon ones culture, religion, personal perception, time in history and

therefore does not meet the second criteria required of the pieces to be placed in the first shell.

But what of the third point required of various forms of 'omni's'?

3. Concepts of omni's have a beginning point. In other words omni's are composed of a continuum stretching from zero to infinity.



It is clear from the graphic that omnibenevolence does not fit the parameter set out by the third characteristic required of the various forms of omni's. Omnibenevolence is not only subject to the concept of judgment but omnibenevolence, rather than finding itself beginning at the point zero and moving to infinity, finds itself having no beginning point and two rather than one point of infinity.

Omnibenevolence did not fall within the standards required by the passive action of definition required of a term encompassing the prefix, omni. In addition, omnibenevolence did not rise to all three standards required of a term encompassing the prefix, omni by the active action of extrapolation.

Leibniz ignored the requirements, which both active action and passive action placed upon our most fundamental metaphysical understandings of God. Leibniz striped away the first shell of God. He then took these two pieces, omnipotence and omnipresence, and mixed them with the concept of omnibenevolence. By doing so, Leibniz developed a less cohesive mixture of omni's to apply to the core of omniscience.

Leibniz then proceeded to mold and form this new but less cohesive mixture around our core concept of God. Due to the substandard qualities of this new omni mix, Leibniz created a bubble of air between the first shell and the core surrounding our understanding of God, and the result has been the rotting away, drying out, cracking of the first shell. This in turn has initiated a form of dry rot within the core itself.

The result has been the acceleration of hostility, anger, and rage individuals feel towards God which are perpetuated by the perception that God 'allows' 'evil', 'bad' things to happen to 'good' people. The natural extension of such perceptions leads to the belief that God does not 'care' about us.

It is time to remove omnibenevolence from the mix composing the first shell regarding our understanding of God. It is time to reestablish the fundamental metaphysical characteristics of the first shell as it had previously been. It is time to move on in our efforts to understand God, understand ourselves, and understand our responsibilities to

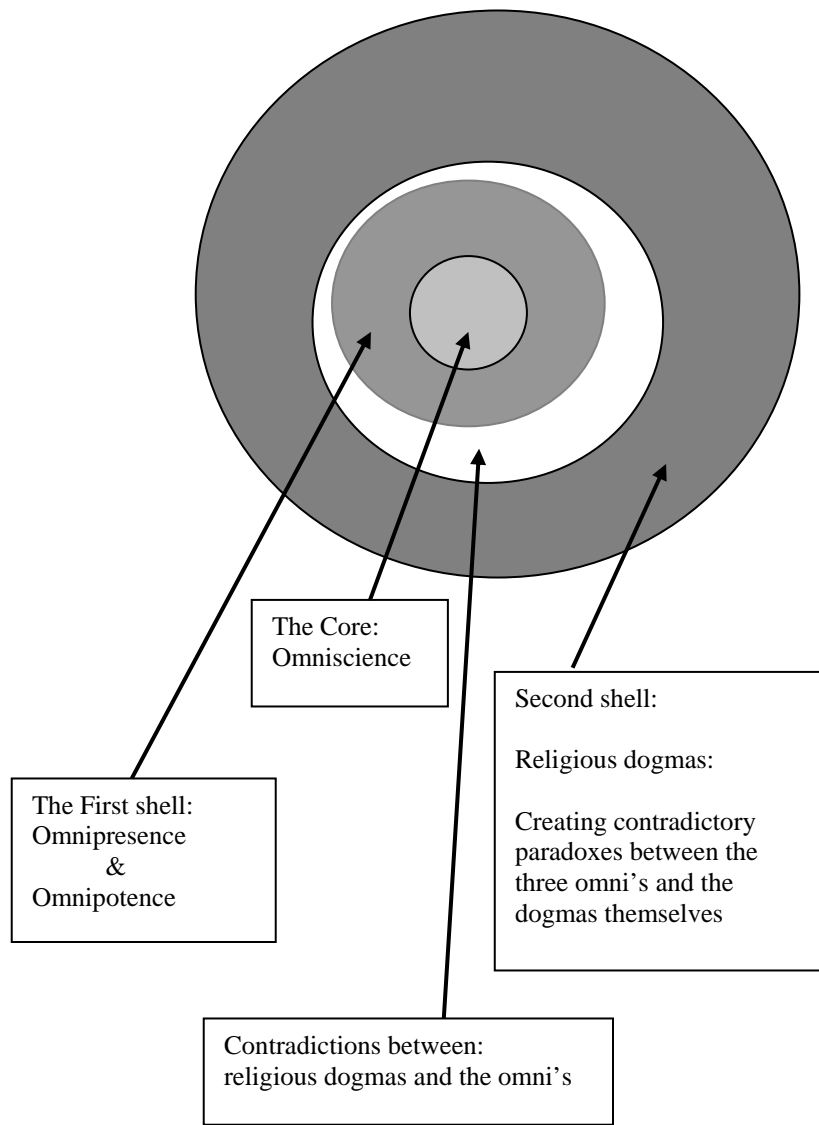
the whole within which we find ourselves to exist, so we can fulfill these very responsibilities.

It is only natural to ask several questions at this point. Are we willing to let go of theodicy acting within a metaphysical characteristic as Leibniz established? Are we willing to accept the concept of omniscience, omnipresence, and omnipotence as the first key pieces leading to the understanding of God: If the answer is yes, then the question becomes, 'What next?'

If omniscience is the core and omnipotence and omnipresence compose the first shell surrounding omniscience, than what is the composition of the next layer, the composition of the second shell regarding our understanding of God?

### **The Second Shell: Answers to three questions**

Do we have any ideas regarding what the second shell should be?' Subgroups of humanity thought it might be composed of their particular religious dogmas. These dogmas ranged from Hinduism, Christianity, Islam, Buddhism, Judaism, Wicca, New Thought, Zorasticism, etc. But religion proved to be not only 'inter' and 'intra' adversarial but adversarial towards our natural desire to observe/science and our natural desire to reason/philosophy.



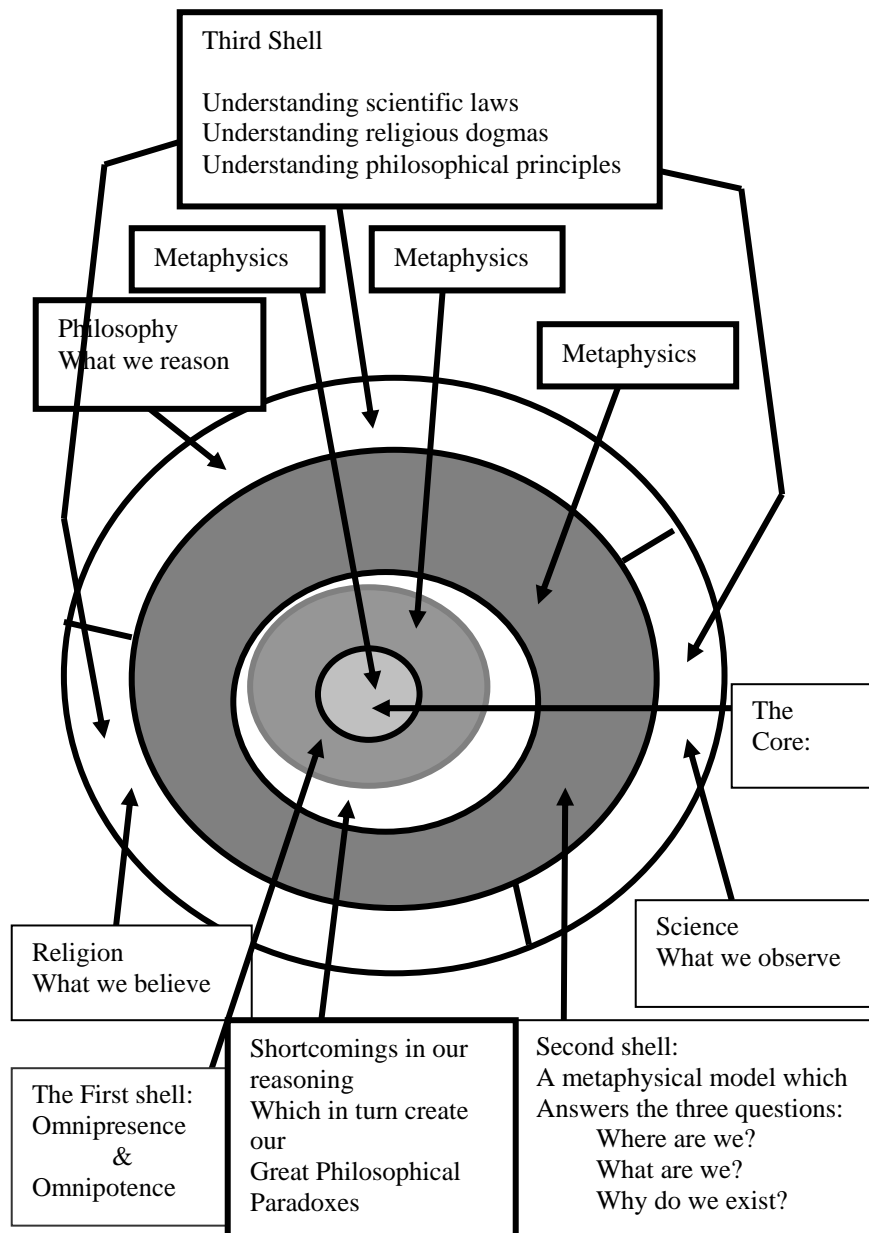
In spite of the adversarial positions religious dogmas took, these subgroups of humanity insisted upon placing such dogmas around the first shell, omnipresence, omnipotence, and the core of omniscience. This second shell is in place even today.

The very fact the second shell of religious dogmas and the first shell of the omni's are not a tight fit is indicated by the insurmountable contradictory dilemmas constantly emerging out of the philosophical, scientific, and religious obfuscating dilemmas generated when attempting to reconcile the religious dogmas, scientific models, and philosophical theories with the metaphysics of the omni's.

The same process of attempting to build a second shell occurred with science and its concept of Aristotelian passive observation and with philosophy and its concept of Kantian active observation. Neither religion nor science nor philosophy appears able to adequately build a second shell alone. It appears we will need to build a second shell incorporating all three forms of perception.

It appears the core and first shell must by definition as well as by the active action of extrapolation remain the domain of metaphysics. But, one may ask: Are not concepts of omniscience, omnipotence, and omnipresence aspects of religion versus acting within aspects of metaphysics? No, for the concept of the summation of knowing, summation of knowledge, summation of the whole, summation of power – the ability to act, is nothing short of the summation of what it is we observe/science and the summation of what it is we believe/religion emerging out of the most basic foundation of our ability to reason. In short the foundation is metaphysical in nature.

It is from metaphysics that we find religion, science, and philosophy emerge.



There appears to a complete form of shell missing between the first shell and the third shell we have constructed. This incomplete second shell should be composed of a

metaphysical system, which answers the three questions: Where are we? What are we? And why do we exist? Our present metaphysical systems do not seem to fit well with the first shell and core which metaphysics has established. Despite all our attempts to establish a metaphysical system which answers the three basic questions which have haunted our specie for what seems to be time eternal, there appears to be a lack of a consensus between ourselves as individual members of our specie in terms of ‘Where it is we think we are.’ ‘What it is we think we are.’ and ‘why it is we think we exist.’

As a specie we appear to be historically leaning towards the concept that the second shell may be composed of fragmented pieces of science, religion, and philosophy. These fragmented pieces all appear to be simultaneously providing us with an understanding of the three questions.

Where are we?

Science, religion, and philosophy all appear to suggest: We are located within the whole.

What are we?

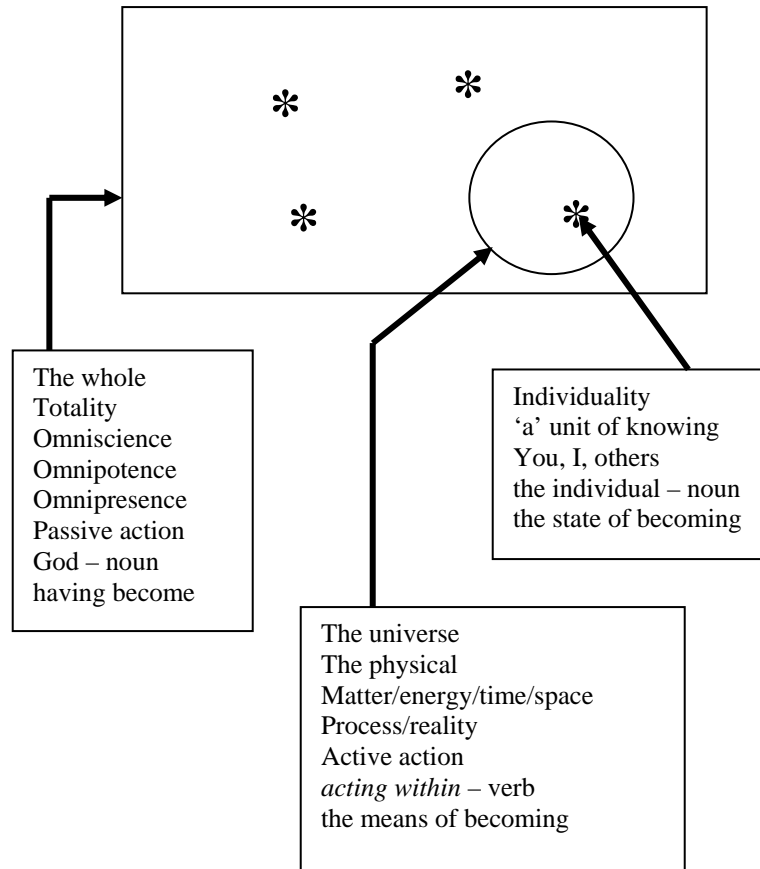
Religion, philosophy, and science all appear to suggest: If we are located within the whole, then we are a piece; we are a part of the whole.

Why do we exist?

Philosophy, science, and religion all appear to suggest: If we are in within the whole and if we are a part of the whole, then we exist to interact with

the whole, we exist to aid the whole in acting within what it is the whole itself is.

Graphically we can demonstrate such a perception as:

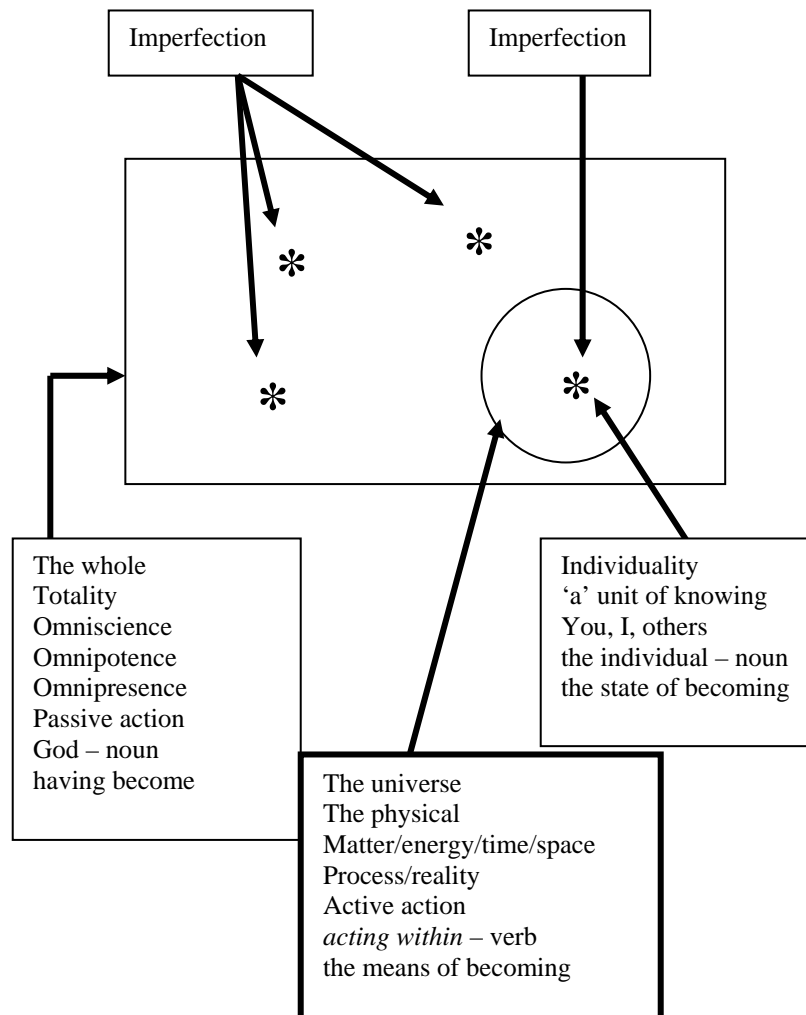


Such a perception is best described metaphysically as the individual *acting within* God.

The location of 'imperfection'

The question regarding Leibniz then becomes: If imperfection exists, where does imperfection lie within such a system, within a system of the individual *acting within* God?

Imperfection lies in two locations:



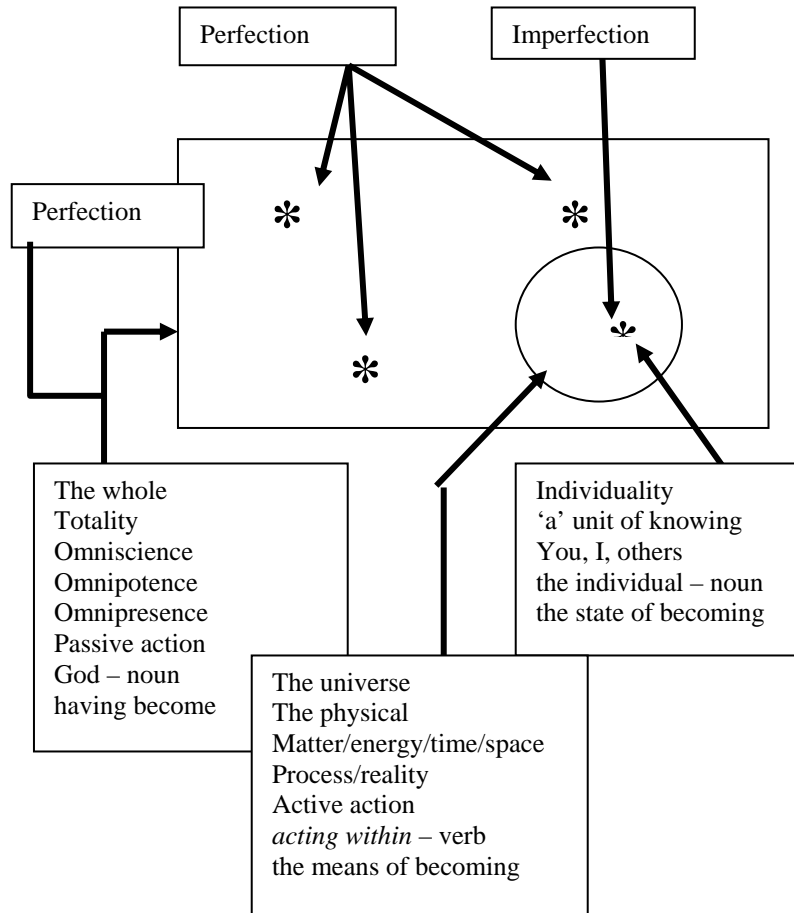
Imperfection lies ‘within’ the sub unit of knowing found inside the whole but outside the location of its development and imperfection lies ‘within’ the sub unit of knowing found inside the whole but inside the location of its development.

Imperfection is found within the sub units because the sub unit is less than the whole and therefore does not rise to the level of the whole because of the very fact that it is not the whole and by the very definition of ‘sub unit’, can never be ‘the’ whole.

### **The Location of ‘perfection’**

The second question regarding Leibniz then becomes: If perfection exists, where does perfection lie within such a system, within a system of the individual *acting within* God?

Perfection lies in one location:



Perfection lies 'within' the whole as the whole. Perfection is the whole for 'all that is' is the whole. The whole is perfectly what it is. The whole is a perfect impression of itself, a perfect resemblance of what is, a perfect appearance of 'all'. The whole is the only 'location' 'within' which a perfect semblance of what perfection is

But cannot the same be said of each and every sub unit? Isn't each sub unit a perfect semblance of itself? Absolutely, but we are discussing the concepts of 'perfection' and 'imperfection' and by definition:

Perfection: From the Latin *perfectio* meaning ‘completeness’ or ‘completion’<sup>9</sup>

As such the caption having read ‘imperfection’ in terms of the sub unit of knowing found ‘within’ the whole but ‘outside’ the location of development of the sub unit of knowing has been relabeled ‘perfection’ for such a sub unit is both perfect and imperfect simultaneously.

It is only the whole, which strictly retains the label perfection, and it is only the sub unit found located ‘within’ the whole and ‘within’ the location of development which strictly retains the label ‘imperfection’ for it has not yet attained ‘completion’. It has not yet attained ‘completeness’.

But one may argue that the ‘whole’ appears to ‘change’ within the metaphysical system of the individual *acting within* God and thus it would appear the whole should strictly retain the label of ‘imperfection’ for it appears to be an active dynamic system and thus is never reaching ‘completeness’. The issue regarding the whole changing while simultaneously not changing is an exhaustive issue which will be addressed in the more appropriate tractate, Tractate 6: Kant and its subsection: ‘How something which is unchangeable can change and remain unchangeable’. But why wait for the tractate regarding Kant? We will wait for Kant because it was Kant who moved the metaphysical perception of a passive static Aristotelian system into acting within an active dynamic Kantian system.

Conclusion

Religiously, scientifically, and philosophically the metaphysical perception of the individual *acting within* God is best described as symbiotic panentheism. Such a term incorporates three aspects:

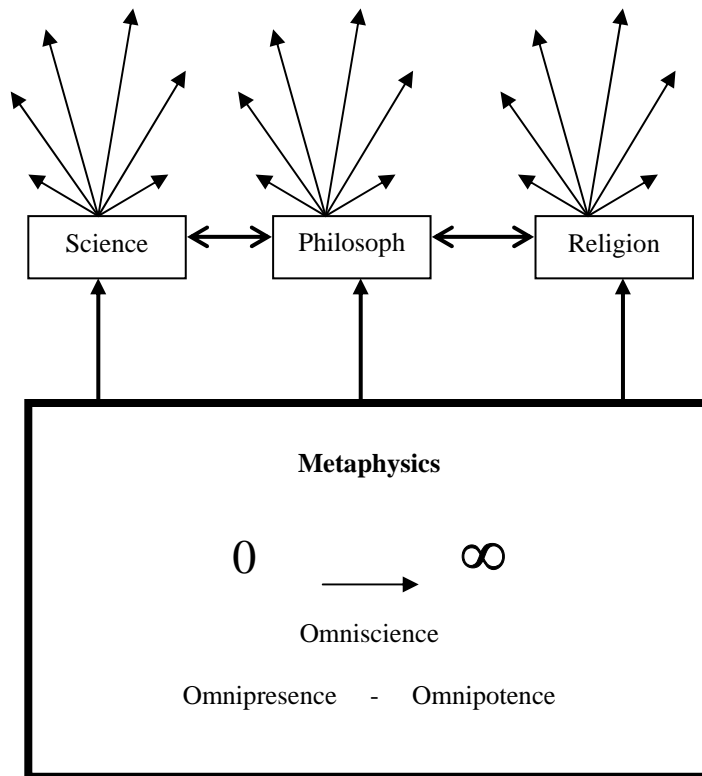
Panentheism:

1. Religiously: all in God
2. Scientifically: all in the whole
3. Philosophically: all in God

Symbiosis:

1. Scientifically: The elements of the whole interact with the whole to make the whole what it is in terms of the whole acting within an active whole
2. Religiously: God and humanity interact one with the other
3. Philosophically: the individual interacts with God

The fusion power of the two terms lies in the power of reason as directed by metaphysics itself. Such an understanding becomes clearer when demonstrated graphically:



The second shell is best described as a metaphysical system, which explains what it is we have observed, believed, and reasoned throughout the ages. Such a shell is based upon the metaphysical concepts describing the ‘overall’ picture of the whole. Be that as it may, we have not yet come to a consensus as to just what it is all of our perceptual tools, reason, observation, and faith have in common. Such a state of confusion does not exist because we ‘cannot’ come to a consensus regarding the existence of a metaphysical system capable of answering the three fundamental questions but rather the lack of a consensus exists because we have not made a concerted coordinated effort to do so.

We have not made a concerted effort to find acceptable answers to each of the three questions that have been haunting us ever since we began asking the questions. We have not composed the answers to these questions because we have not made a concerted effort to find a metaphysical understanding which bridges the gap between the concept of the three omni's and our three most haunting of questions.

This is not to say there have not been great philosophical, religious, and scientific thinkers who have made a concerted effort of their own to resolve the issues. Tractates 1, 2, 3, 4, and now 5 have examined such great thinkers and offer a resolution to the issues, which they have attempted to address but been unsuccessful at resolving.

Tractates 6 – 12 will address the issues other great individual thinkers such as Kant, Russell, Hegel, Einstein, etc. have to offer.

The lack therefore of a concerted effort has not been due to some individuals but rather the lack of a concerted effort has been due to our collective desire to do so.

The means of finding this second shell, which bridges the interrelationship between the three omni's and the three fundamental questions haunting our specie, is to find 'a' metaphysical model which answers the three fundamental questions which face religion, science, and philosophy simultaneously. Pitting the model against our greatest of philosophical paradoxes can test the model of such an understanding. If the model cannot resolve these paradoxes then we are not yet ready to move onto other paradoxes awaiting more advanced metaphysical dilemmas that surely await us.

It appears it may serve us well to begin the process of building this second shell in order to fill in the air pocket between our visualization of the most basic fundamentals of God and the shell composed of the three basic questions religion, science, and philosophy are

all attempting to resolve. It appears this second shell, this metaphysical model, may be the means of understanding omniscience, omnipotence, and omnipresence as it applies to us. It appears that the second shell, a comprehensive universal (literally universal) metaphysical system, may in fact be the means through which we are to understanding the answers to the questions: 'Where are we? What are we? And, Why do we exist?'

What does finding the model of a universal metaphysical system has to do with Leibniz and theodicy? We have looked at a universal metaphysical model which might very well act as a primitive understanding, which might well resolve the paradoxes placed before us by Zeno, Aristotle, Boethius, and Copernicus. We are now about to enter the debate of paradoxes placed before us by Kant, Hegel, Russell, Einstein, Heidegger, Philosophy, and Society. But historically we have come to Leibniz and his concept of theodicy and it is the concept of God 'allowing' 'evil' things to happen to 'good' people, which brings our metaphysical discussion to a complete halt unless we acknowledge that the personality of God is not the issue of metaphysics. The issue of metaphysics is the issue regarding only the neutral characteristics of the whole itself and how it is these neutral characteristics of the whole interact with the neutral characteristics of the sub elements of the whole interacts with ourselves that is of concern to the field of metaphysics.

This process appears to be neutral in nature and so it is, but this does not imply ethics cannot emerge from such a discussion for in fact the most fundamental foundation of ethics itself is what it is that emerges out of such a discussion.

Before we can mold the second shell involving the perceptual tools of faith, observation, and reason, the mutual concepts regarding the religious, scientific, and philosophical characteristics of God must all come together simultaneously and fit our model of God. Leibniz concept of theodicy, omnibenevolence, does not fit the requirement and thus must be discarded in order to get back to our discussion oriented towards building a universally acceptable model, a metaphysical system of the whole of Reality.

Perfection, does it exist? The whole is perfect from the point of view of the whole for the whole is purely and simply the whole. The whole is what the whole is. Does the whole have a sense of 'moral' obligation? At first glance such a statement would appear to be a metaphysically ludicrous statement but is it? If the whole is composed of knowing subunits and is a 'living' thriving entity, then wouldn't the whole feel a sense of obligation to the subunits to which it owes its very ability to 'grow', 'change', find variety itself? If such is the case then not only does such a question become ontologically significant but such a question becomes metaphysically significant for no longer are we dealing with simply a 'static' whole but we are dealing with an active dynamic whole whose very active dynamic state depends upon subunits of knowing which develop within the whole itself.

Imperfection, does it exist? Imperfection exists from the point of view of the sub elements, which judge the status of the whole from the point of their personal perceptions. Can the subunit ever 'judge' the whole as the whole when the subunit is simply a 'part' of the whole and cannot see the whole as the whole? Yes but only from the point of view of the limited perception from which the subunit is capable of viewing the whole. As such the subunit develops 'judgmental' perceptions of the whole such as 'good' and 'evil'. Ontologically such 'judgmental' developments are not actions overreaching the bounds of the subunit, however, metaphysically such 'judgmental' developments do overreach the bounds of the subunit and as such must be put aside when discussion the base foundation upon which religion, science, and philosophy themselves must be built.

It appears the next step must be a concerted attempt to find Kant's categorical imperatives and that is exactly what will take place in Tractate 6: Kant.

And what about the concept of theodicy, which Leibniz had coined? Theodicy/omnibenevolence appears to belong to the ontologists as opposed to the metaphysician. It appears to belong in a shell which lies somewhere beyond the second shell.

Had Leibniz not been so infatuated with his own creation, he may have seen that his piece of the puzzle did not belong in the first shell with omnipresence and omnipotence. Had Leibniz not been so arrogant he himself may have concluded that his creation of theodicy did not belong in either the first or the second shell protecting the core concept of omniscience, did not belong as a characteristic to be found in any metaphysical understanding of God.

It may appear there is much negativism involved with the misstep of Leibniz. Be that as it may, all is not negative when we look to Leibniz and his concept of theodicy for:

**We now understand that**

Leibniz is a vital link in moving our perceptual understanding forward regarding the 'system' acting within filled with 'imperfection' into that of acting within 'the' system filled with, metaphysically speaking, neither 'perfection' or 'imperfection'. As such, 'perfection' and 'imperfection', with the help of Leibniz, now no longer exist as elements of a metaphysical system but rather exist as elements of an ontological dialectic which itself lies beyond the boundaries of all three fields of metaphysics: theoretical metaphysics, practical metaphysics, and metaphysical engineering.

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<sup>1</sup> Location here is different than what most of us are accustomed to for location here refers to an abstractness such as love, joy hate, evil, etc. which do not take up any space or time. This is unlike concrete items such as chairs, electrons, light, magnetic forces etc., which occupy both space or time or both. It is where knowledge, knowing exists.

<sup>2</sup> 'Separation through exclusion' versus 'separation through inclusion' will be fully addressed in Tractate 8: Russell

<sup>3</sup> William L. Reese, Dictionary of Philosophy and religion, Humanities Press, 1996.

<sup>4</sup> Knowledge is power

<sup>5</sup> Where there is any knowledge by definition it becomes part of the presence of God.

<sup>6</sup> 'Separation through exclusion' versus 'separation through inclusion' will be fully addressed in Tractate 8: Russell

<sup>7</sup> The concept regarding the void of space and time will be fully addressed in Tractate 6: Kant

<sup>8</sup> See Tractate 3: Boethius and Free Will

<sup>9</sup> William L. Reese, Dictionary of Philosophy and religion, Humanities Press, 1996.