*An Ontology Series*

**Issue 6**

# The War and Peace Of A New Ontological Perception

❖

## *God*

## *Kant*

## *Symbiotic Panentheism*

***and***

## *The First Two Categorical Imperatives*
**(Relative Morality)**

•

**Daniel J. Shepard**

## *Ontological Series*

**Issue 6**

# God
# Kant
# Symbiotic Panentheism
**and**
# The First Two Categorical Imperatives
**(Relative Morality)**

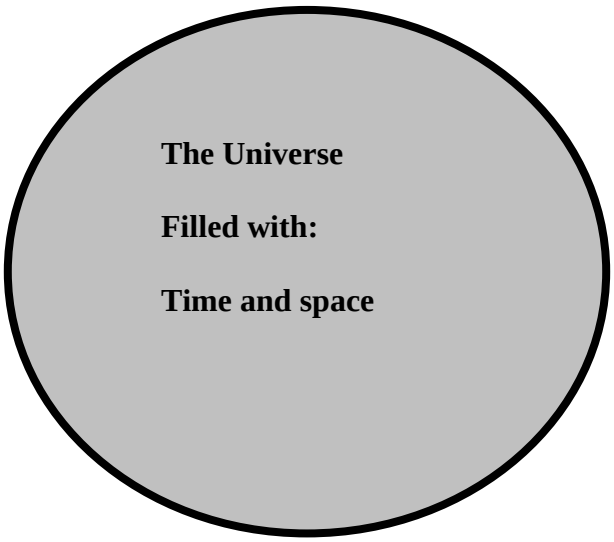
❖

**Resolving the Paradox Regarding:**

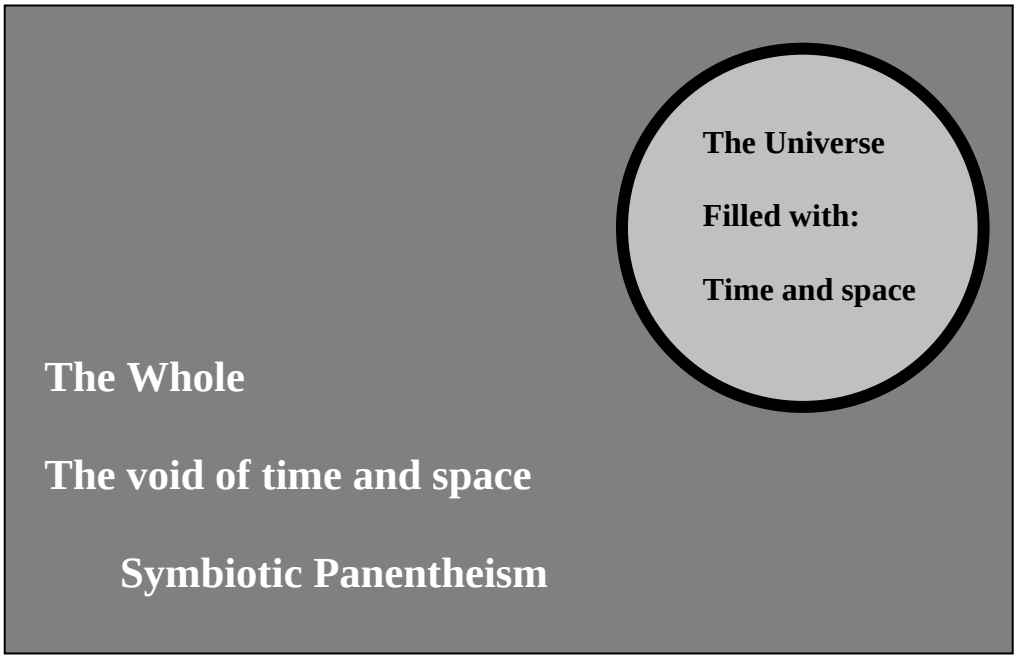
- **'A system' based upon 'a' foundation**
- **Categorical imperatives having an order of priority**
- **The 'either'/'or'**
- **The void of time and space**

**Daniel J. Shepard**

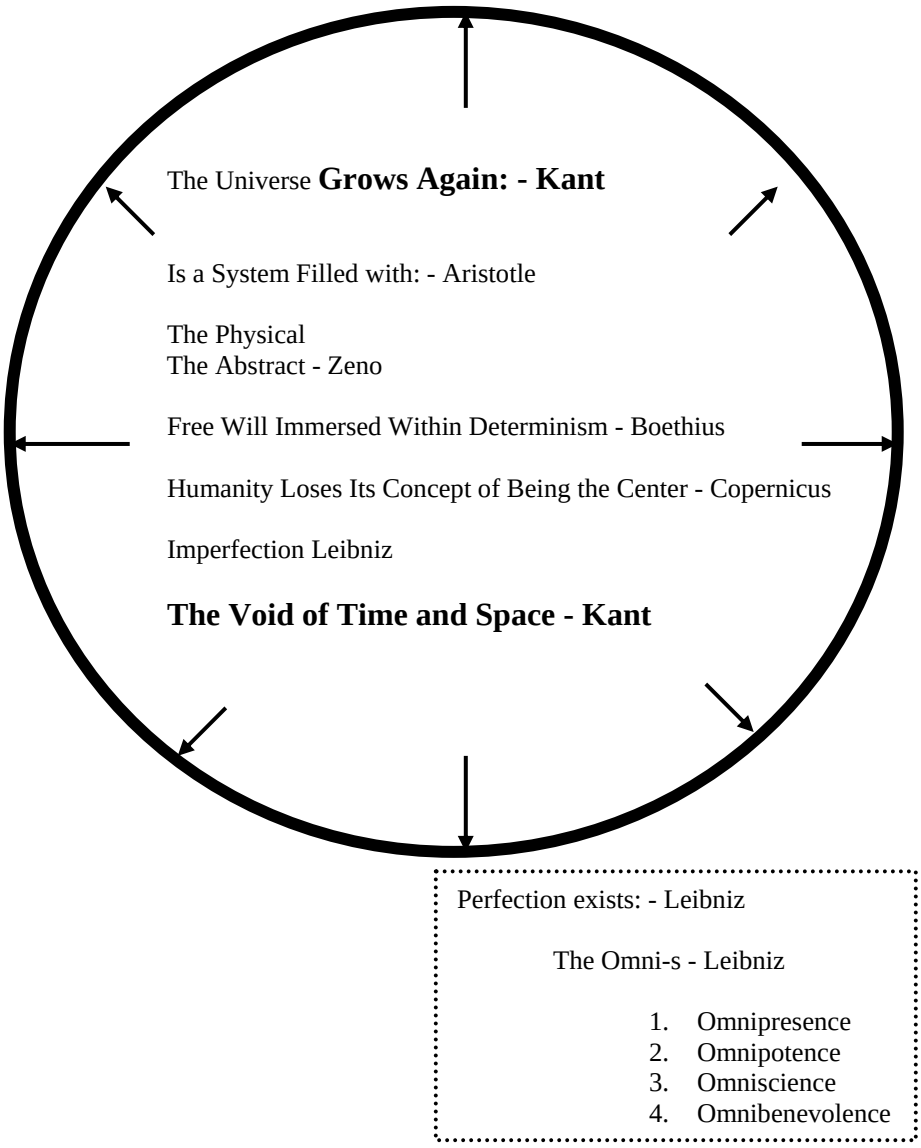
**Kant helps us understand**




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



1. 1804 AD Kant - The Error of:
   Systems built upon a foundation



**The error: The paradox of ‘time and space’**

The perception: Kant moves our perceptual understanding regarding the system being filled with ‘time and space’ into that of being ‘the’ system filled with ‘the void of time and space’ and ‘time and space’. As such, ‘time and space’, ‘the void of time and space’, passive observation, and active observation, with the help of Kant, now have a location within which they can be found. However, the understanding regarding the role of ‘time and space’, ‘the void of time and space’, passive observation, and active observation, as well as the understanding regarding the interrelationship between ‘time and space’, the void of time and space’, passive observation, and active observation 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.

## Contents

**Terms/concepts**

Absolute Zero Point of Abstraction
Antinomies Active Observation
Cartesian
Cartesian system
Change
Causal
Endless Repetition
Foundation
Foundationless
Multi-dimensional Combinations of Tessellations
Non-Cartesian
Non-Cartesian system
Non-Causal
Passive Observation

Tractate 6

# Kant – The Error of

### A System Built Upon a Foundation

## Part I: The Paradox of the 'unknowable'

### Introduction

> *Werner Heisenberg: The brash German patriot was just 32 when he won the Nobel Prize for the uncertainty principle, which states that it is possible to know a subatomic particle's position or momentum, but not both. In simplified form, the principle means that the very act of observing something changes its behavior.*[1]

And so it is science makes a move to claim that it, science, originated such a concept when in actuality it was philosophy, which did so. So it is we obtain the false impression that science takes the lead in developing and innovating new perceptions regarding our reality when in fact it is philosophy which innovates new perceptions and it is science which follows and attempts to validate such new perceptions.

To find proof of the lead role philosophy plays regarding our perceptual development, one need but look back to 1770 and the work of Immanuel Kant who initiated a philosophical perception which was to be as far reaching in its impact upon philosophy and metaphysics as Copernicus' ideas were to science and cosmology.

> *After Hume had destroyed philosophy and any possibility of constructing a metaphysical system, Kant created the greatest metaphysical system of them all*[2].

Kant introduced a concept into philosophy known as 'critical philosophy'. Before Kant, Aristotelian views dominant philosophical perceptions. One could say: Until Kant, no other metaphysical perception existed other than 'passive observation' as described by Aristotle. Aristotle's metaphysical system, regarding the observer's passive effect upon matter and energy found immersed within space and time, remained in place for more than two thousand years, remained in place until Kant introduced the concept of active observation

Kant introduced the concept of a limited system located within infinite possibilities.[3] At first glance, such a statement appears paradoxical.

Regarding paradoxes, Wittgenstein stated:

> *'It is the business of philosophy not to resolve a contradiction by means of a mathematics or logic discovery but to get a clear view of the state of … affairs before the contradiction is resolved. (And this does not mean that one is side stepping a difficulty.)*[4]

Wittgenstein believed philosophy has the responsibility to resolve paradoxes through an interpretation of what seems most reasonable. It is then mathematics and logic, which follow and validate or invalidate such a view.

It is the function of the philosophical field known as metaphysics to examine the concept of the whole. Is the physical the whole? If the physical is not the whole then what lies beyond the physical, meta – beyond, physics – the physical? Kant

proposed a metaphysical system of limited existence ‘containing’ infinite possibilities. Such a perception is metaphysical in nature for it places a limit upon the whole leading to the question regarding what lies beyond the limit itself. Such a topic lies well beyond the parameters regarding a dialectic of space and time. In fact, such a topic lies beyond the parameters regarding a dialectic of the void of space and time. We will not ignore such a topic, rather we will address the topic of what lies beyond the limits of the whole in Tractate 18: The Emergence of Theoretical Metaphysics.

What then are we to examine within this tractate: Tractate 6: Kant and the Void of Space and Time? We are to examine space and time, the void of space and time, passive observation, active observation.

In spite of the pronouncements of philosophers to follow Kant, meta-physics, is not dead. Meta-physics has just been set aside while we await a new metaphysical system. Kant said we have no choice but to establish a more comprehensive metaphysical system before we relegate his system to the archives of ancient history. Such then becomes the task of this dialectic for it is the very purpose of this work, The War and Peace of a New Metaphysical Perception, to establish the rationality regarding a new metaphysical model.

As we shall see, however, the task of ‘replacing’ Kant’s system is not to be attempted through the process of destroying Kant metaphysical model but rather the new model is established through the process of fusing Aristotle’s, Kant’s, and Hegel’s model all into one metaphysical model.

Kant’s metaphysical system presented many contradictions. Before we can replace Kant’s system we must first examine Kant’s system to, as Wittgenstein said:

> *'… get a clear view of the state of … affairs before the contradiction is resolved*

It is both aspects, examination and replacement, which is the focus of this tractate.

Kant embraced the concept of an Aristotelian Cartesian system. A Cartesian system is one built upon 'a' 'foundation'. Kant, therefore, believed a metaphysical system must have 'a' first principle.

Kant's system:

> *Kant's critical philosophy is a syncretic theory bringing together in a single framework doctrines of realism and idealism. The philosophical movement following from his position, known as German idealism, includes….*[5]

> *…In all experience, there is someone who experiences the experiential subject, and the object, or what is experienced. We can distinguish between two approaches to experience: the claim that the mind is passive with respect to what it experiences, and merely registers what impacts upon it: and the converse claim that the mind is active with respect to its experience, so that in some sense the mind shapes what it experiences.*[6]

> *…The distinctive feature of German idealism is the claim, common to all great German idealists, that the subject is never passive but always active with respect to what it experiences.*[7]

The brief description of Kant's system, leads us to Kant's dilemma.

Before we delve into the substance of this tractate however, a few additional words would be appropriate regarding the direction this tractate is to take. This tractate is not to be a critique of Kant's work; rather this tractate is an examination followed by an expansion of two of Kant's positions.

First: The universe evolves as our thoughts evolve.

Second: The concept of system is critical to metaphysics.

Regarding the first concept: The perception, the universe evolves as our thoughts evolve, provides the rationale as to why our understanding of the 'Greater' picture is so important. The concept that the universe evolves as our thoughts evolve implies we actively 'form' what 'will be' as opposed to the past Aristotelian perception that we are merely observers of 'what is'.

Regarding the second concept: Kant was the first to propose such an upside down concept as the universe itself evolving as our thoughts evolved. Kant turned metaphysics and thus philosophy on its head just as Copernicus turned cosmology and thus science on its head. Kant was the first metaphysician to step beyond the perceptual metaphysical perception of the day. Kant was able to step beyond the perception of the day regarding the observer passively observing. Kant, however, was unable to step beyond the perception of the day regarding the existence of an Aristotelian closed system. Such conflicting positions generated unwieldy metaphysical contradictions.

Kant innovated a perception incapable of being 'confined' within an Aristotelian closed system and thus found himself incapable of finding both first truth and his dearly sought categorical imperative.

It is these two concepts, first truth and categorical imperatives, that this tractate will examine and with the help of Hegelian concepts attempt to resolve.

In this tractate, as in previous tractates, we will focus upon a relatively few basic references. This is not intended to demean Kant's contribution to philosophy. Kant's work is extremely complex but the complexity of Kant's work is not the concern of this tractate. Rather the intent of this tractate is the same as previous tractates. The intent of this tractate is to examine the paradox this philosopher presented to us and then resolve the paradox created by the philosopher in order that metaphysics may move on from its seemingly endless state of stagnation.

To accomplish such a monumental goal, we have no choice but to simplify Kant.

Since we are not seeking an in-depth understanding of Kant, we are going to apply an extreme form of Husserl's reductionism in conjunction with the surgical application of Ockham's razor to Kant's metaphysical perceptions.

**Through the application of techniques developed by both Husserl and Ockham, we should be able to apply Kant's metaphysical concepts to two aspects of Epistemology:**

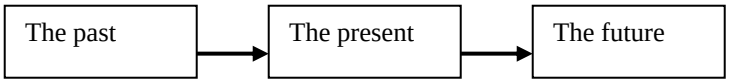
| The subject | and | The predicate |
|---|---|---|
| Noun | | Verb |
| Object | | Process |
| Passive Action | | Active Action |
| Knowledge | | Knowing |

**Cartesian**

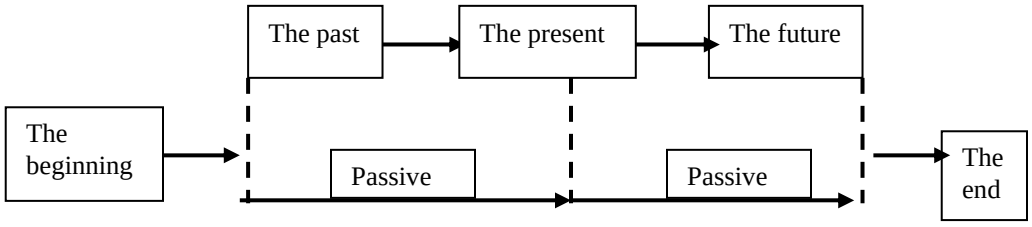
Active/passive – Passive/active

A graphic will help us better visualize where it is Kant's system came to an abrupt halt. We will begin constructing the graphic from the point of view within which Kant found himself personally immersed:

Perception of Kant's day: Time exists.




If we add to this graphic, the existing Aristotelian perception of Kant's day we obtain:



The graphic demonstrates the concept of time passing from ‘what was’ to what is’ to ‘what will be’. The ‘beginning’ demonstrates the ‘creation’ concepts of the day, demonstrates the cause and effect concepts of the day. The Aristotelian additions refer to the universe. The Aristotelian perception is comprised of two factors:

1. The universe exists and we can measure it through observing what it is.
2. The universe is what it was, is what it is, and is what it will be.

In other words: The universe is permeated with fundamental universal laws, which are both universal and predictable. Objects fell ‘downward’ yesterday. Objects fall ‘downward’ today. Moreover, Objects will fall ‘downward’ tomorrow. This might better be called the certainty principle as opposed to Heisenberg’s present day ‘uncertainty principle’

The universe in other words existed and we as observers observed in a passive fashion. Granted we could act within the universe and alter it through action but we could not alter the universe through simply observing the universe, nor could we in any way alter the laws of the universe through active action, rather our actions were limited by the laws of the universe themselves.

There is room in the graphic to indicate the passive past and the passive future for both occupy a ‘span’ of time. There is no room to indicate the passive present for the present is fleeting and in actuality ‘occupies’ no time. It is for this reason there are only two forms of passivity indicated. In fact, many Aristotelian believers would argue whether or not we altered the universe in any manner, ala the determinists.

Kant then proposed a unique concept:

> *Kant drew an analogy between the critical philosophy and the work of Nicolas Copernicus…. Copernicus inverted the traditional claim for the relation between the earth and the universe. The critical philosophy depends on a revolutionary new concept, called the Copernican Revolution, which similarly inverts the relation between the subject and object, between the perceiver and the perceived. This general claim, namely that the mind of the subject, or perceiver, is active with respect to, and influences, what the subject perceives, is central to Kantian position and recurs, in different ways, throughout all later German idealism.*

This new perception regarding the universe, directly impacts the most basic philosophical concept regarding knowledge itself. In fact, it was philosophy, not science, which was to first find its most basic premises, turned upside down.

The concept of the observer changing ‘what is’ through simply observing ‘what is’ creates a scenario of the observer being ‘active’ in regards to the Aristotelian perception:

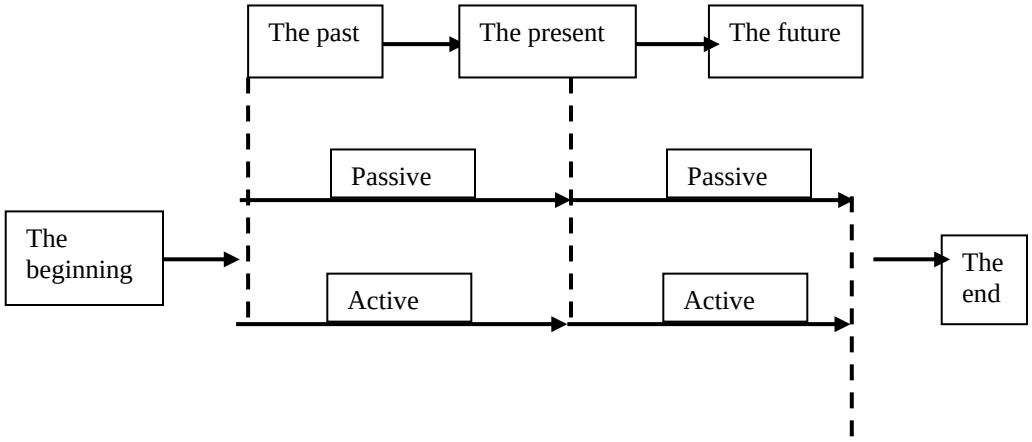
a. ‘What is’ was.
b. ‘What is’ is.
c. ‘What is’ will be.

Kant’s metaphysical system changes this to being:

a. ‘What is’ was.
b. ‘What is’ is.
c. ‘What is’ may not be, ‘what it presently is’, in the future.

Thus Kant initiated the idea known as German idealism: The very fact that our observing changes what it is we observe. A scientific form of this was later to be called the ‘the uncertainty principle’.

This leads us to modifying the graphic. As such the graphic becomes




The ‘passive’ remains on the graphic because the passive remains as a perception found within present day society. Kant’s suggestion of the ‘active’ in no way displaced the concept of the ‘passive’. Even today Kant’s perception of a ‘new system’ has not replaced the old Aristotelian system.

The new system proposed by Kant was both ‘a system’ and ‘new’. Kant did not discard the concept that ‘a’ system existed. Kant was a firm believer that reality could be demonstrated through the process of modeling.

Copernicus inverted our view of Centricism. With Copernicus, we began to understand that not all things revolved around ourselves. Kant inverted our view of knowledge. With Kant, we began to understand that knowledge was not necessarily an absolute.

This presented a problem for Kant. Kant believed in what is known as a Cartesian System, believed in a foundation-based system, believed in a system based upon 'a' 1st truth. But what is this thing we call a 'Cartesian system'? A detailed examination of a Cartesian system is found in Tractate 2: Aristotle and Cartesianism. For the present, however:

> *…. With respect to the Cartesian concept of system. Descartes, in effect, insists on a foundation known to be true as the condition of knowledge*

Which brings us to the question: When analyzing metaphysics, do we 'need' a system?

**So do we need a 'system'**

> *…Philosophy has always been concerned with what is called the theory of knowledge, or epistemology. The theory of knowledge, more precisely, the problem of how to formulate a systematic theory of philosophy, is central to the critical philosophy. It is also the central thread linking the views of Kant, the post-Kantians, and Hegel.*[8]

.

It could be argued that knowledge can be understood in terms of the lack of 'a system' but the 'lack of a system' is simply another form of a system. The lack of any system is the least/greatest possible form of a system. The lack of 'a system' is a system so minimal the system is reduced to a system zero in size; the lack of 'a system' is so maximal in size the system extends beyond size. The lack of a system is simply a system so minimal it is 'no' system at all, nothing at all. It is a

system so maximal it extends beyond the concept of size itself and thus size finds itself a part of the system rather than the system finding itself defined by size/space.

There are an almost infinite variety of systems:

System A:

The individual

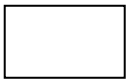
I am: I exist and all else is but a figment of my imagination

System B:

The universe

The universe is: The universe exists and all else is but a subset of the universe

System C:



The whole

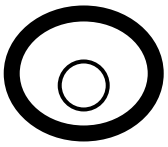
The whole is: The whole exists and all else is but a subset of the whole

And then there are variations of the sets:

- The individual

I am: I exist and all else is but a figment of my imagination

System: the individual



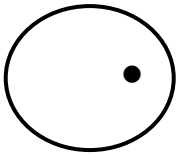
I am: I exist and all else is but a figment of my imagination.

The universe is but a part of me.

The universe

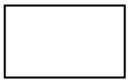
The universe is: The universe exists and all else is but a subset of the universe

System: the universe



The universe is: The universe exists and all else is but a subset of the universe.

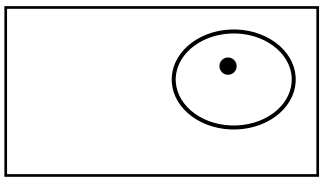
I am but a part of the universe.



The whole

The whole is: The whole exists and all else is but a subset of the whole

System: the whole



The whole is: The whole exists and all else is but a subset of the whole.

The universe and I are but a part of the whole.

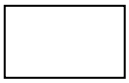
On the other hand, one may say: All three exist independently of the others and thus perhaps there is no system:

- The individual

I am: I exist and all else is but a figment of my imagination

The universe

The universe is: The universe exists and all else is but a subset of the universe



The whole

The whole is: The whole exists and all else is but a subset of the whole

And thus the non-system becomes the ultimate extreme of each element existing independently from the other, multiple independent systems:

- The individual

The universe

There are many variations of the above graphic depicting a ‘non-system’ but one characteristic remains universal between them all: In a non-system metaphysical system, the elements remain independent one from the other. But as much as one would like to call the independence of existence of elements one from the other, a non-system, the fact remains that the very existence of the elements being independent of each other makes them a system. The system a non-system represents is the lack of dependency and orientation of one to the other within the system

The question once again is: Do we need a metaphysical system? The answer: There is no way around the concept of a metaphysical system other than to explain the metaphysical system as having a net sum of zero and even then we have a system which we reduce to zero, but it is ‘a’ system nevertheless.

In short:

Within the field of metaphysics, do we need a system? The answer: Yes we do. Kant understood this and that is why Kant so adamantly held to the concept that all metaphysical concepts, once fully understood, reduce to a system be it the least

form of system, a system-less system, or .be it a more substantive form of system, a system.

Should the system be the least form of system, be a system-less system, then the system is foundationless, the system is what Hegel would call an ‘open system, the system is what Aristotle might call a non-Cartesian system.

Should the system be of ‘greater’ form than the least form of system, be a system, then the system is based upon a foundation, the system is what Kant would call a ‘closed system, the system is what Aristotle might call a Cartesian system.

Kant initiated the concept of the ‘critical philosophy’, but Kant could not explain such a concept in terms of ‘a’ system, or any system for that matter which met the criteria of ‘system’ historically existing up to and through his own time period. As such Kant, like Zeno (see Tractate 1: Zeno and Seamlessness), was left perplexed, was left holding his new and unique metaphysical perception void a system capable of rationally incorporating his concepts within itself, within ‘a’ system.

It is this most basic puzzle left unresolved by Kant that this tractate will resolve through the introduction of a new metaphysical perception, the metaphysical perception of a non-Cartesian system, as introduced by Kant, powered by a Cartesian system, as introduced by Aristotle.

The result: The emergence of a ‘dynamic’, active metaphysical system as opposed to a static, passive metaphysical system.

The result: A metaphysical system emitting the potentiality of fusion power versus a metaphysical system emitting the potentiality of fossil fuel combustion.

**The 'Missing Foundation'**

Kant could not find 'the' 1st principle

Kant was working within the realm of the Aristotelian system. Kant dramatically altered what metaphysics perceived to be the state of observation. Although Kant altered our perception of observation within the system from being a passive form of observation to being an active form of observation. Kant did not alter the system from being perceived as it had always been perceived, being perceived as a closed system.
It was Hegel who eventually modified Kant's system from being a 'closed' Cartesian system into being an 'open' Cartesian system.

A closed Cartesian system requires not only a 1st principle but requires a first principle found within the system. Since Kant perceived his system to be 'closed', Kant looked within to find the foundation for his system, the fundamental upon which his system was to be built.

1st principle found 'within' the system proved to be an elusive concept. The whole of the phenomena, the universe, appeared to exist; the element of the phenomenal, the individual, appeared to exist; the element of the noumenal, the individual, appeared to exist; and the whole of the noumenal, summation of knowing, causation, appeared to exist. Which was the 1st of the principles?

If the physical, the phenomenal, existed as Aristotle suggested, it existed, always existed, always will exist for without it there is nothing and nothing was not a concept the Greeks acknowledged as a logical state of existence:

*The whole Greek universe rested upon this pillar. There is no void.*[9].

If Kant was correct, the physical was not passive but active and our very existence within the universe, our noumenal existence existing within phenomenal existence changed the very essence and the very outcome of the phenomenal. Where then did 'the' initial change begin for the phenomenal world, the universe itself?
Did the physical, the phenomenal, the universe, initiate the abstract, the noumenal, or did the abstract initiate the physical? And if the physical initiated the physical what then becomes of the abstract should the physical no longer exist. And should the abstracted, God, have initiated the physical, what then becomes of the physical should the abstract no longer exist?

These were the very question facing Kant. These were the questions Kant was unable to answer through the implementation of his metaphysical system.

1st principle became as illusive to Kant as it did to Aristotle. The issue of 1st principle was no closer to being resolved by Kant than by Aristotle.

As we discussed in Tractate 2: Aristotle and Cartesianism, it became obvious that neither Kant nor Aristotle had the answer but rather each had a portion of the answer. The puzzle pieces were being created rather than the puzzle pieces being assembled.
But two pieces of the puzzle remained to be created: The function of 'nothingness' within a metaphysical system and the function of infinity within a metaphysical system.

Aristotle had elucidated region #1: The universe as a region is infinite in terms of time and space

Kant had elucidated region #2: The region within the individual incorporates a perception of the functionality of the concepts of time and space.

And now with this tractate, region #3: The region beyond the universe incorporates no universal fabric of space and time but rather incorporates the perceptions of the functionality of time and space as perceived by elements of multiplicity, individuality, found within itself.

But how is it the three regions exist and how is it the three regions depend one upon the other?

Like Zeno, Kant had a sense that there were two existences, the physical and the abstract, but Kant was unable to resolve how two regions, let alone three, could exist simultaneously and yet independently one from the other. This led to the issue of just what is 'the' foundation of the system. It would take Hegel to re-open the system before a new metaphysical system could evolve which would lead to a potential resolution to Kant's dilemma.

Just as quickly as Hegel's metaphysical model led to a logical resolution regarding the dilemmas Kant's metaphysical model produced, Hegel's metaphysical system led to its own unique dilemmas. As we shall see in Tractate 7: Hegel, Hegel would set the stage for the entrance of 'nothingness' and 'infinity' to emerge as critical elements of a metaphysical system while at the same time introducing the notion that the metaphysical concept of systems themselves were dead.

With the on vent of Hegel, we have the potential to 'compare' nothingness to the infinite, to 'compare' nothingness to $0 / \infty$, to 'compare' nothingness to $\infty / 0$.

These strange concepts emerge as the last pieces of the puzzle necessary for a new metaphysical system that addresses the historical paradoxical issues which so long avoided resolution by philosophy.

But we are not yet to the point of examining Hegel's metaphysical model for it is Kant's dilemma we must address before approaching Hegel's paradoxical dilemma.

Kant suggested the very action of observing the universe affected the universe itself. This perception suggested we mold, influence, what the universe becomes. As such the universe evolves not only in a passive sense but also in an active sense.

We examined the four states of action in Tractate 4: Boethius and Free Will. Within this tractate we found action to be divided as follows:

Four forms of action:

Passive action:

1. Action as a state of being:

   The passive action of being is action in the form of the primal state of existence as opposed to other forms of action emerging from the primal state of existence

2. Actions bound by the laws of nature

   Actions bound by the laws of nature are passive actions taken by inanimate objects as well as actions that simulate the action of inanimate objects – a rock falls, you fall, a rock exists, you exist

Active action:

3. Free will

   Active actions of free will are actions taken by a ‘knowing’ object, action which could go various ways and whose action was directed by the ‘knowing’ object of its own accord.

4. Determinism

   Active actions of free will taken by a ‘knowing’ object whose intended actions have been overridden by actions of free will generated by a dominating second ‘knowing’ object

These four forms of action now gain deeper meaning through Kant’s development of active observation. The concept of throwing our Aristotle’s passive observation, however, was not the intent of Kant. Although Kant believed in the existence of the noumenal, Kant also believed in the concept of the existence of the phenomenal, the universe:

*Kant believed that what happens within this world is governed entirely by scientific law.*[10]

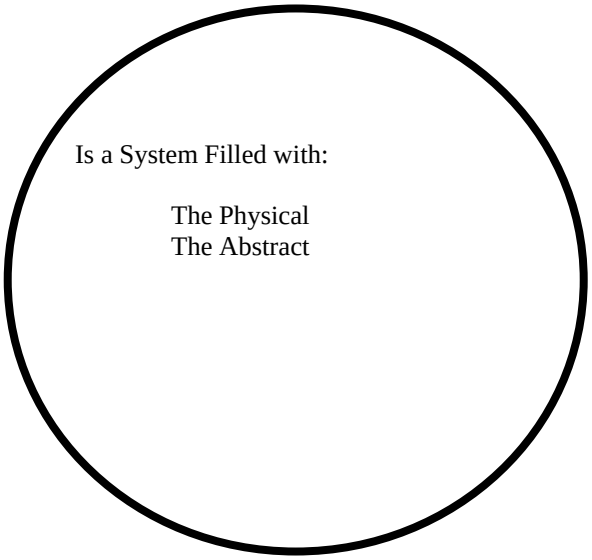
Kant came up against the wall of Aristotelian thought, which had 'closed' the metaphysical system, see Tractate 2: Aristotle and Cartesianism. As such, Kant literally found himself bounded by the limits closed system imposes upon any metaphysical thinker. Being confined by limits a closed metaphysical system placed upon his own metaphysical system left Kant with apparently irresolvable contradictions of the before mentioned Active and Passive actions.

To begin to resolve Kant's dilemma through an alternate means as suggested by Hegel, one must begin by examining Kant's dilemma.

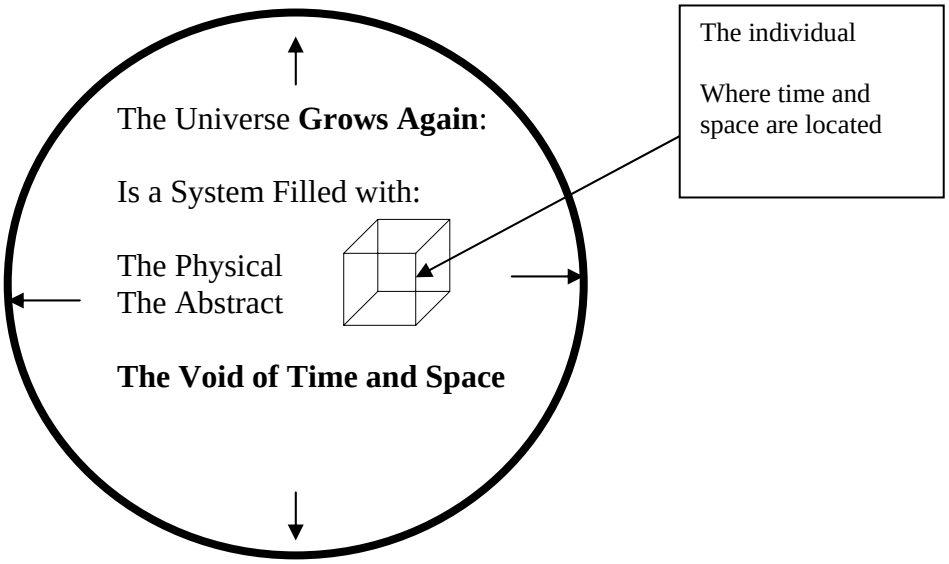
If two forms of action, active and passive, existed simultaneously 'within' the confinement of infinite time and space then four possibilities of active – passive existences emerged which needed addressing by Kant:

1. Passive – passive
2. Passive – active
3. Active - passive
4. Active – active

Kant began by accepting the Aristotelian limits to a metaphysical system,




and then proceeded to modify the system:

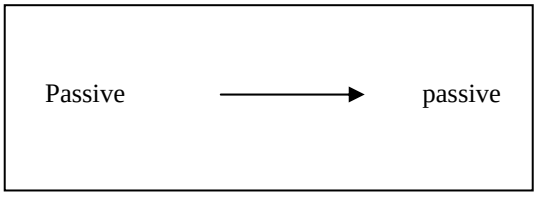


Having modified Aristotle's metaphysical system, Kant began looking for 'a', 'the', 1st principle, 'the' foundation for his closed Cartesian system.

With the conversion of the Aristotelian closed passive system into a Kantian closed active system came the dilemma regarding which of the four forms of active – passive interrelationships was the most probable?

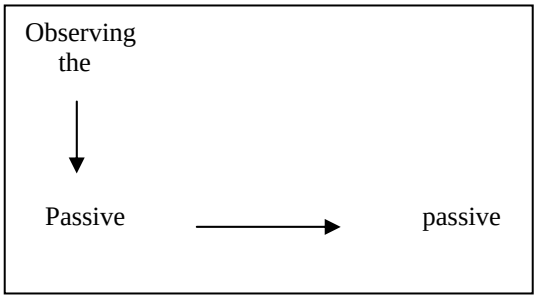
The most minimal act found within the active – passive interrelationship is the simple act of existing without observing.

Possibility 1:




As one views the graphics one must keep in mind that the act of observing a process is the most minimalist action one can impose upon the action – reaction process, upon the cause and effect process.

Possibility 2:

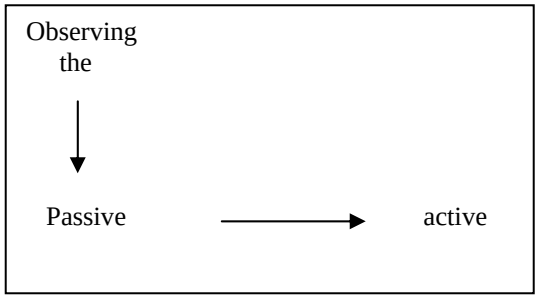


Possibility 2 was the Aristotelian system.

The universe existed. The universe abided by physical laws.

Our presence as well as our observing the universe did not change the dynamics of the physical laws did not change the net result of the universe of which we were an element.

Possibility 3:



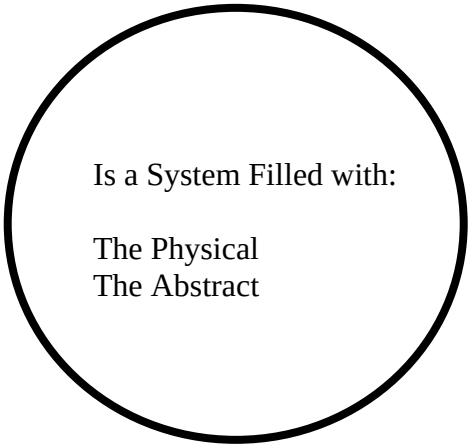

This was the Aristotelian system becoming the Kantian system due to Kant simply making the assumption through observation.

The universe existed. The universe abided by physical laws.

Our observing, our presence within the universe changed the dynamics of the physical laws. Our observing, our presence within the universe somehow changed, in both the phenomenal sense and in the nominal sense, the net result of the universe of which we were an element.

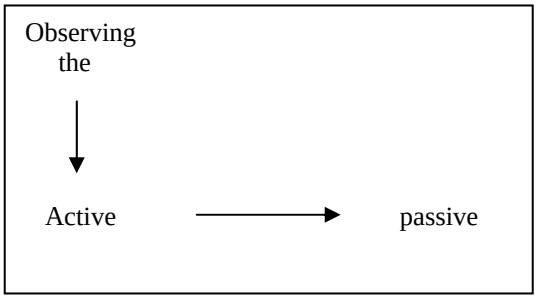
Kant had difficulties finding ‘a’ foundation to his metaphysical system. Although Kant perceived the noumenal and the phenomenal to be at different ‘levels’ one to the other and thus separate one from the other, Kant did not perceive the two to be separate entities one from the other.

In other words, Kant retained the Aristotelian concept of the physical and the abstract being separate but bounded within the same confines as each other. Kant retained the same ‘bounds’ to his metaphysical system:




A metaphysical system utilizing a common boundary of singularity creates the fourth possibility.

Possibility 4:

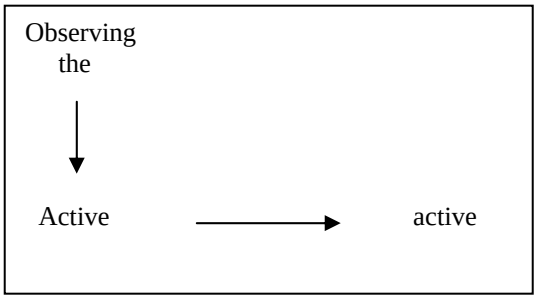



In essence this demonstrates Boethius' metaphysical system, which we addressed in detail within Tractate 3: Boethius and Free Will. Such a system represents the end product of free will being known to a 'higher' order Being through the process of divine foreknowledge.

Possibility 4 reinforces Boethius concept regarding the simultaneous existence of free will and divine foreknowledge. Possibility 4 reinforces the concept that all potential end results either 'do' exist or at the very least, are 'known' products.

An abstraction 'knowing' not only all that is but all that could be is a form of knowing incapable of creating 'unknown' results, incapable of creating 'unknown' knowledge. Acknowledging the omission of such a scenario leads us to Possibility 5:

Possibility 5:



Possibility 5 suggests: The universe was always this way; we just didn't understand it to be such. As we shall see, such a scenario is what emerges from the new metaphysical system of the individual acting within/being a part of God. Such a scenario evolves through the process of merging the Aristotelian closed Cartesian system and the Kantian closed non-Cartesian system which Hegel converted into an open non-Cartesian system. In essence Possibility 5 fuses the Cartesian with the non-Cartesian into a single system of multiplicity which provides for the unique individuality of the two rather than choosing one over the other or fusing the two in a manner which compromises the uniqueness of each system.

The scenario from which five possible forms of existence arise exemplify the metaphysical dilemma facing Kant. Kant yearned to find 'the' foundation to his system but the foundation Kant so longed to find proved to be illusive. Other scenarios create similarly perplexing dilemmas. The concept of Cartesianism versus non-Cartesianism is another example.

Although we examined the concept of Cartesianism in detail in Tractate 2: Aristotle and Cartesianism, it may well behoove us to refresh our memory by briefly re-examining the concept of Cartesianism.

> We have already noted that Descartes links the concepts of system and foundation. For Descartes and for those who follow him on this path, there is no science without system, and no system without a foundation. To put the same point differently, in the Cartesian perspective the concept of system is the cornerstone of the entire affair, the condition *sine Qua non* of philosophy a science and, hence, of knowledge of any kind. The entire Cartesian edifice is sustained by the foundation that subtends it.[11]

The question then becomes: What is 'the' foundation of the system? Is it the universe? Is it myself? Is it you? Or is it the creator of the beginning? Each creates contradictions and thus Kant could not resolve which was 1st truth.

The point needs further emphasis for it is a critical issue regarding Kant's system:

> Kant insists that in his theory he intends to navigate between dogmatic affirmation and skeptical doubt[12]. If systematic form is essential to knowledge, then the critical theory does not escape skepticism, and the Kantian claim to dissipate Hume's doubts is simply dogmatic.[13]

There is no doubt there are many variations regarding a specific definition of Cartesianism. A few might fall into the following forms:

Cartesian: 1. a closed system 2. a system with a beginning 3. a system in a state of permanent equilibrium

1. a closed system: Aristotle's system followed the logic of 'what is is'. As such the only conceivable perception of reality was what is as opposed to what could be for what could be. The universe was in essence static. If the universe, the physical, dissolved into nothingness, nothingness would be all that remained. This led to the concept that the 'creator' of the universe was 'within' the universe, 'was' the universe. This is a pantheistic approach vs. a panentheistic approach. Panentheism as opposed to pantheism takes the approach: if the universe, the physical, dissolved into

nothingness, nothingness may remain but this nothingness would be 'located' 'within' the creator, which would remain as the creator.

2. a system with a beginning: Aristotle's system conceived of a beginning to all that existed within the universe and ignored the concept of: What if the physical dissolved? What would remain? This was a senseless question to Aristotle for the concept of nothing did not exist, had been suppressed by the Greeks.

> *The whole Greek universe rested upon this pillar. There is no void*.[14].

In essence Aristotle's system had no end and no beginning. It always existed and always would.

3. a system in a state of permanent equilibrium

From an ontological point of view, this is not an arguable scenario for it makes no sense ontologically. Such a statement suggests all action becomes passive. And why is it such a scenario is illogical. Such a scenario establishes the scientific concept of entropy, which applies to the phenomenal/the physical, as 'the' direct analogy for the noumenal/abstraction. If such were to be the case, the abstract would, like the physical, find time and space to be innate characteristics of itself and thus find itself to be nothing other than simply another form of the physical. In short within such a scenario, the abstract would be simply another 'level' of the physical and thus the noumenal and the phenomenal would be in essence one in the same rather than separate entities one from the other.

> Within such a scenario, even the action of God becomes passive at some point.

We seem to be swimming in a sea with no land in sight. The waters of the ocean are but the endless problems, paradoxes, and contradictions within which philosophers find themselves immersed. The land, when it does appear to emerge before us, soon finds itself to be nothing but a mirage.

We can further understand Kant's dilemma by viewing a metaphysicians dialogue with a theist:

> *Part I: Metaphysical perceptions*
>
> *Ok we agree upon one thing:*
>
> 1. *You exist*
>
> *Now you understand I did not initiate this Metaphysical discussion with the Descartes' principle of 'I exist' but you also understand that when you look at me and say the two words, 'You exist.', my existence becomes a recognized fact by you. By the way I hope you understand the significance of this approach. If the first principle is, 'I exist.', it is reinforced by only one entity, myself. When the first principle is, 'You exist.' then the concept of 'I exist.' becomes reinforced not by one entity, myself, rather the concept of my existence becomes reinforced by six billion you/s out there looking at me and all saying to me personally, 'You exist.'*

*I must emphasize here that I am not disagreeing with Descartes. I too agree the first principle is 'I exist.' I just do not agree with Descartes as to 'where' that first principle becomes the 'first' principle. That question in essence is the crux of the argument I am putting forward in my next work: The War and Peace of a New Metaphysical Perception. The article I sent you: Metaphysical Systems – On the individual acting within/being a part of God is Tractate 14: Metaphysical Systems of that work.*

*But back to the business at hand. What next? Since we agree 'You exist.' we now need a place to put you. Remember we have previously reduced, everything away, the earth, the moon, the sun, the galaxy, the universe itself, God Itself, even what remains, nothingness has been reduced away and all that is is 'you exist'*

*Now we could bring God into the equation but since I am directing this part of the discussion, I would prefer to leave God out of the equation a little longer. So then what? Well how about the universe? Can we agree to bring the universe back into the equation? Can we agree:*

*2. The universe exists.*

*Now I am not saying the universe is real nor am I arguing the universe is simply an illusion, I am just suggesting it exist in whatever form you wish to think of it yourself. Your perceptions of what it is personally are not the issue here – that is a cosmological debate not a metaphysical debate. The issue is simply: Does the universe exist in some form or other or not?*

*To speed things along here (We are not face to face and thus the need for advancing the conversation – remember I am limited to only five more letters after this one) If you agree the universe exists in some form or another – real or illusionary or a real illusion as I would say, can we agree you are inside the universe?*

*3. You are inside the universe.*

*Now I know we can get cute here and begin all types of debate regarding the universe but lets try to rise above the cute philosophical stuff and stay two reasonable rational men discussing a metaphysical point. If you would like to debate the concepts such as 'everything is simply a figment of my imagination, or your imagination, or whatever', lets do that later. The process we are taking leads us nicely into the heart of these cute and interesting discussions. In fact, this process we are taking not only leads us into these discussions but also does so in a new, fascinating, and serious manner as opposed to our old, perplexing, and glib manner.*

*To summarize:*

*We agree:*

*1.You exist*

*Can we agree:*

*2. The Universe exists (either in some 'form' or 'non-form')*

*3. You exist 'in' the Universe.*

*Part II: Personal perceptions*

*I have put additional thought into your solution regarding WWII. In addition to the more obvious problems regarding the 'lack' of understanding that not all humans are altruistic, another thought comes to mind. You say we could have sent a boatload of 3000 people to take the place of 3000 Jews in order to shame Hitler and his cronies (all shameless people by the way) into discontinuing their atrocious acts. If that did not work, we would repeat the action as often as it took to accomplish our ends – the termination of the act of the holocaust.*

*If, as this solution would imply, violence is so taboo under ALL circumstances that one should seek to actively, give up one's own life to oppose violence, then that brings up a question: Forgetting the self-inflected violence Jesus allowed Himself to be put through, what about the Jews?*

*(Interestingly enough you view the act of 'allowing' oneself to be violated as an act of pacifism as opposed to such an act being an act of active violence. This would seem to imply one should view oneself as 'lesser' in value than one views someone other than one's self. Why is it we cannot regard ourselves on a level of 'equal' value, 'equal' significance, having 'equal' purpose for existing. In regards to your question: was Jesus' act of allowing himself to be crucified an act of violence? Yes, emphatically yes. I would view Jesus' act of giving up his life as a conscious self*

*imposed act of violence of the greatest degree, which, by the way, in my eyes only elevates the significance of his commitment to his teachings of 'love one another' I would regard this act to be the ultimate expression of commitment to his teachings: Love thy neighbor as thyself. He loved us so much He was willing to give up His own life in an excruciating manner of violence (and who can deny it was done very painfully) (Also note Jesus did not say: Love thy neighbor 'more' than thyself.') to show the degree of love for us and commitment towards his teachings.)*

*Scenario:*

*At the time before Christ, God had parted the Red Sea to allow an escape route to open up for the Jews. The Jews moved across the dry riverbed followed by the Egyptians.*

*There were three players involved here: the Jews, the Egyptians, and God. The Egyptians were threatening to kill the innocent, the Jews. The Egyptians could have stayed upon their banks of the River but choose not to. They were out to kill and maim the Jews. God had a choice, to kill the Egyptians or allow the Jews to be killed. God choose. God closed the waters of the Red Sea behind the Jews and drowned the army of the Egyptians.*

*Under you perception of pacifism, God should not have done this. Under your proposed plan, the Jews should have run back to the Egyptians, dispersed throughout their ranks, held their hands upward and cried out, 'We will not be a part of your actions, God.' They would have attempted to 'shame' God into acting differently.*

*Now this would have implied God did not know what he was doing, had no 'reason' for protecting the Jews, had no 'grand plan' but rather is a very emotional fellow who, like many of us, says: Do as I say not as I do.' (I am not implying by a 'Grand Plan' that determinism is the way of reality. In fact, as you will see later, I am stating quite the opposite.)*

*The question becomes why would God act in such a violent manner yet say violence is 'wrong'. Perceptually we have had no understanding regarding the solution to this paradox. We just say: Well God is God and as such God can, by definition, do what God wants to do and Who are we to question His actions? But this is exactly where the heart of metaphysics goes. No it does not go into the realm of questioning Him for his acts but rather questioning 'why' He acts as He does in order that we can understand, in order that we can emulate his behavior.*

*Metaphysics, for the religious metaphysician, accepts His acts and then attempts to build a simple model of what is, in order to understand how we can merge ourselves into becoming harmonious with God's creation. (Keep in mind there are non-religious metaphysicians also. These non-religious metaphysicians my not 'accept' the 'acts of God' but in essence they examine God. The two are in essence no different on a metaphysical level. They become 'different' on an ontological level. I am not ignoring your question regarding the differenced between metaphysics and ontology. But the question need not be addressed at this point. It*

*will resolve itself as we proceed with the discussion. In fact, the question is the very orientation of the progress of this discussion.)*

*And why attempt to move into a harmonious existence with nature? Because such a state would logically lead us into the highest degree of efficiency in terms of accomplishing our very purpose for existence: more efficiently accomplishing the very reason we were 'created', the very reason we exist in the first place. There is little doubt in my mind that the closer we come to fulfilling our purpose the closer we will come to finding personal satisfaction, joy, happiness, love, tolerance… not only as individuals but as a specie.*

*(Keep in mind a 'lack' of purpose is, metaphysically speaking, as much a purpose as 'a' purpose itself.)*

*You do not need to reply to this aspect of the discussion, there is more than enough for you to do in Part I and II on your part. If you feel a need to reply, however, do not confuse it with your Parts I & II. A reply would fall under Part III for you.*

*Also take note the above statement is simply given to you to place in your head where it will begin brewing. It will become obvious later how such paradoxes are not paradoxes at all if one views them from a different perspective than we have presently. And after all, isn't this the very purpose of metaphysics: to resolve paradoxes we identify which expose the shortcomings of our present perceptions of reality?*

And so the dialogue goes. The dialogue goes on endlessly and the mirage of ‘a’ foundation upon which we can build a metaphysical system remains, seemingly forever, but an illusion.

We glimpsed only three potential foundations to a metaphysical system: I exist, you exist, and the universe exists. We did not even venture into the realm of the existence of causation itself, the existence of a ‘creator’ itself, the existence of God, the existence of God versus the existence of the individual. Nor did we examine the potential of ‘action’ itself on the part of God, the individual and/or both God and the individual

The sea remains and we find ourselves still swimming within the same endless morass of questions, problems, contradictions, and paradoxes, which faced philosophers twenty five hundred years ago.

Zeno, Aristotle, Boethius, and Copernicus each provided us with the temporary sense of being washed upon the beach of solid perceptions. Such perceptions were only temporary and soon gave rise to the next wave of self-doubt regarding our significance in reality.

Now we see Kant before us and once again we sense land appearing before us. The question is: Is the land but another mirage? We have studied Kant for almost three hundred years and the answer appears to be: The land is but another mirage, however, upon closer examination, it appears another shore lies beyond the mirage of Kant. The new shoreline appears, as a shoreline comprised of the works of six philosophers rather than the isolated ghostly image emerging from the works of any one philosopher.

The ghostly image of the more promising shoreline appears to lie beyond Kant. This new shoreline is the new metaphysical perception of the individual acting within/being a part of God. Is this new ghostly image simply another mirage or is it a shoreline from which we can establish a beachhead for our assault upon new and exciting ontological, cosmological, and metaphysical adventures we are sure to find awaiting us once we have emerged from our ocean of self doubt, once we emerge from the sea of questions which have been washing over us since what seems to be time eternal?

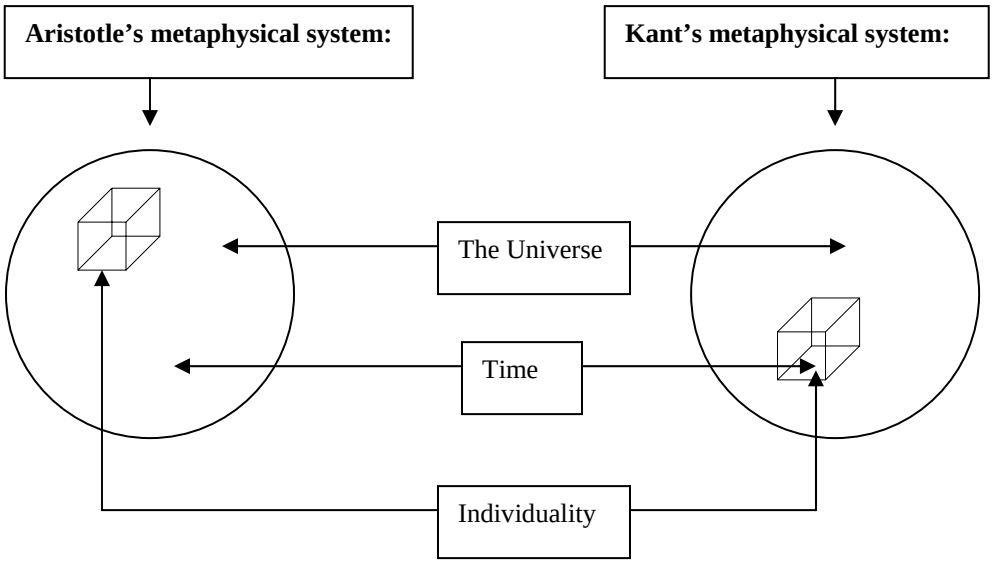
Before examining this new shoreline, examining this new metaphysical perception in depth, we will have no choice but to conquer the crest of Kant. To do so we have no choice but to examine a few other aspects of Kant's metaphysical system. We might find it interesting to start the process by examining the concept regarding the 'boredom' of knowledge.

**Boredom and knowledge**

If there is a set known number of elements of knowledge, regardless of the immensity of the number of elements of knowledge involved, the number of combinations regarding the set number of elements of knowledge eventually leads to beginning the set number of combinations over once again.

Now regardless of whether time is endless or a void of time exists, the number of reruns becomes a factor of infinity, be infinity an exponent of the number of combinations or an exponent of the number of pieces of knowledge is not the issue.

What is the issue is that of boredom. 'Eventually' a knowing God, with either infinite time or the void of time at its disposal, will find 'reruns' to be an issue with which it must deal. The issue with which it must deal is the same issue all 'knowing' entities must address when it comes to repetition. The issue is that of boredom - endless, repetitious boredom.




One difference between the two systems:

Aristotle: time is found 'within' the universe
Kant: time is found 'within' the unit of the individual

In both systems, the universe is 'the' system, 'the only' system. In such systems, there are two choices:

1. Time is limited

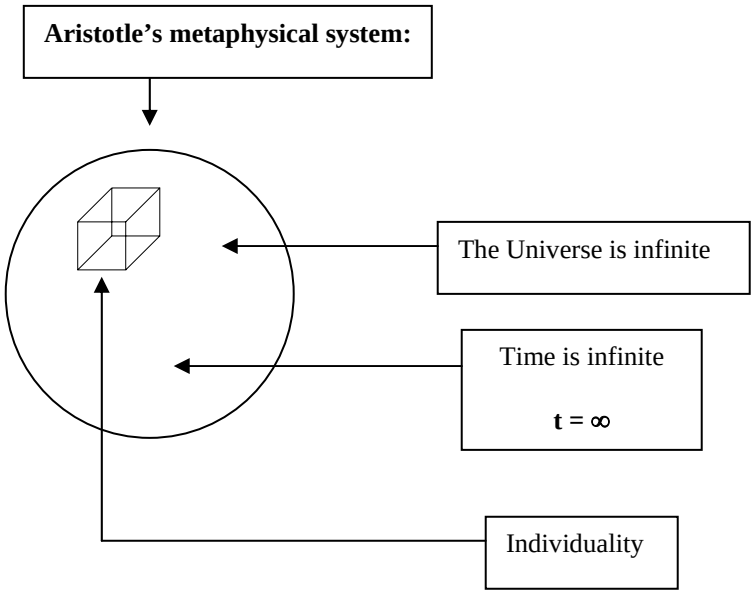
Or

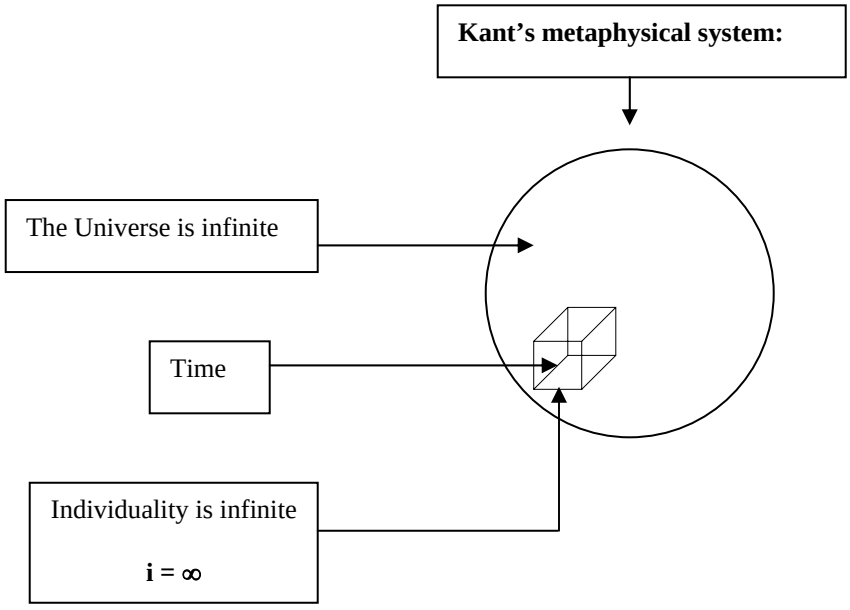
2. Time is endless

Time being limited is not an option for Aristotle's system. In a system where time is the very fabric of the system, the end of time becomes the end of the system itself, leaving what? If the answer is leaving nothing then 'all' ends with the end of time, thus an irrational ending emerges from the given system where the system is 'all' and time is limited.

Time being endless is not an option for Kant's system. In a system where time is the fabric of the individual, the fabric of the system becomes 'knowing'. Whether 'All knowing' becomes the summation of 'all' knowing or the summation of 'all' knowing plus 'All knowing' is not the issue. The issue we are discussing is that of limited time and we understand time to be limited in terms of the individual for the individual, as an element of the physical, 'begins' and 'ends'. The result, the eventual sum of all knowledge emerges as a concept of 'divine' foreknowledge' which leads us to our previous dilemma of 'boredom' for in such a system 'reruns', boredom, becomes an issue.

If we reexamine the two systems we can now interject the only rational argument, which gives both systems rationality:


Aristotle's metaphysical system:
The Universe is infinite
Time is infinite
t = ∞
Individuality


Kant's metaphysical system:
The Universe is infinite
Time
Individuality is infinite
i = ∞

Without the interjection of infinity, both systems face the issue of termination. Such an issue is not an acceptable scenario for either system. Neither metaphysician acknowledges nor accepts the issue of their system eventually 'ending'.

This is the paradox of both systems: How does one rationalize the elimination of boredom? How does one rationalize the elimination of repetition? How does one rationalize the elimination of the infinite repetition of knowledge leading to the eternal state of boredom?

Time being endless is Aristotle's system:

Time being limited is Kant's system

But why is it assumed that there are only two choices: either there is endless time or there is limited time? In this tractate we will examine a third option: Endless time and limited time both existing simultaneously and independently one from the other while existing simultaneously and dependently one upon the other.

Before making a direct assault upon such a task, there are a few issues we need to address.

**'Everything' equals passivity**

The concept of 'what is' lies at the heart of the concept known as omniscience/passivity, which in turn lies at the heart of divine

foreknowledge/passivity, which lies at the heart of determinism/passivity, which lies at the heart of… /passivity.

Passivity: living eternally in the past, living eternally in the present, the existence of no future. The past and present void the future equals passivity. It matters not if such an existence applies to sub-units of the whole, individual entities of knowing, or if such an existence applies to the whole of knowing.

**Passive observing**

In Tractate 3: Boethius and Free Will, we discussed four forms of action:

Four forms of action:

Passive action:

1. Action as a state of being:

   Passive actions of being is the action of the primal state of existence as opposed to other forms of action emerging from the primal state of existence

2. Actions bound by the laws of nature

   Passive actions are actions taken by inanimate objects as well as actions that simulate the action of inanimate objects - a rock falls, you fall, a rock exists, you exist

Active action:

3. Free will

   Active actions of free will are actions taken by a 'knowing' object, action which could go various ways and whose action was directed by the 'knowing' object

4. Determinism

   Active actions of free will taken by a 'knowing' object whose intended actions have been overridden by actions of free will generated by a dominating second 'knowing' object

Kant brought us to the point where we are now ready to reevaluate this categorization of action.

Kant moved Aristotle's metaphysical system from being a passive form of system to being an active form of system.

A passive system is:

> *... the claim that the mind is passive with respect to what it experiences, and merely registers what impacts upon it ...*

Such a perception reinforces the validity of the categorization of action demonstrated.

Aristotle presumed that merely registering, observing an event, does not affect the event and therefore actions created by or subject to the laws of nature are actions predestined through the natural act of cause and effect itself.

**Active observing**

> *... and the converse claim that the mind is active with respect to its experience, so that in some sense the mind shapes what it experiences.'*

Kant 'turned the philosophical world upside down' by suggesting that merely registering, observing an event, actually affects the event.

Kant and therefore German idealism believes that the very act of 'observing' an object shapes what it is that is being observed. But is such an action a form of 'active' action? In reality it is no more active than an observation having no affect upon the event being observed.

If Kant's presumption is correct, and the uncertainty principle tends to indicate it may be, then in effect the event being 'changed' by observation is simply another form of natural event and subject to natural laws of which we at present are unaware exist.

Does the universe, do planets, does nature have awareness and as such decide to create natural catastrophes to intentionally offset the actions of humankind? Some individuals 'believe' this to be true. Is it a rational perception based upon science, reason, and religion? Such a debate is not the intent of this tractate.

The intent of this tractate is to understand how we can incorporate both Kant's critical philosophy, Kant's active abstract metaphysics and Aristotle's passive physical metaphysics into 'a' metaphysical system which would simultaneously resolve the paradox Kant's system and the paradox Aristotle's system create.

Since we have addressed Aristotle's paradox in Tractate 2: Aristotle and Cartesianism, the intent is to now concentrate upon Kant's metaphysical system while at the same time acknowledging the basic validity of Aristotle metaphysical system.

Such a perception leads to a new categorization of action:

Four forms of action:

Passive action:

1. Action as a state of being:

   Passive actions of being is the action of the primal state of existence as opposed to other forms of action emerging from the primal state of existence

2. Actions bound by the laws of nature

   Passive actions are actions taken by inanimate objects as well as actions that simulate the action of inanimate objects - a rock falls, you fall, a rock exists, you exist

3. Determinism

   Active actions of free will taken by a 'knowing' object whose intended actions have been overridden by actions of free will generated by a dominating second 'knowing' object

Active action:

4. Free will

   Active actions of free will are actions taken by a 'knowing' object, action which could go various ways and whose action was directed by the 'knowing' object

Why is it that determinism becomes a form of 'passive' action? Action, which is controlled by ‘intent’ of the initiator of the action itself, is active action from the perspective of both the one producing the action and the event/object experiencing the action. Action uncontrolled is action found within the realm of the cause and effect cycle. The only forms of ‘active’ actions are actions controlled by the one being acted upon. In essence, actions which are 'active' are ones 'intended' by the 'creator of the action itself.

This is where free will lies. Free will lies in the ability to 'control' one's act, control one’s intentional acts. What of the will of the whole as the whole? If the whole has consciousness, then the only form of active action generated by the totality of awareness are actions intentionally initiated by the whole itself.

For example: The fact an object falls 'downward' is most likely not an intentional act initiated by total awareness. It rather is a passive act simply following the laws

of physics. It is doubtful that every act of an object ‘falling’ is intentional contemplated by the whole. It is not reasonable to expect the whole examines every single isolated event where a unit of mass is subjected to the gravitational potential of free fall and then decides whether or not to 'intentionally' allow the object to fall.

It is more probable, more reasonable to deduce that total awareness may have intended to initiate the dynamics required for a system of physical laws within which the physical operates in a form of passive dynamic action. An analogy to the process would be the situation of a person stepping into a car and turning the key with the intent of starting the complex interaction of pistons, valves, fuel injectors, energy transfer to the transmission, etc to begin in order to reach an objective. The objective: to go from here to there, wherever 'there' may be.

What then of totality? What is totality’s objective in 'turning the key' to start the universe going. That is the issue we are to examine as we attempt to resolve the paradox Kant's system creates.

One may object at establishing such a seemingly impossible task. But one must not forget it is Kant we are examining and,

> *Kant insisted that although we cannot prove the world has a purpose, we must look upon it ‘as if’ it has a purpose.*[15]

Kant also held the view that humanity played a role in such a purpose.

> *Reading Leibniz, led Kant to see humanity as not only participating in nature, but over and above this participating in the ultimate purpose of the universe.*[16]

In this tractate, however, we are not going to refer to humanity in particular as 'the' participant in nature and participating in the ultimate purpose of the universe but rather we are going to refer to the concept of humanity as units of unique knowing filled with the concepts of space and time. The reason for this form of generalization is that our time in history differs from Kant's time in history.

During Kant's time in history, the concept of humans finding themselves confronted with entities of unique knowing from outside their own planet or for that matter from outside their own galaxy, was incomprehensible. Today such an encounter, such an existence, is no longer incomprehensible. In fact, we as a society are actually preparing scientifically for such an encounter. We are, however, avoiding such preparations both metaphysically and ontologically. This is perhaps the greatest sociological failure of our time.

The essence of this work, The War and Peace of a New Metaphysical Perception, is intended to lay the initial groundwork for just such preparations and it is the study of past metaphysical concepts, which acts as the means of allowing us to establish just such a foundation.

To accomplish such a task, we must return to the concept of Kant and metaphysical systems. Finding Kant's elusive foundation will lead us to resolving the metaphysical shortcomings of philosophers such as Zeno, Aristotle, Boethius, Leibniz, Kant, Hegel, Russell, Einstein, and Heidegger in order to establish the 'intra' as well as 'inter'-universal categorical imperatives, which will naturally emerge from a complete metaphysical system.

Kant could not find his categorical imperatives because Kant could not find 1$^{st}$ truth. Kant could not verbalize the complete workings of his metaphysical system.

The problem Kant had with all these issues emerged out of the fact that Kant's system lacked specific elements needed to complete his system.

It is the elements alluding Kant that we will establish. It is the missing elements, which we will add to both Kant's system and Aristotle's system in order to establish 'a' complete system.

In truth, it is not an addition of elements we will use as the means of finding a complete system but rather the more potent process of fusion, which we shall use.

Kant and Aristotle had no idea regarding the power of fusion. It is only in today's time period that we have been made aware of such phenomenal potential.

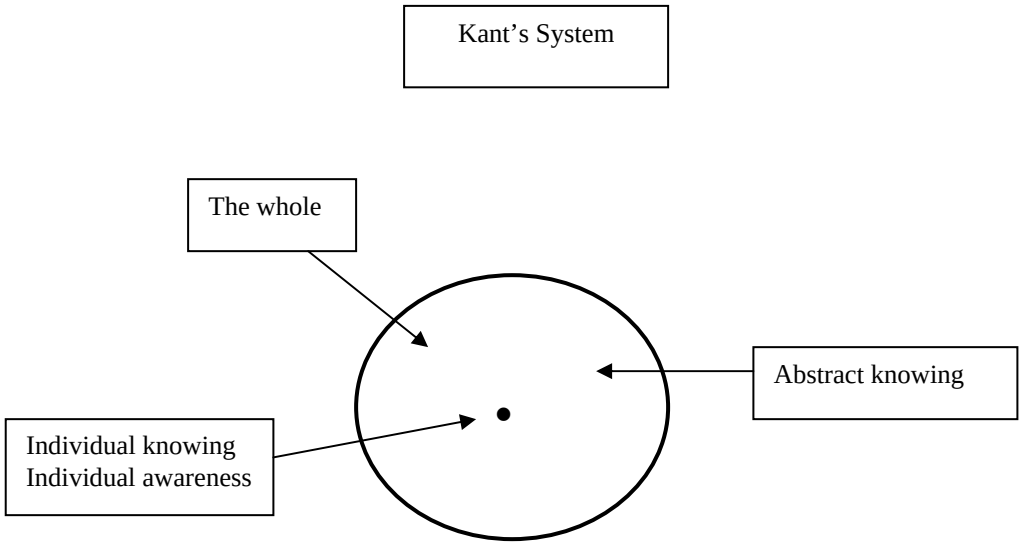
Before we can begin using the tool of fusion, however, we must resurrect an element of philosophy from the dead.

The place to begin such a process is with the understanding of the ramification of Kant's system. The ramification: the premature announcement regarding the death of metaphysics.

**Raising metaphysics up from the dead**

The perception exists that Kant believed Metaphysics died with the emergence of his 'system'. Such a perception emerges from the 'belief' that Kant's system is 'the' ultimate of systems. But was this the case or was Kant's perception simply that his 'system' was 'the' system and as such described the whole of all?

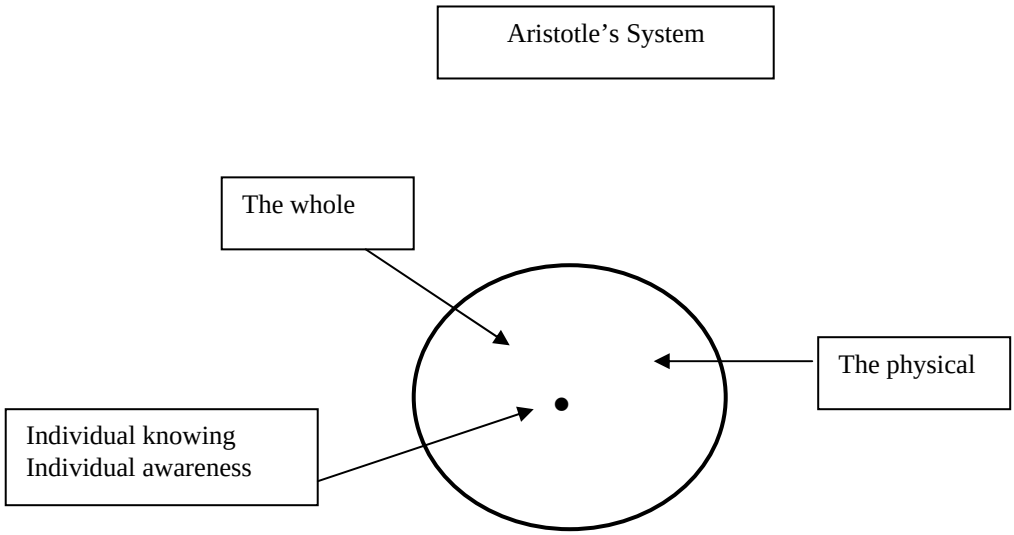
Kant perceived his system to be:




As such, Kant visualized no 'outside' to his system since his system was the whole, accounted for the whole.

'Metaphysics' is a term coined by Aristotle. The term is comprised of two syllables: 'meta' – outside, 'physics' – the physical.

Kant visualized his abstract system as replacing the old Aristotelian physical system:




Kant's system was perceived to be the ultimate of metaphysical systems

In essence Kant and Aristotle had the same model. The variation, which occurred between the two, lie in the fabric comprising the medium of the two. The universal fabric found within Aristotle's system was the physical and the universal fabric found within Kant's system was the abstract. Again we see the paradox of Zeno, multiplicity versus seamlessness, comes once again to the surface.

This presented a problem, however, for Kant sought to find 'the' foundation of his system, sought to find first cause to his system, sought to find first principle.

It was in the basic quest to find first cause where Kant found his system to be lacking.

With the perception that Kant's system was not only the ultimate of systems but also 'the' system itself, metaphysics died for having 'discovered' the ultimate of metaphysical systems there was now no need for the further study of metaphysics. Now metaphysics in actuality did not die for metaphysics is abstractual and as such cannot 'die' for abstractions are not affected by space or time.

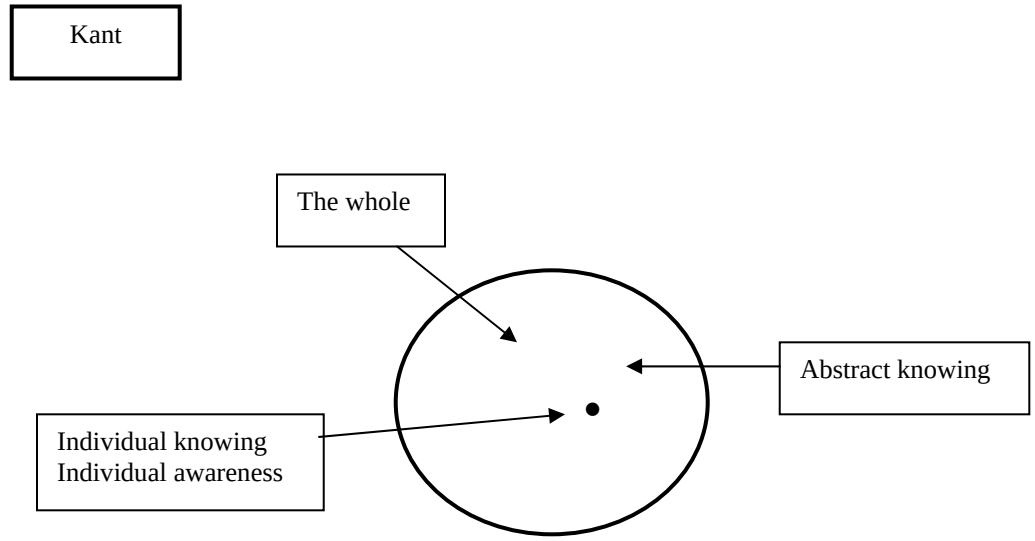
Metaphysics can, like other minor points with phenomenal potential, be suppressed.

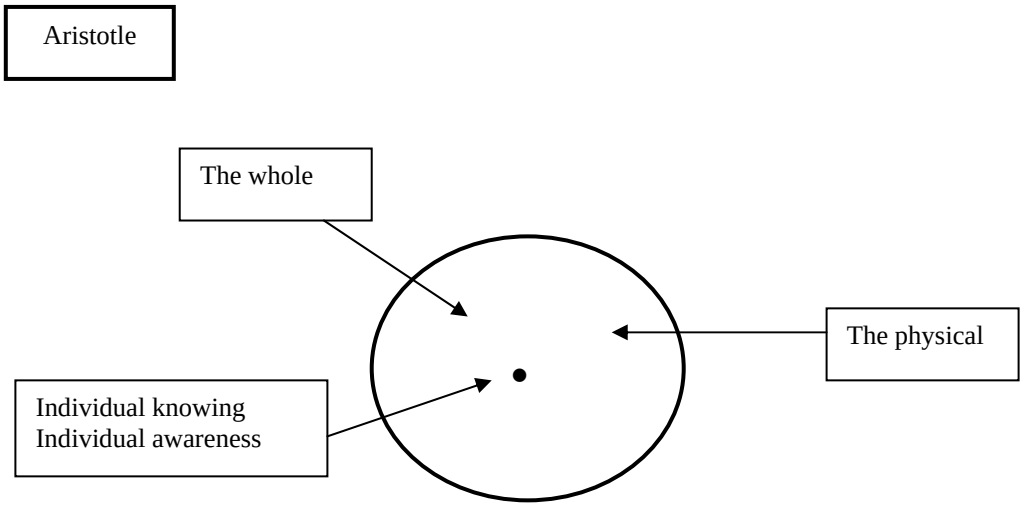
> *The Aristotelian system was Greek, but the Judeo-Christian story of creation was Semitic – and Semites didn't have such a fear of the void. The very act of creation was out of a chaotic void, and theologians like Saint Augustine who lived in the fourth century, tried to explain it {nothingness} away by referring to the state before creation as 'a nothing something' that is empty of form but yet 'falls short of utter nothingness.' The fear of the void was so great that Christian scholars tried to fix the Bible to match Aristotle rather than vice versa.*[17]

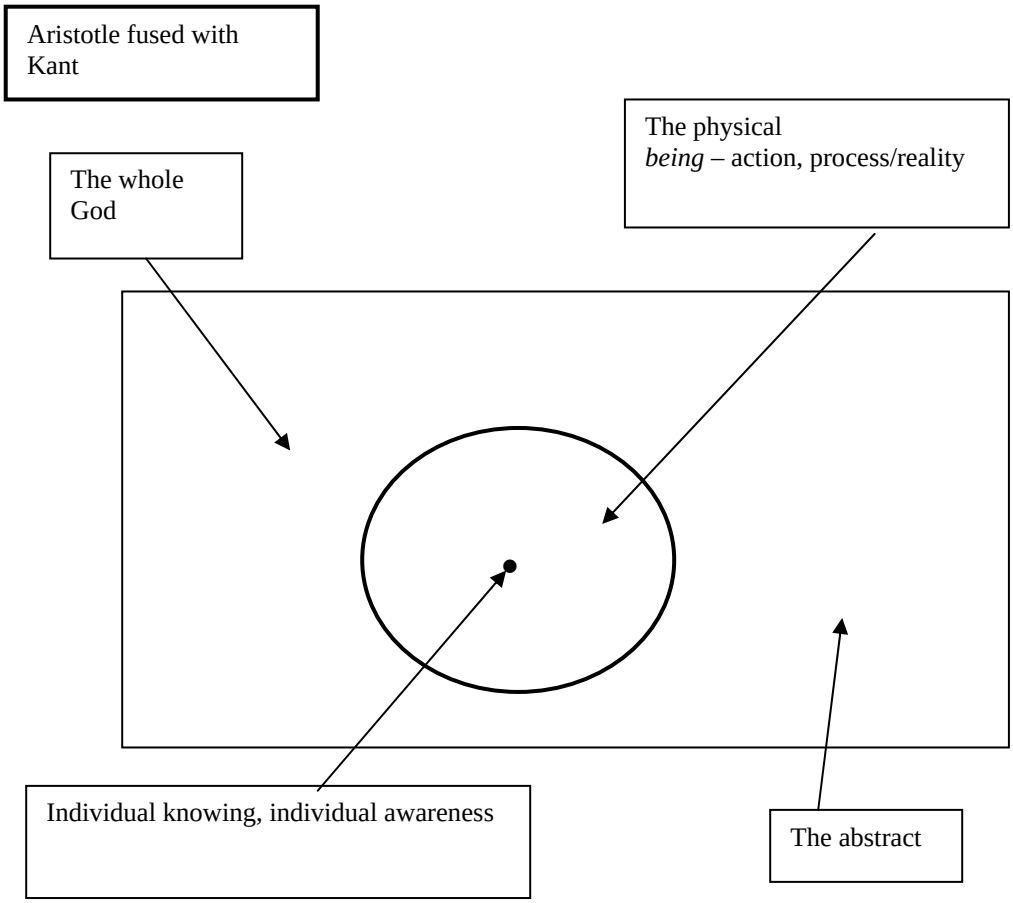
But metaphysics, like nothingness, is simply a concept. Metaphysics is the study of what lies outside the physical and the interaction of the two: the physical and what lies outside the physical. It must be acknowledged here, at this point, that philosophy, science, and religion, have all three attempted to complicate the study of metaphysics. All three have attempted to cling to either a Kantian or an Aristotelian perception.

The problem generated by insisting upon one or the other perception can be eliminated in one simple move: Fuse the two. Fuse the Kantian and Aristotelian systems into one system: A non-Cartesian system powered by a Cartesian system.

Such a process gives us:






The result: Kant ‘saw’ beyond Aristotle. Kant’s system remains intact. Aristotle’s system remains intact.

The result: the individual acts within/is a part of God

With the understanding that the whole is the sum of its parts merged with the understanding of ‘a’ ‘system’ being active versus passive, in other words, not just existing but existing in a dynamic fashion, we obtain a system where the whole interacts with its parts and the parts simultaneously interact with the whole. Such

a dynamic system becomes symbiotic in nature. As such we obtain a system where the whole is no longer equal to the sum of its parts but rather becomes 'greater' than the sum of its parts. Such a system, the Kantian merged with the Aristotelian, the individual acting within/being a part of God, might, in a fusion of cosmological and ontological concepts, be termed: symbiotic panentheism.

In tractates 0 – 5, we have examined such a system in terms of its capability to resolve paradoxes evolving out of perceptions 'nothingness', abstraction/Zeno, physicality/Aristotle, divine foreknowledge/Boethius, Centricism/Copernicus, and omni-benevolence/Leibniz brought to the dialectics of philosophy, science, and religion. Now we are going to examine how such a 'metaphysical' system can resolve categorical imperatives'/Kant's dilemma while simultaneously acknowledging the genius of Kant.

The power of fusion thus initiates of a third metaphysical system (the first being the Aristotelian metaphysical system and the second being the Kantian metaphysical system): a non-Cartesian system powered by a Cartesian system.

At one point we 'believed' Aristotle's system was 'the' system. Later we 'believed' Kant's system was 'the' system. If it is true that history repeats itself, with the fusion of the two, we will once again fall into the error of 'believing' that the fusion of the two systems is 'the' system. Let's not delude ourselves a third time, however. We have not come to the end of metaphysics. Metaphysics is simply at the end of the beginning and about to enter the beginning of the 'body' of its work. Metaphysics is about to enter its most interesting of times, is about to write the transitional statement leading from Chapter one of metaphysics to chapter two of metaphysics found within the history book of metaphysics itself.

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

### Metaphysics and Cartesianism revisited

We come back again to the concept of systems. Do we really need a system, as Kant believed to be the case? We will not belabor the point other than to make a few pertinent comments.

First:

> If we accept Kant's perception that we should be able to explain the concepts of metaphysics through the process of modeling a system, then it is a model, a system, we must seek.

Second:

> If we claim a system is not necessary, then it is a 'system less' system we must seek but that in itself is a form of system. A 'system less' system is the most minimalist form of system.

Third:

> Kant suggested: If we do not accept his system then we must proceed to establish another system.

All three issues are what are being addressed within this tractate. An alternative system to Kant's system as well as an alternative system to Aristotle's system is being proposed. As one examines the new system, one may object to the

suggestion that a new system is being proposed. Such objections are invalid. As much as it may seem that the newly proposed system is but a fusion of two system, the Aristotelian system and the Kantian system, one must not lose track of the fact that Kant's system was simply a modification of Aristotle's system.

Kant moved Aristotle's closed system of passive action into being a closed system of active action. Kant moved the concept of time from the Aristotelian concept of being located within reality into time being located within the individual.

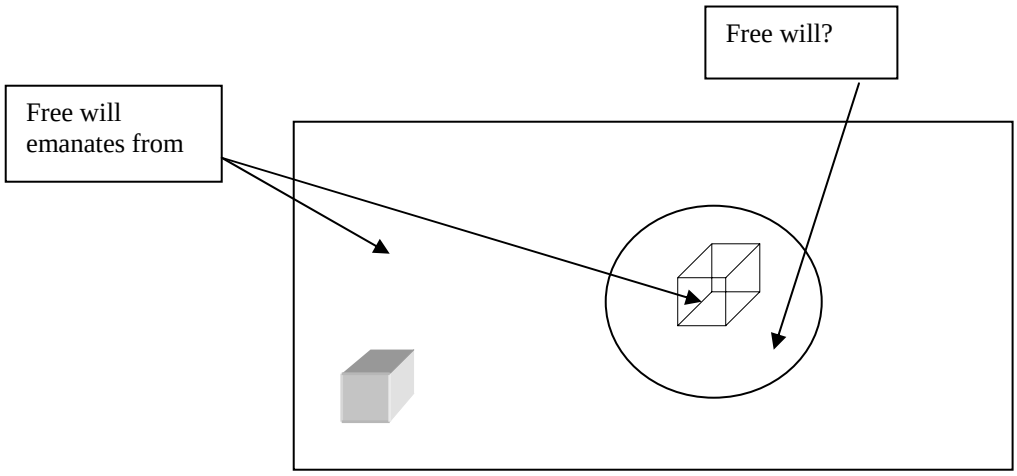
Metaphysics is no different than science or religion in terms of progressive growth. Metaphysical growth is simply the advancement of what it was we understood, into being something we now understand to exist. Thus for Kant to advance Aristotle's metaphysical system from being a closed passive system of action into being a closed active system of action, is no more valid or invalid in terms of advancing metaphysical understanding than to advance Kant's system of a closed active system into being an open passive system powered by an closed active system which exists as a subset of the open passive system.

The significance of this new system:

1. Not only does the concept of system remain intact but also now the system itself becomes a 'growing' dynamic system in and of itself while retaining both concepts of passivity and action.
2. There is now an independent location for limited time
3. There is now an independent location for endless time
4. There is now an independent location within which 'nothingness' can logically be placed
5. There is now an independent location within which the infinite can be placed

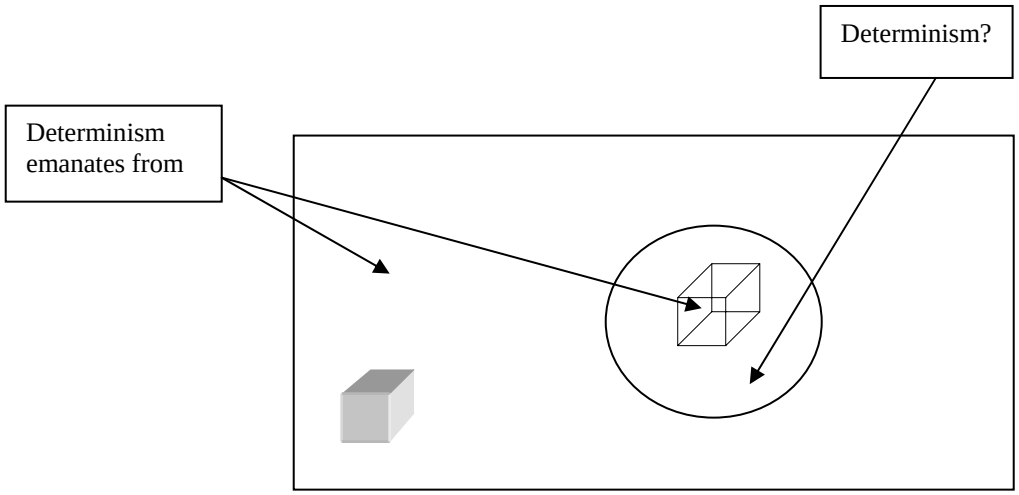
6. Aristotle's system remains intact
7. Kant's system remains intact

In addition, and not any less significantly, this new system now finds itself accommodating free will. Free will now finds two regions from which it emanates:




Whether or not the physical universe has free will of its own is not the question of metaphysics. Such a question is a question of cosmology and ontology.

In addition, this new system now finds itself accommodating determinism. Determinism now finds two regions from which it emanates:




Whether or not the whole exerts its free will in a deterministic fashion 'within' the physical universe is also not the question of metaphysics. Such a question is a question of ontology and cosmology versus it being the question of the reverse nature, of cosmology and ontology, as the previous diagram regarding free will suggested vis-à-vis free will of the universe as an entity.

To make such limited claims as to the responsibility of metaphysics is by no means shirking the duty of metaphysics but rather further defining the very responsibility to which metaphysics must look. Metaphysics is the study of what lies 'beyond'/'outside' – 'the physical' and the interrelationship of such a region to ourselves and ourselves to it.

Metaphysics is not a study of what lies beyond the physical and how such a region interacts with the physical itself, nor is metaphysics the study of what occurs 'after' the physical no longer exists should such an occurrence be possible.

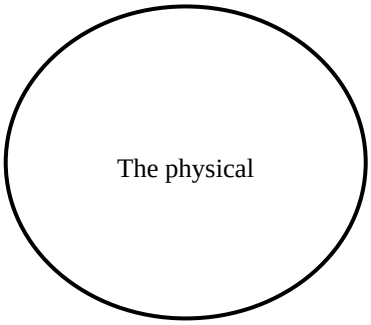
But what of Metaphysics and Cartesianism? What exactly does this have to do with Metaphysics and Cartesianism themselves?

Metaphysics

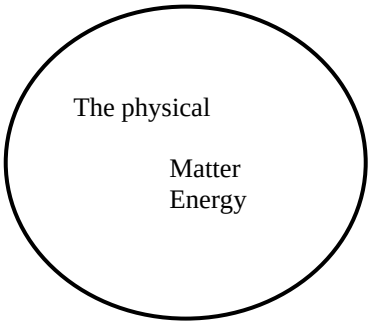
Over and over we come back to the concept of metaphysics: Meta - beyond, physics – the physical. Again and again one responds: We can never understand such a region for it lies beyond what we have ‘seen’ and therefore must ‘contain’ what it is which lies beyond our ability to ‘ever’ ‘see’.

Be that as it may, we did not let this perception stop us from hypothesizing what lay ‘inside’ the atom. We did not let such a perception stop us from hypothesizing what lay ‘inside’ a neutron. We did not let such a perception stop us from hypothesizing what lay inside a ‘quark’.

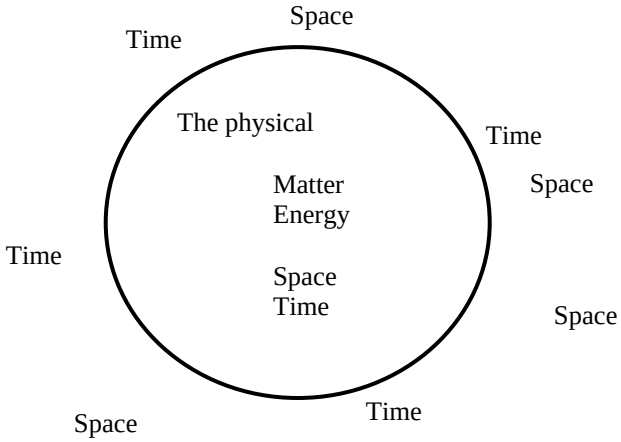
Metaphysics: the study of what lies beyond the physical.



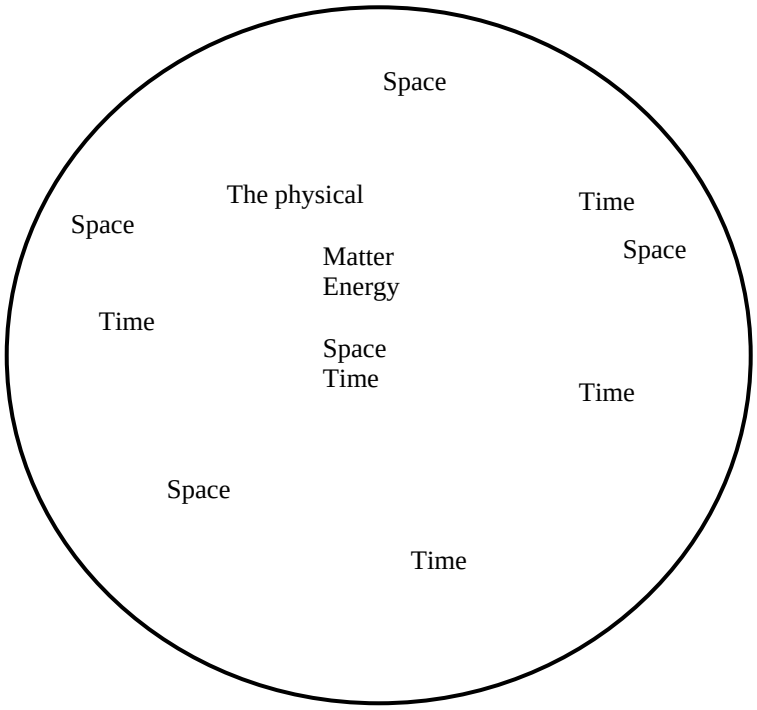
We know to be:



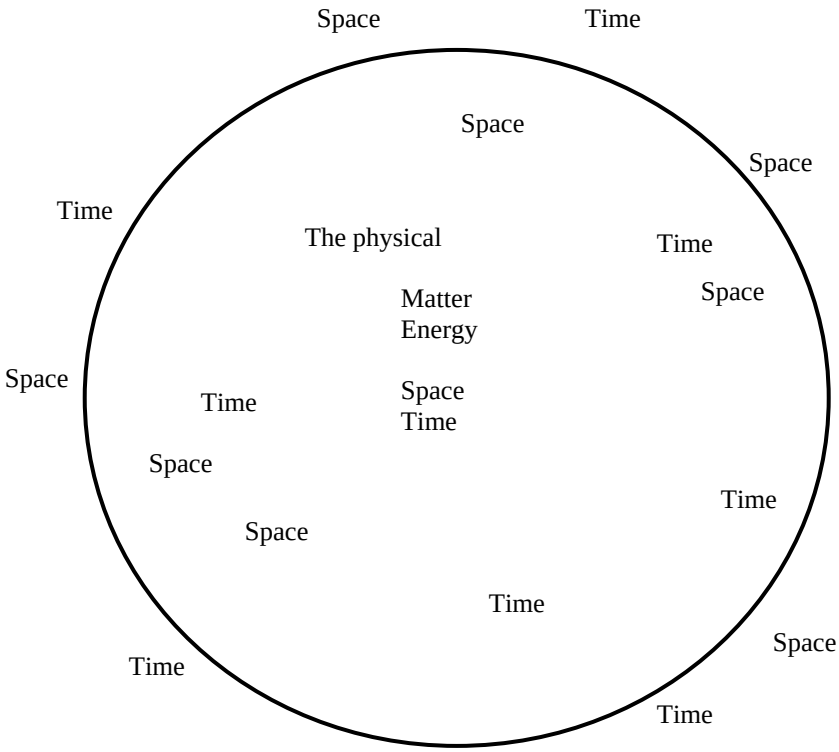

We postulate to be:



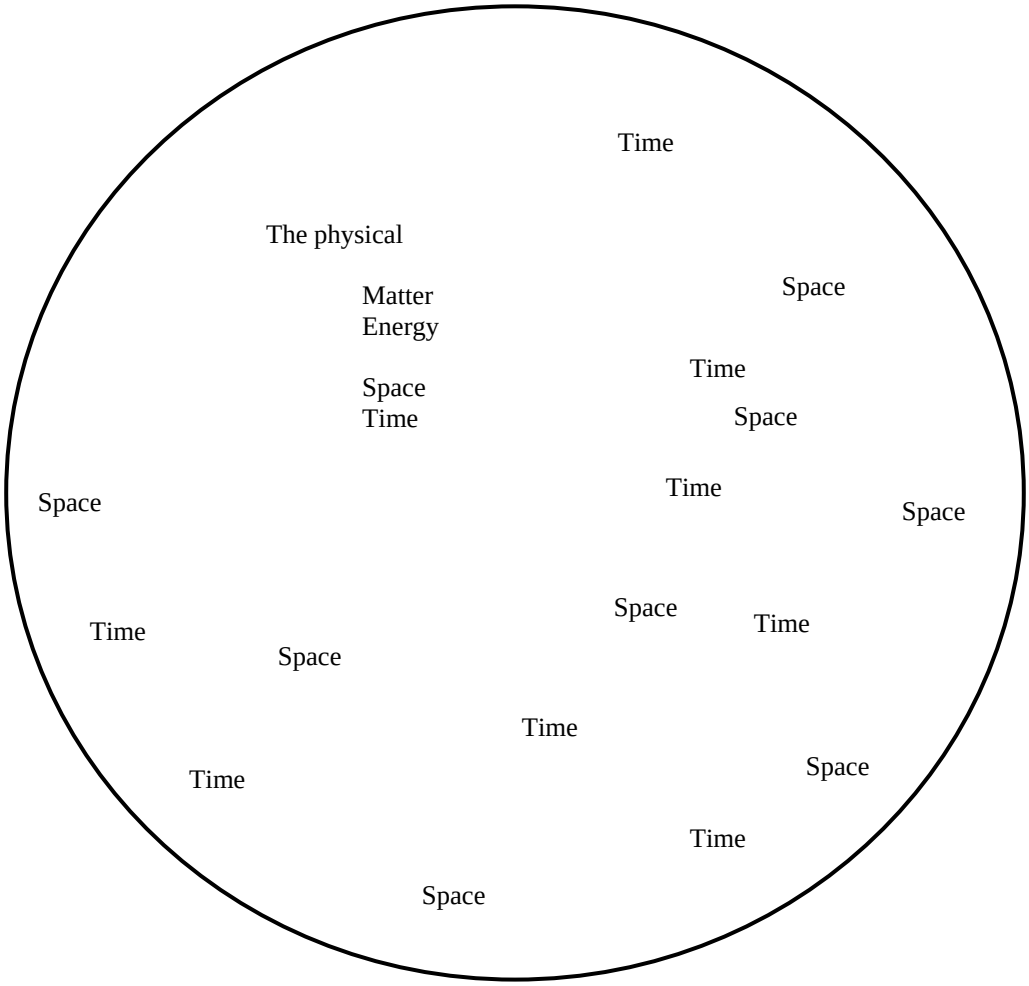
Upon close scrutiny we know this to be an inaccurate depiction for space and time have been identified as fabrics of the universe. Therefore if space and time were where we said they were in the former diagram, we would have to expand the boundaries of the universe to include them, giving us:




Does this mean space and time, matter and energy, cannot be found ‘outside the physical/the universe? Yes and no. Matter and energy, space and time cannot be found ‘outside’ the physical/the universe in the form of being the ‘fabric’, which exists as ‘the fabric’, which lies outside the physical/the universe just as ‘the fabric’ of what lies ‘outside’ the physical/the universe cannot be ‘the fabric’ of what lies ‘inside’ the physical/the universe. If ‘the fabric’ of the physical lay ‘outside’ the physical/the universe:


Space
Time
Space
Space
Time
The physical
Time
Space
Matter
Energy
Space
Space
Time
Time
Space
Space
Time
Time
Space
Time

we would simply have to expand the physical/the universe once again:



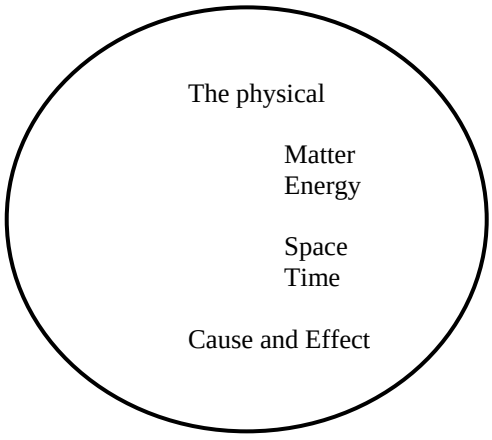
So is there any way to ‘know’ what lies ‘outside’, what lies ‘beyond’ the boundary of the physical/the universe

From the given argument we can make a fairly good guess, hypothesize, as to what lies beyond the physical/the universe. We can be fairly certain that what acts as the fabric of what lies ‘beyond’ the physical/the universe is not a fabric of space and time, matter and energy.

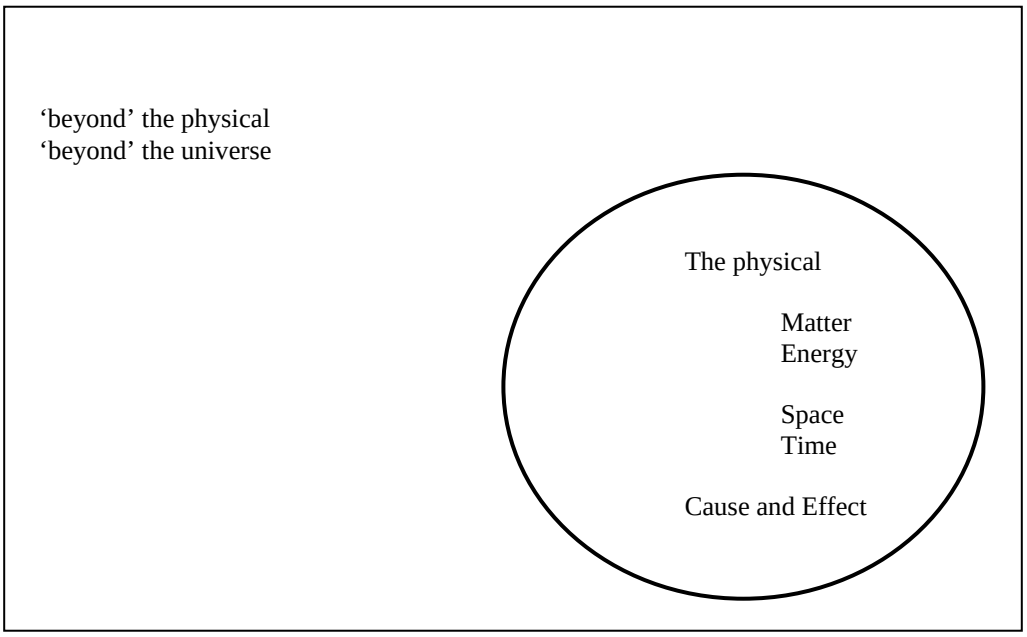
But what type of fabric could exist other than space and time, matter and energy? Zeno gives us a good insight into an alternative fabric to space and time, matter and energy.

Space and time, matter and energy, spawn a product of cause and effect. Therefore lets now diagram what we perceive to be the physical composed of a space/time, matter/energy fabric and examine the results. To do so we will need to reduce the ‘apparent’ size of the physical/the universe in order to place what lies ‘beyond’ the universe in its appropriate location relative to the diagram:

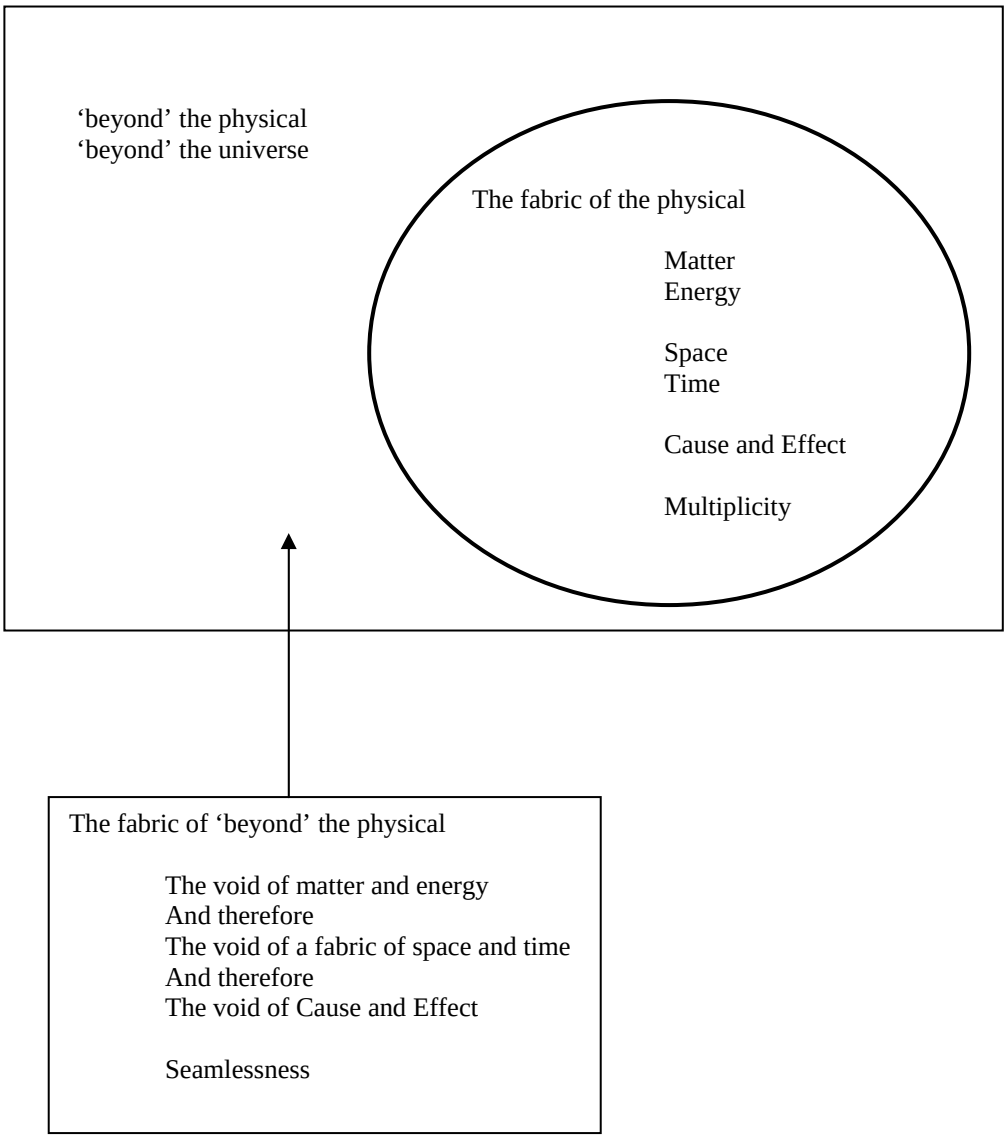
‘beyond’ the physical
‘beyond’ the universe



To assist our need to focus upon the task of examining what lies ‘beyond’ the physical/the universe, we will enclose what lies ‘beyond’ the physical and as such we obtain:



Now we know space and time are not the fabric of what lies beyond the physical, therefore we obtain:



We now once again come back to Zeno and his concepts of seamlessness and multiplicity. But rather than obtain Zeno's concept of there being only 'one' location we find we have 'two' locations. The physical/the universe finds itself containing the fabric of cause and effect generated by matter and energy explaining Zeno's multiplicity and the second location, 'beyond' the physical/the universe, containing a fabric void cause and effect generated by matter and energy because matter and energy are aspects of the physical/multiplicity and thus we obtain a fabric of seamlessness generated by the lack of matter and energy, space and time, and cause and effect.

Once again the question: What lies 'beyond' the physical? Put more specifically: What lies 'beyond' the Cartesianism. The answer: What lies 'beyond' the Cartesian is the non-Cartesian.

> Cartesianism: Cause and effect, beginning and end, a foundation based sub-system.
>
> Non-Cartesianism: No cause and effect, no beginning and no end, a foundationless set.

Cause and effect, cause and effect, cause and effect: is the primary concept of Cartesianism – beginning/end, concepts

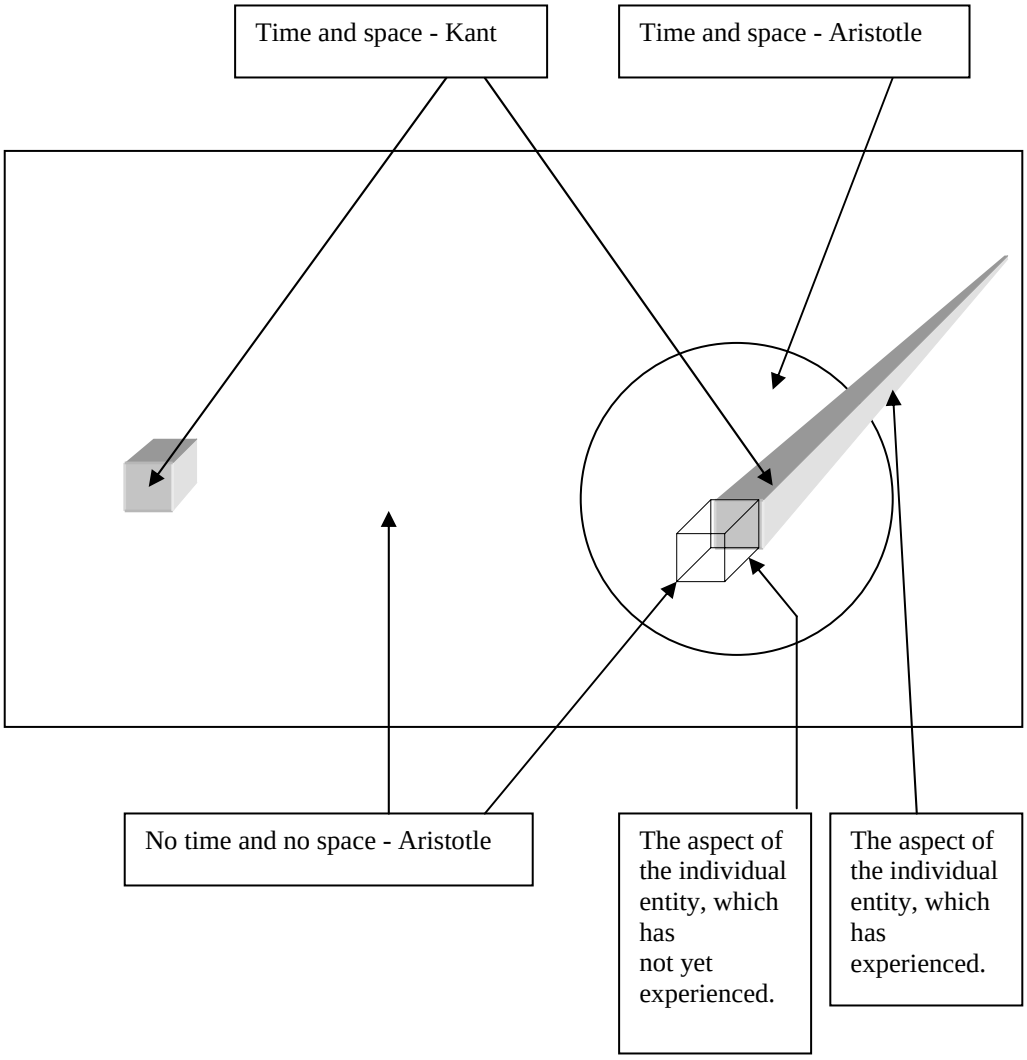
**'a' foundation**

Aristotle states that we are immersed within space and time from which emerges the concept of passive observation. Kant states that we are not immersed in space

and time but rather that time and space are immersed in us from which emerges the concept of active observation.

In order to establish which is correct and thus take the subsequent step of ‘building’ a model of one’s metaphysical system, one appears to then have little choice but to choose which is correct: Are we immersed in space and time or is space and time immersed within ourselves.

The obvious, however, is not always the most appropriate choice. There is a second, less obvious, choice. One can accept the accuracy of both and then establish one’s metaphysical model. That is precisely what the system of the individual acting within/being a part of God does.




So it is, time and space are found within us and likewise we are found within time and space

We understand how we travel through space and time, but how does space and time become a part of our abstractual existence? Time and space become a part of our abstractual existence through our experiencing events within the parameters

of space and time themselves. This begins with ‘virgin consciousness’ and ends wherever the ending of the travel through space and time may find itself to be.

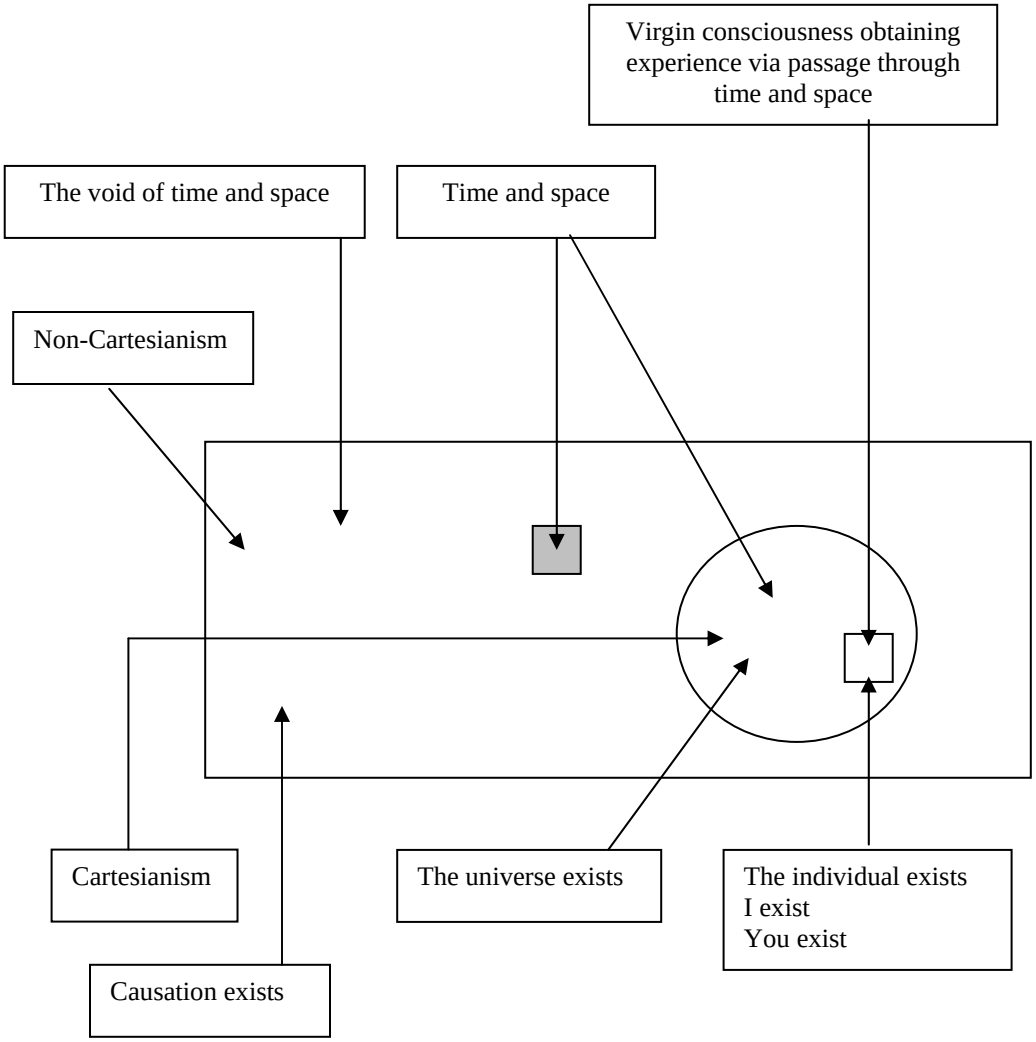
Kant was at a loss to establish his system as a system for he perceived his system to be a modification of the Aristotelian system. In other words Kant perceived the universe to be the system. In addition Kant perceived his system to simply invert the Aristotelian system from being one of passivity to being one of action. The system, however, remained bound within the Aristotelian concept of being ‘the’ universe.

Because Kant’s system remained bound in Kant’s perception of ‘contemporary bounds’, Kant could not find ‘a’ foundation, ‘a’ first truth, ‘a’ first cause, ‘a’ ….

With the new metaphysical system fusing Aristotle’s system with Kant’s system, ‘a’ foundation, ‘a’ first truth, etc now become multiple ‘first’ truths, multiple ‘first’ foundations based upon the concept of relativistic first principles established in detail within Tractate 2: Aristotle and Cartesianism.

Kant’s quandary of being unable to establish which of the concepts, Causation exists, the universe exists, or I exist, is ‘the’ foundation upon which the other truths emerge disappears as a dilemma with the establishment of a metaphysical system where the three exists in separate locations as ‘the’ base foundation of their own existence:

the individual acting within/being a part of God



With such a system Kant no longer need find 'a' 1st principle for three 1st principles exist equally relative one to the other. Once again, for a more detailed explanation of the concept of relativistic 1st principle one should refer to Tractate 2: Aristotle and Cartesianism.

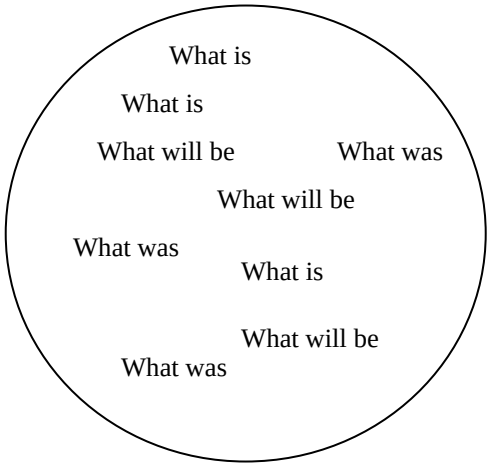
This then brings us to the concept of why we need 'a whole'.

**The need for 'a' whole**

We perceive there to be three aspects to time: the past, the present, and the future.

Such a perception leads us to the false perception that metaphysical perceptions are limited to three forms of possibilities: what was, what is, and what will be.

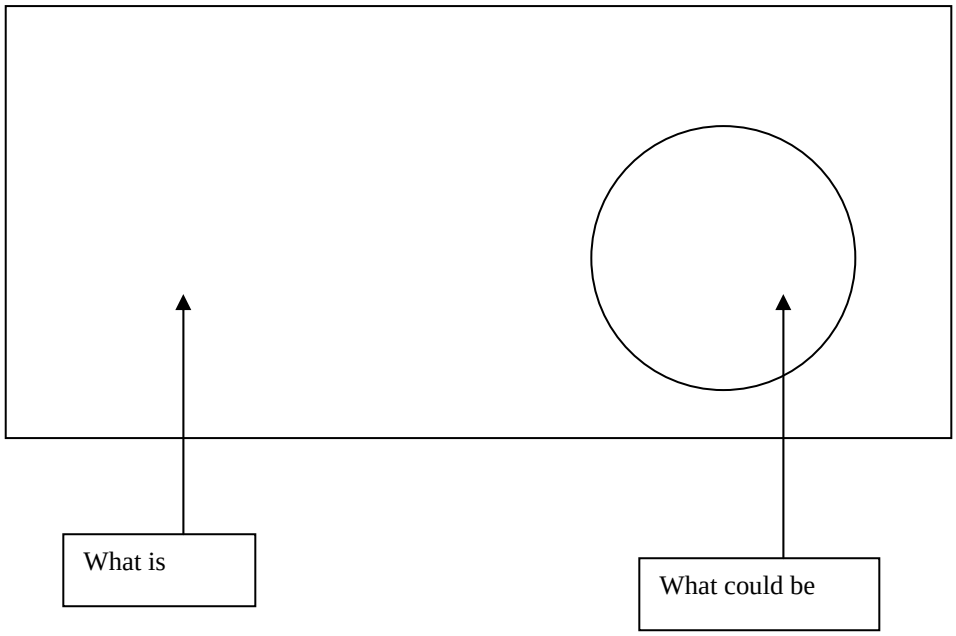
Such a perception, added to our perception of the universe being the only 'location', leads to chaos and thus confusion:



The confusion is one of our own making. As such the chaos generated by confusion can be methodically organized by us to bring order out of chaos. The order, however, can only be accomplished through the introduction of an additional metaphysical perception regarding time.

If we reexamine our perception of time we will see that in truth there are only two aspects of time: The present and the future. At first glance, such a statement would imply a process of subtraction rather than addition to our perceptions of time.

In truth, such a reordering of time creates a perception of time, which leads us to the more accurate perception of time. With such a reordering of time we begin to see time as having two aspects: ‘what is’ and ‘what could’ be

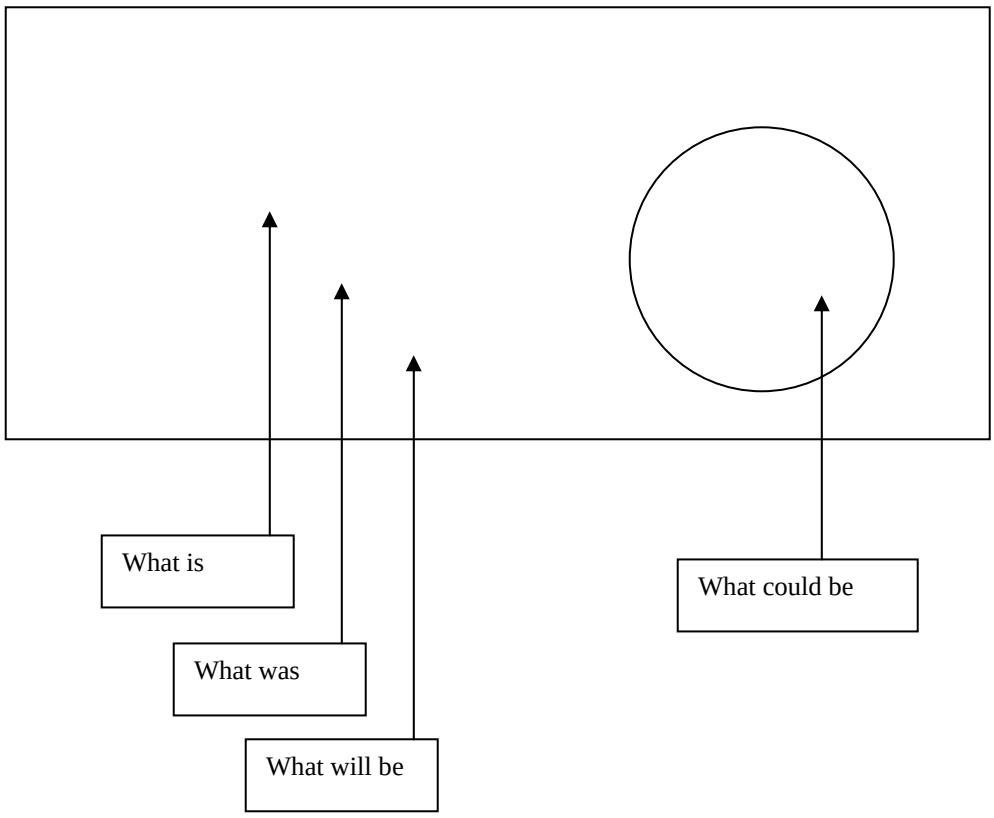


Now why use the phrase ‘what could be’ versus the phrase ‘what will be’?

‘What will be’ indicates that it ‘will be’. Such a statement cannot be denied, and therefore it must already be while it may not yet be. The result: What will be ‘is’ and as such simply is a part of ‘what is’. ‘What will be’ is not ‘potentiality’ but rather predetermined and thus lies in the fabric of timelessness and spacelessness. ‘What will be’ is a part of what lies ‘beyond’ the physical/the universe.

What lies ‘within’ the fabric of space/time, cause and effect is “what ‘could’ be”, potentiality. The cause will lead to an effect. In terms of the physical/multiplicity the effect is predictable. In terms of the non-physical/seamlessness/abstraction the effect is unpredictable, has potentiality of becoming what is not predictable.

We therefore now obtain:



And as such we begin to formulate an understanding regarding a ‘need’ for a whole, which rephrased becomes: We begin to formulate an understanding regarding a ‘need’ for a system.

Such a perception leads us to arguments reinforcing the new metaphysical perception of the individual acting within/being a part of God.

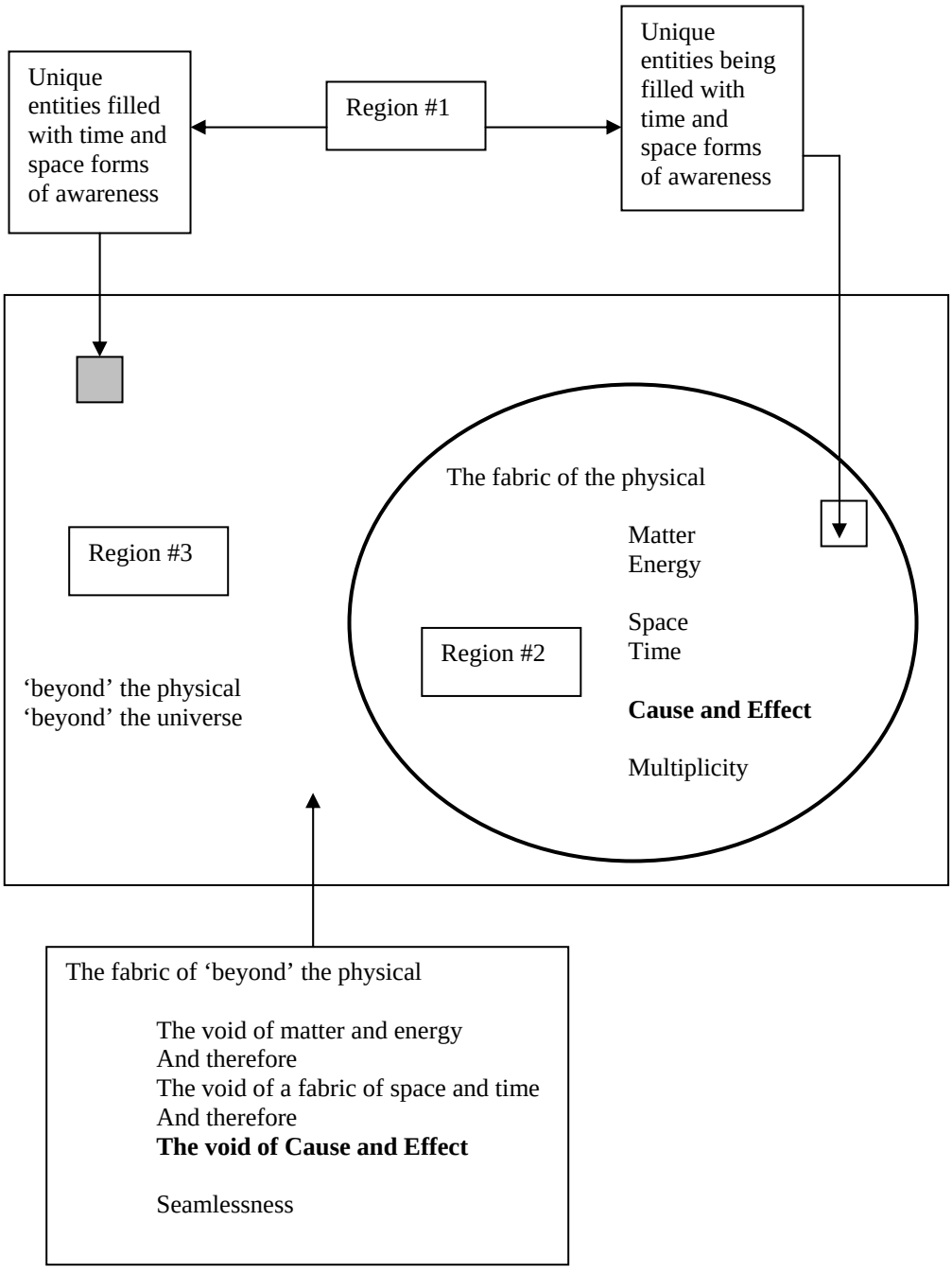
**The whole does not change**

Change is a concept of cause and effect not addition for addition is a concept tied to the premise of order emerging out of time, before and after linear progressions of events.

From the American Heritage Dictionary of the English Language, Third Edition, 1992:

> Change vb. To cause to be different, to transform
> Change int. To become different or alterations
> Change n. The act, process, or result of altering or modifying

There is a location of cause and effect, a location of first this then that, before and after, causing to be different. Such a location, by definition, requires time. For cause and effect to occur the effect must follow the cause.




Within region #1:

Cause and effect do not exist but cause and effect experiences/perceptions develop

Within region #2:

> Cause and effect exist and emerge out of the presence of ‘universal’ time and space.

Within region #3:

> Cause and effect do not exist since the region is void the ‘universal’ fabric of time and space.

Region #3, lacking time and space as the universal fabric, does find time and space, and cause and effect, concepts imbedded within itself. It may likewise find infinite other forms of conceptual awareness imbedded within itself as developed by other forms of ‘universes’ whose universal fabric may be comprised of other abstractions than space and time.

Getting back on task, the question becomes: What happens to ‘newness’ ‘added’ to the whole? Doesn’t such newness take on the aspect of change? ‘Change from what?’ one may ask. Change from what existed before? ‘Before what?’ becomes the question for there is no ‘before’ since there  is no time ‘within’ which new knowing is added to the summation of knowing. There is no ‘cause and effect’, no ‘first this then that’, no ’before and after’, no limit placed upon the entities of knowing other than what they find ‘within’ their own unique packets of experiencing and knowing they acquired through ‘a’ passage through the time and space continuum found ‘within’ our particular physical universe which itself is composed of a unique space/time universal fabric.

What then of change within region #3? There is no change with the ‘addition’ of ‘a’, or for that matter many, new unique entities of knowing. Rather what occurs is an exponential form of growth created by the increase in combination potentials of multiple dimensions tessellations of awareness. For further details one may refer back to Tractate 4: Copernicus and Centricism.

Change therefore does not occur in region #3; rather what occurs is increased potentiality of awareness. Increased potentiality of awareness is a form of growth but it is not a case of

> Change vb. To cause to be different, to transform
> Change int. to become different or alterations
> Change n. The act, process, or result of altering or modifying

The ‘change’ once occurring is no longer change but rather simply ‘what is’ and not ‘what is’ now as compared to ‘before’ for there is no ‘before’ for there is not universal fabric of time which is required for the concept of ‘before’ to exist.

What then of:

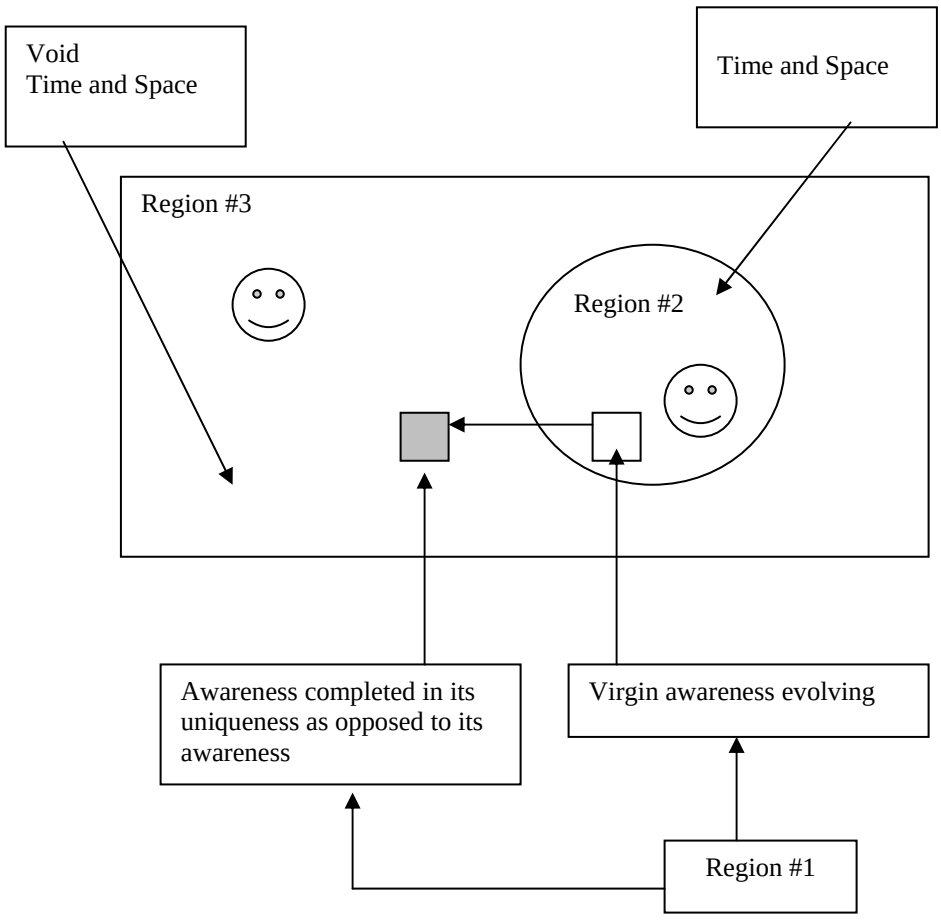
> Changeable adj. Liable to change

> Changeless adj. Constant

If entities of unique knowing are infused into the realm of the whole via the physical/the universe, then how is it such an event does not transform the whole, cause the whole to be different?

The understanding of such a question lies in taking a different approach to the question. As such we will rephrase the question to be:

> Does a system, void time and space as a universal fabric, change, 'become' different, 'evolve' from one to another state or does a system, void the universal fabric of time and space, simple exist from the point of view originating from 'within' the region void the universal fabric of space and time yet change from the point of view of the observer found immersed 'within' a universal fabric of time and space.



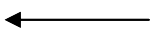
**A new meaning of the term ‘everything**

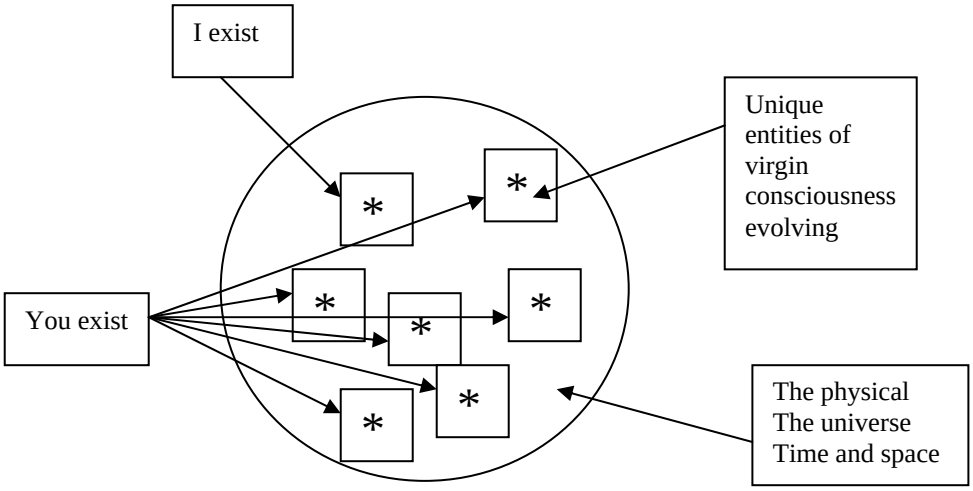
‘EVERYthing’ now becomes just that, ‘everything’ in the generic sense. Everything becomes not only all things but also all non-things. Everything now becomes: ‘What was’, ‘what is’, ‘what will be’, as well as ‘what could be’ should the ‘could be’ become. In other words, everything includes potentiality of what does not yet exist and is not yet conceived.

Thus everything now includes potentiality and thus has potential to be what it is not. We could say: Everything includes ‘what will be’ but that excludes ‘what could be’. Without the ‘what could be’, the system would find itself complete but complete without potentiality to be what it is not, complete without the ability of the potential to grow and thus incomplete as opposed to being complete.

The inclusion of the potential to grow takes place ‘within’ a region whose universal fabric is constructed of space and time but a space and time whose universal fabric incorporates space and time as separate entities of itself, separate elements found ‘within’ itself as opposed to a universal fabric of itself. These separate entities of ‘growth’ thus find themselves ‘within’ the void of a universal concept of cause and effect, beginning and end, first this than that, forms of the universal fabric.

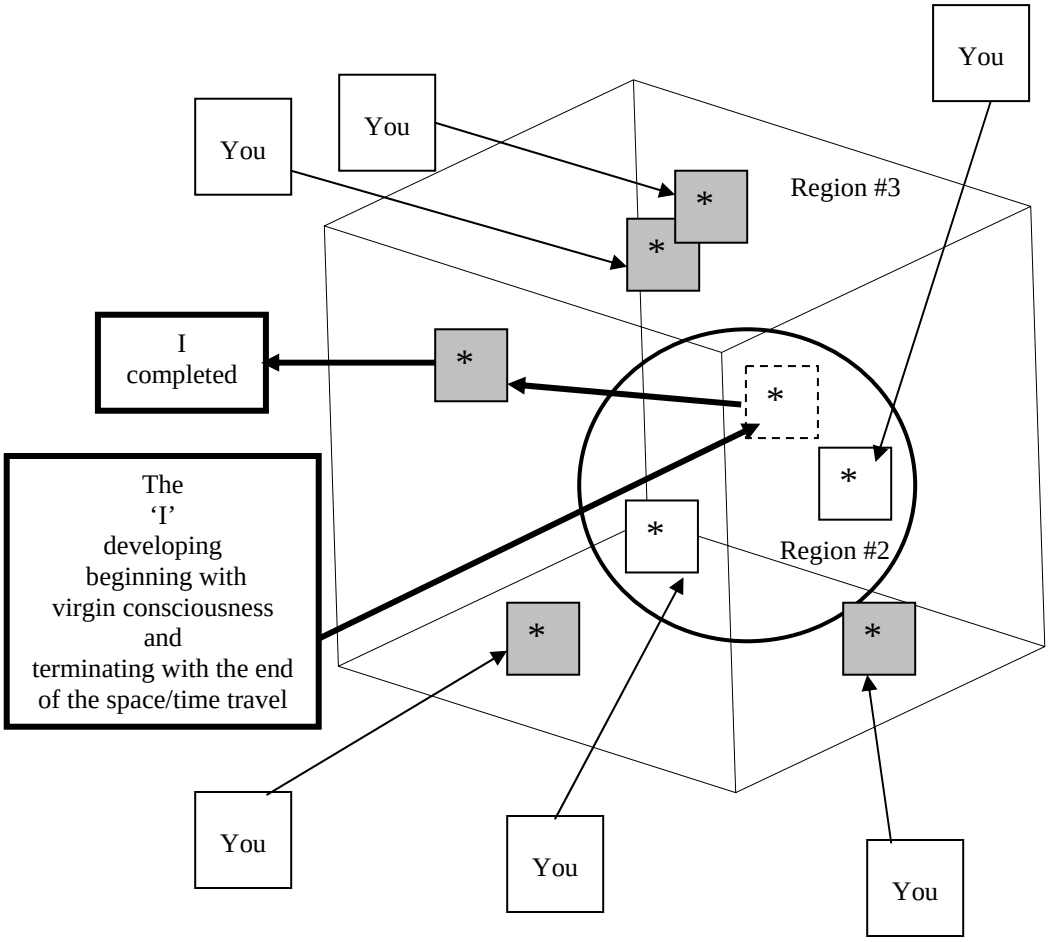
The potentiality for growth thus begins with virgin consciousness, begins with the potentiality to expand into a form of unique knowing entity, expand into a potentiality of multiplicity. Thus ‘I think therefore I am.’ in essence emerges out of:






You think, therefore I am. Without ‘you’ there would be no ‘I’.

Where then does ‘I am.’ take on its significance of primary importance?




Region #2:

Within region #2 of the metaphysical system of the individual acting within/being a part of God, 'You think therefore I am.' evolves via Kant's conversion of Aristotle's passive system into an active system. It is Kant's perception that the physical, upon being observed, changes. Thus through your observations the physical/the universe becomes what the universe is and it is into this universe, which I step as a virgin consciousness and thus the many 'you' assists the means by which the 'I' is able to develop as it chooses to develop. Without the many

'you/s' I would be an entirely different me for my choices would be entirely different.
Now this is not to say that I have no choice as to what I become, rather it simply says is that my springboard of choices emanates 'from' depends upon what 'you' made of it. The rest is up to the 'I', the 'me'.

Region #3:

Now the reverse takes place when we examine region #3.

Within region #3 of the metaphysical system of the individual acting within/being a part of God, 'I think therefore you are.' evolves via a new metaphysical perception of an open non-Cartesian metaphysical system powered by a closed Cartesian System found 'within' the open non-Cartesian system. It is within this new metaphysical perception that the abstract, through my unique knowing, develops/changes. Thus through my observations of the physical, the universe became what the universe is and as such other 'I's' prepare space/time for other 'I's to follow. And it is through the unique development of the 'me' that the whole of abstraction, region #3 becomes what it is in terms of potentiality of combinations of perceptual summations including the whole of summation of knowing itself. It is out of the universe from which I step as a virgin consciousness developing and thus the many 'you' through the 'I' are provided the means by which the 'you' is able to develop into an exponentially greater number of multidimensional combinations of knowing tessellations. Without the 'I', not only the whole but also 'you' would be entirely different for your choices of knowing 'what is' would be entirely different.

Such a development within region #3 is not a function of the multiplicity of time but rather is a function of the seamlessness, of time. Time capsules of the

individual travel in any direction adding to the potential variations and permutations of experience within the abstract, region #3.

Thus the statements emerge:

1. I think therefore you exist.
2. You think therefore I exist.

What then becomes of the statement:

I think therefore I am.

Such a statement remains intact for could I not think, I would in essence not exist in terms of my personal perception; I would not exist to me although I may exist to you.

In short the statement:

'I think therefore I am.'

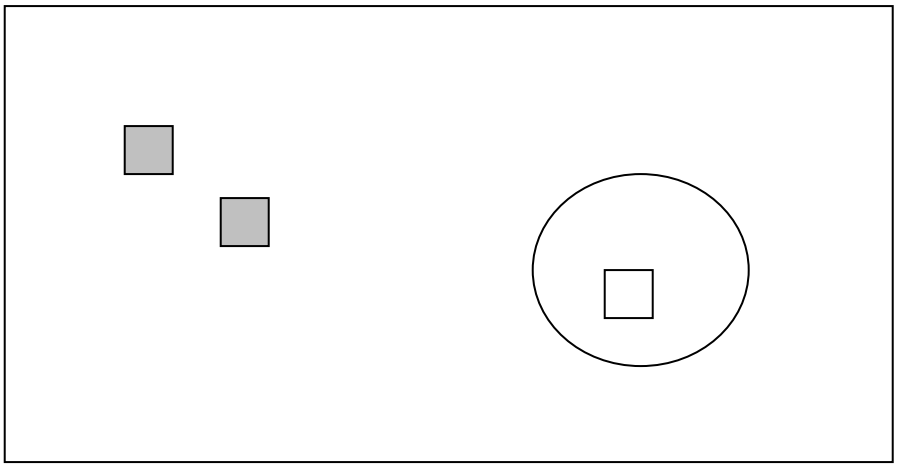
is a statement of hope as opposed to a statement of fact, as opposed to a statement of actuality, as opposed to a statement of existence. The statement however is in error if taken as a statement of existence as opposed to being taken as a statement of perceptual existence.

The reason the statement remains as a cornerstone of logic is that without others 'knowing', my 'knowing' could gain no knowing.

From where then did God – 'the initial knowing' originate? That discussion must wait for Tractate 18: The End of the Beginning.

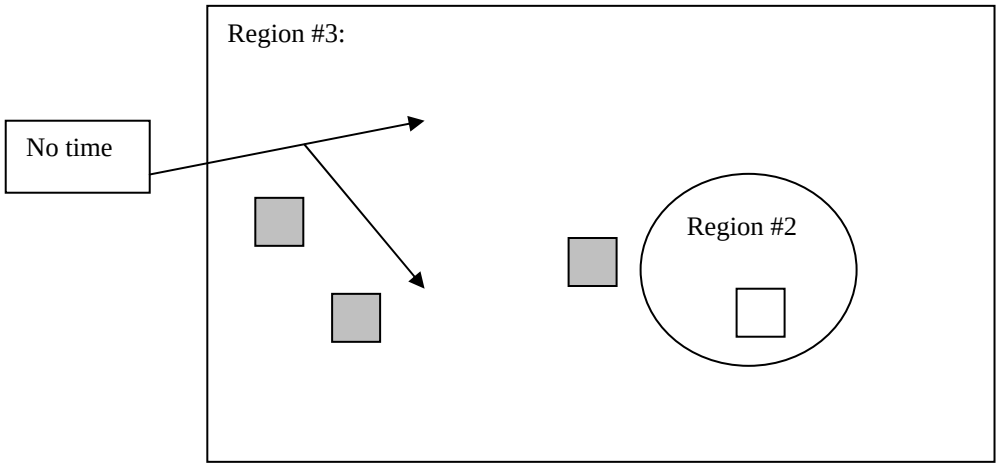
**How something, which is unchangeable, can change and remain unchangeable**

If we take a cross-section of the metaphysical system of the individual acting within/being a part of God, we obtain a cross-section of timelessness:



The system is what it is

We can now add an additional unit of knowing to the region outside the physical, outside the universe. Such a unit has evolved by means of its awareness having passed through the space/time continuum found within the physical/the universe. We thus obtain:




As we can see: The system is what it is and has not changed because no time exists between units and no time exists as a universal medium of the fabric within which the completed units of awareness, knowing, knowledge, find themselves to be.

In this state, one cannot be identified as ‘having’ existed ‘before’ another, for there is no ‘before/after’ concept to be found as a universal medium of region #3. The only location within which a medium of before/after concepts can be found to exists as the medium is within region #2 and within the individual units of knowing found within region #2 and region #3.

How then does the whole change? The whole, region #3 changes from our point of view since we are immersed within time. The whole from its point of view does not change but rather sees the state of ‘change’, growth, from simply the point of the constant ‘what is’. There is no past and no future within region #3 for there is not time or space found within region #3 as a part of the universal medium of region #3.

Growth occurs within region #3 but not as a linear progression but simply as an explosion of randomness of combinations of knowledge which have the potential to be pieced together in a multitude of multidimensional possibilities of knowledge tessellations whose potential possible combinations explode exponentially in a continuous manner.

Permanent stagnation, static existence, passivity, it is not. ‘Growth’ it may be. ‘Decay’ it may be. One or the other it is under such a metaphysical perception of the whole system. The mechanisms for the explosion or implosion of multiply dimensional combinations of tessellations, the individual units of knowing themselves, developing through the process of passing through a medium of space and time.

Are there other means of exponential explosion or implosion? Perhaps, perhaps not. What might account for other means of exponential explosions or implosion? Other distinct universes having a different form of medium than the space/time medium found within our universe.

**The death of God**

The death of metaphysics - the death of God, is there any difference? Actually, no there is no difference. The death of metaphysics is the understanding that there is no such thing as metaphysics. Kant with his perception of the death of Aristotelian concepts of ‘what is’ initiates an understanding that our very observation changes what it is we observe. Such a perception implies the creation of God’s, this thing we call the universe, is not His creation but our creation for

we make the observations and God has nothing to do with observations for our observations are our creations not his.

1st principle then becomes ourselves not God. But without the universe we would have nothing to observe in a manner unique to ourselves and therefore the universe had to be here before we were here for without the universe there would have been nothing for us to observe in our own unique manner. We would therefore have had nothing from which to begin to develop our own unique individual observations and therefore the universe is 1st cause. On the other hand, we know we did not exist before some other we/s existed for we are the product of the union of a sperm and an egg and therefore without this union 'we' would not exist as we are. Thus other 'we/s', the you/s, had to come before the present we/s, before the 'I'.

So which came first: I, the universe, or God? Kant was unable to reconcile this argument. The old, which came first the chicken or the egg, became, metaphysically, which came first: the I, the universe, or the creator. Kant being unable to resolve this argument suggested he had a whole new system of metaphysics, which in essence was not a metaphysical system at all, yet was irrefutable.

The only logical conclusion he could draw was that metaphysics, as we knew it, was dead. However, since we knew of no other form of metaphysics than the form of metaphysics we had had previously, in essence metaphysics was dead.

Kant was unsure of what this meant. It was Hegel who was to come along and move us one step closer to understanding just what this meant.

But we are speaking of Kant, and thus it is Kant we must address.

As such, lets look at what the concepts of Kant's system suggest.

At this point we will acknowledge that is arguable whether or not Kant's system was actually a system since Kant was unable to satisfy his own personal expectations of a system. Kant believed 'a' system, to be a system, must produce 'a' first principle, 'a' foundation. Since Kant could not extract this most fundamental of requirements, the debate emerges as to whether or not Kant's system was truly a system at all.

Having acknowledged the issue regarding the validity of whether or not Kant's system actually was a system, let's began an analysis of Kant's proposed 'system'.

Analytic versus Synthetic 'a priori':

Were space and time innate characteristics of objects or were objects innate characteristics of space and time?

Kant suggested: Since we cannot perceive of objects without concepts of space and time but we can perceive of space and time without objects than it is objects which are the innate characteristic of space and time rather than the reverse.

In essence objects found themselves immersed within the medium of space and time.

Space and time therefore became the synthetic a priori of the physical. But did this establish space and time as the ultimate medium of metaphysics? If it did, it could be said metaphysics was dead for metaphysics dealt with three basic

concepts: God, free will, and immortality. Some would suggest metaphysics dealt with knowing and knowledge but knowing and knowledge are aspects of God for by definition God is omniscient, omnipotent, and omnipresent. God is, metaphysically speaking 'all knowing' of knowledge and the awareness of all such knowledge, knowing. Immortality deals with infinite time and between all knowledge and time, space is filled up. Individual units of knowing, individuality, become an issue regarding elements of the whole, thus humankind in the form of individuals becomes an issue of metaphysics.

What of space? Space becomes the location of such knowing and such knowledge, be it space in the physical sense or space in the abstract form. Kant suggested space was not physical for physical objects were the innate characteristic of space and time not the reverse.

And what of actions of free will? Actions of free will became an issue dealing with the active form of action versus passive form of action regarding subsets of knowledge and thus God, free will, and immortality became issues of metaphysics.

If the physical emanates from space and time and if space and time was all there was, God was space and time. As such, God perceptually emerged, as being dead for space and time were not 'knowing' entities but rather brain dead abstractions.

It then followed that metaphysics was dead for immortality, being an element of time, became a part of the unknowing and free will became a part of an unknowing space and time. What then of God? Why God was an unknowing fabric, medium of space and time, within which 'all' was found.

Kant could not resolve his own paradox. The logical conclusion, which was to be drawn: God was dead.
Philosophers following Kant thus assumed metaphysics to have expired.

> On the other hand, the people whose business it is to ask why, the philosophers, have not been able to keep up with the advance of scientific theories. In the eighteenth century, philosophers considered the whole of human knowledge, including science to be their field and discussed questions such as: Did the universe have a beginning? However, in the nineteenth and twentieth centuries, science became too technical and mathematical for the philosophers, or anyone else except a few specialists. Philosophers reduced the scope of their inquiries so much that Wittgenstein, the most famous philosopher of this century, said, 'The sole remaining task for philosophy is the analysis of language.' What a comedown from the great tradition of philosophy from Aristotle to Kant![18]

As such, philosophers of the nineteenth and twentieth centuries believed: If Kant could not resolve his own paradox, then the only feasible explanation as to why Kant could not do so was because:

> Metaphysics was dead.
>
> God was dead.
>
> > *This idea, that God is in fact nothing but an idea of our own making for use within our moral practice, is a thought Kant repeatedly expressed in his very last years.*[19]

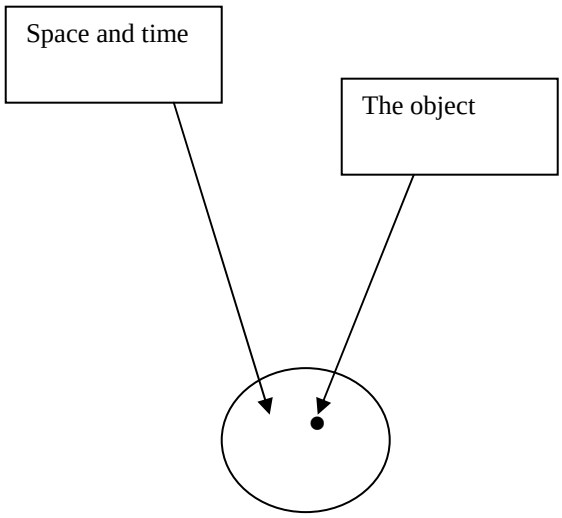
Kant did not seek to resolve the issue he should have been seeking:

> If objects lie within the medium of space and time, are innate characteristics of space and time than is there a synthetic a priori of space and time? Is there a medium such that space and time cannot be conceived of being without the existence of this new medium itself? In other words is there a medium from which space and time emerge, is immerged within?

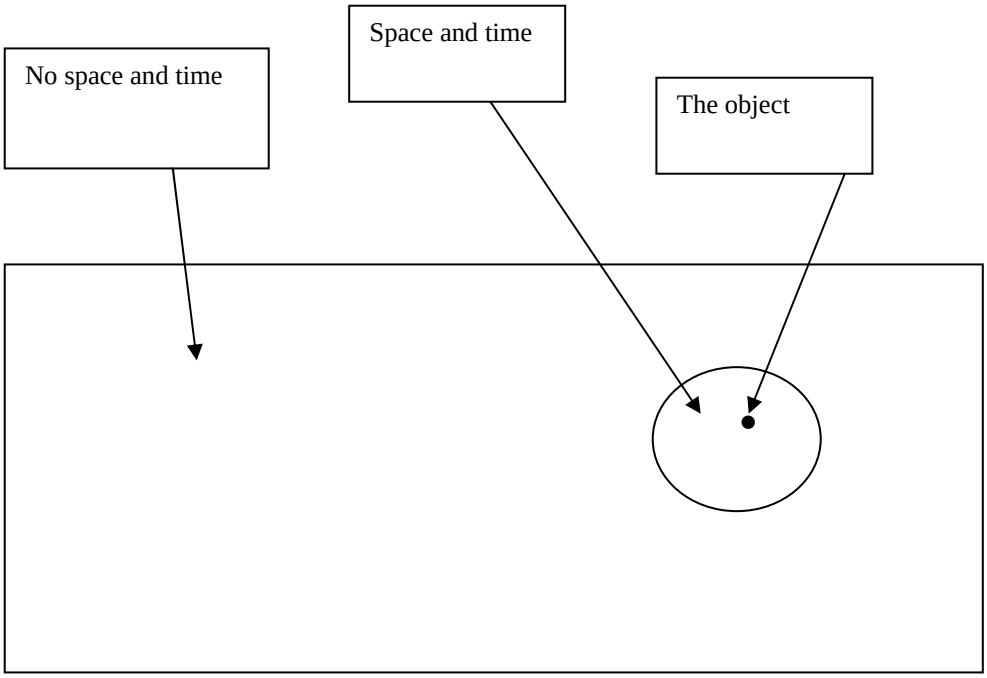
The answer to such a question could conceivable resolve the paradox Kant established, resolve the concept of the lack of a foundation for Kant's system yet leave Kant's system intact. This sounds like a lot of hypothetical impossibilities and the reason it sounds as such is due to the fact that Kant was examining his system rather than a new perception, which had not yet been proposed.

The next logical step of this tractate then becomes: to examine this new system and to examine whether or not such a system resolves Kant's dilemma.

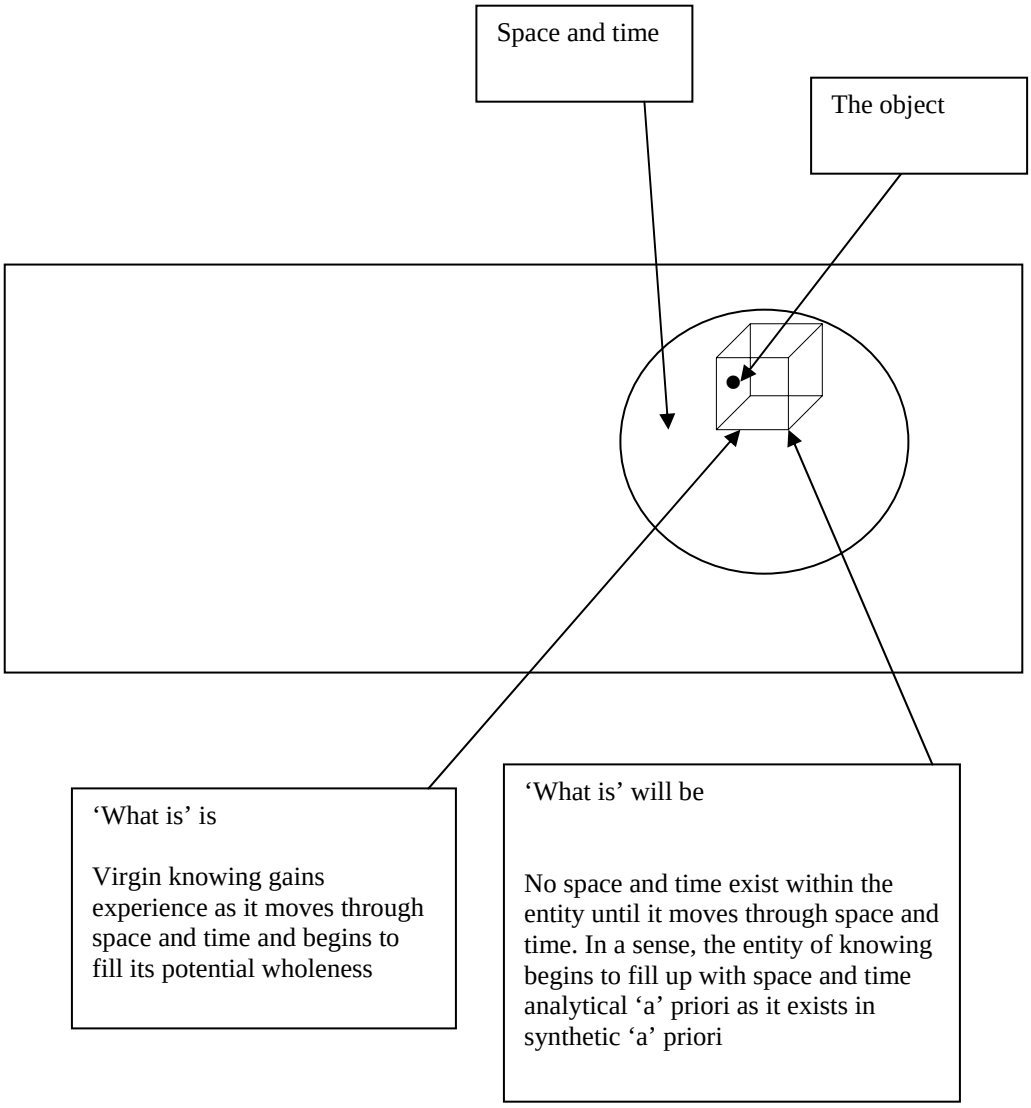
We begin with:



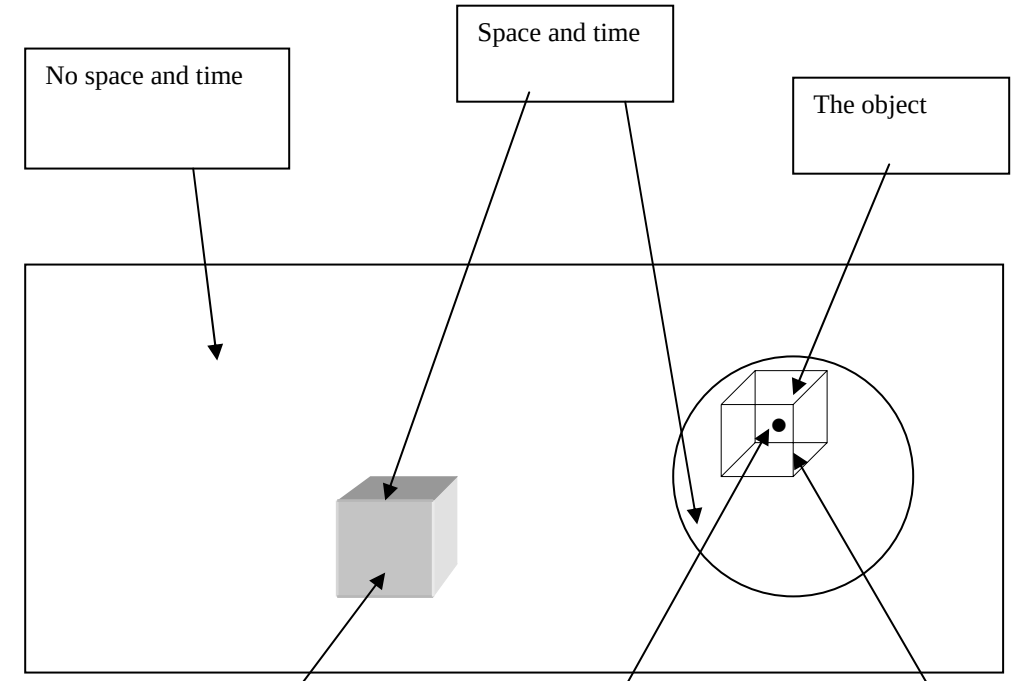
This is Kant's perception. Now lets add an outside to the system:




Since space and time exist within the median of no space and time what then is the medium within which space and time find themselves existing? It could be that space and time exist in what we think of as abstractual knowing, a form of active abstraction existing in a medium of passivity itself. But aren't space and time abstractual? Perhaps, but are they a form of knowing? As far as we know space and time are not a form of knowing but rather 'unknowing' abstractions. As such it would be possible that the knowing, awareness, of space and time concepts would graphically appear as:




Now does this necessarily mean the knowledge, which exists no longer, exists? No for with the concept of the individual acting within/being a part of God, symbiotic panentheism, we find synthetic 'a' priori now becomes apparent to Kant's questionable system. The new addition of an outside to space and time, a synthetic 'a' priori to space and time takes on its own functionality and becomes:




‘What is’ was

Virgin knowing having completed its experiencing as it moved through space and time and could never fill its potential wholeness since space and time for itself were limited relative to infinite space and time however it did what it did and as such it is what it is

‘What is’ is

Virgin knowing gains experience as it moves through space and time and begins to fill its potential wholeness

‘What is’ will be

No space and time until it moves space and time, in a sense begins to fill up with space an time analytical a priori as it exists in synthetic a priori

Time now becomes an analytical ‘a’ priori to ‘Knowing’, the whole, and the concept of individual ‘knowing’ becomes an analytic ‘a’ priori to space and time through the analytic emanations of objects emerging from space and time itself. In essence we obtain ‘knowing’ *knowing* ‘Knowing’. We obtain ‘knowledge’ of ‘Knowledge’. We obtain the ‘active passive active’ sandwich. We obtain the individual acting within/being a part of God. We obtain circular understanding of not just the significance of God to the individual but of the individual to God. We obtain an understanding of a symbiotic relationship, a symbiotic functionality between the individual and God through the very action of being.

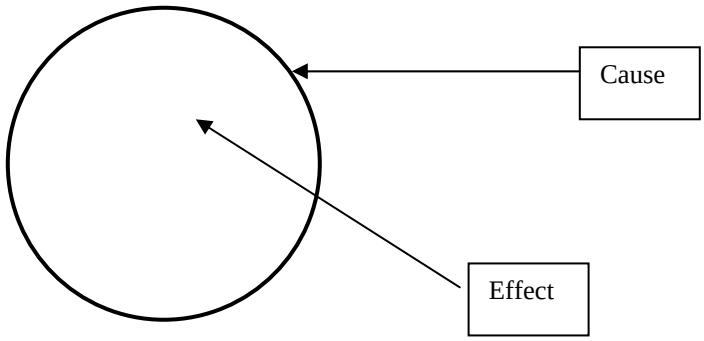
To better understand how it is a physical being interacts within an unobservable abstractual existence we must examine three concepts: The Causal, The non-Causal, and The Boundary between the Causal and the non-Causal.

**The Causal**

Almost everyone exists within the causal

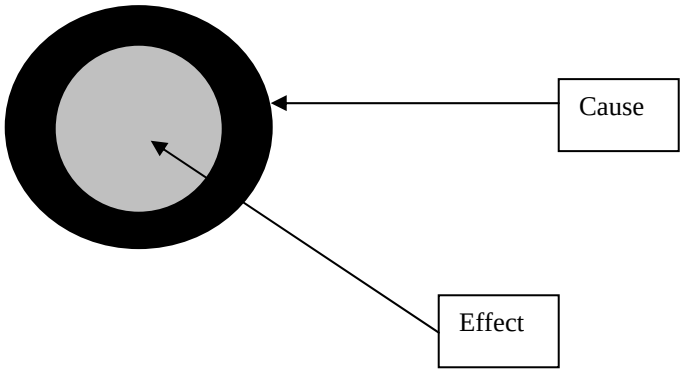
The Causal is the realm of cause and effect. I like the effect; I examine what created the effect. I react by repeating the casual actions, which cause the effect I enjoyed. I go fishing. I catch a fish. I enjoyed catching the fish so I go fishing again. I enjoyed it again so I buy a boat of my own so I can go fishing. I go fishing. I catch a fish. I enjoyed catching a fish…

The process can be diagramed as:

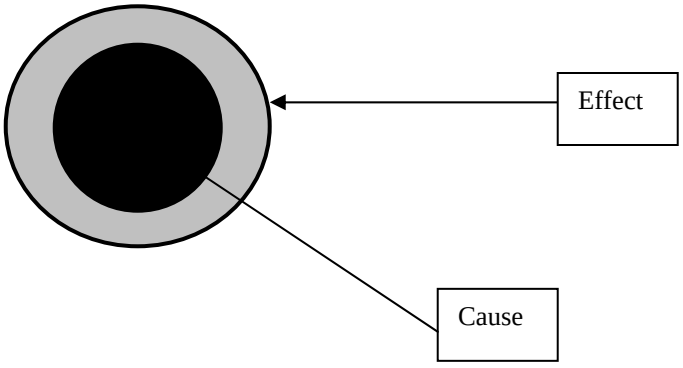



This in no way implies the action of fishing requires no intelligence. Rather this explanation suggests the act of catching a fish is enjoyable and thus it creates the desire to do it again. It is a Cause and Effect sequence of actions driven by a desire to repeat the action as opposed to being driven by the need to understand 'why' one 'should' repeat the sequence of actions.

To better understand the Causal we will expand upon the region representing the Causal. The black region represents Cause and the gray region represents Effect. Effect is placed 'inside' cause since effect is action of the past, action which has occurred due to the cause.

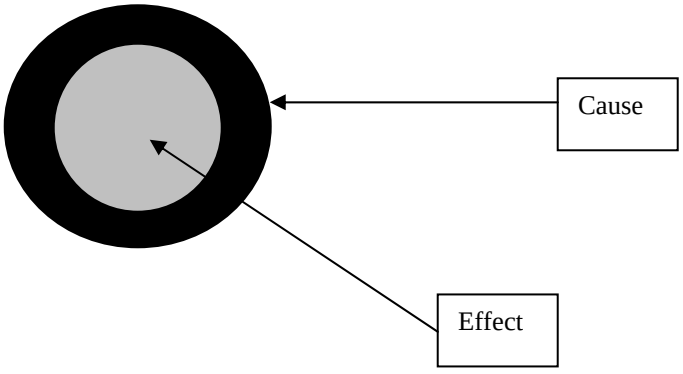


But why not reverse the diagram?

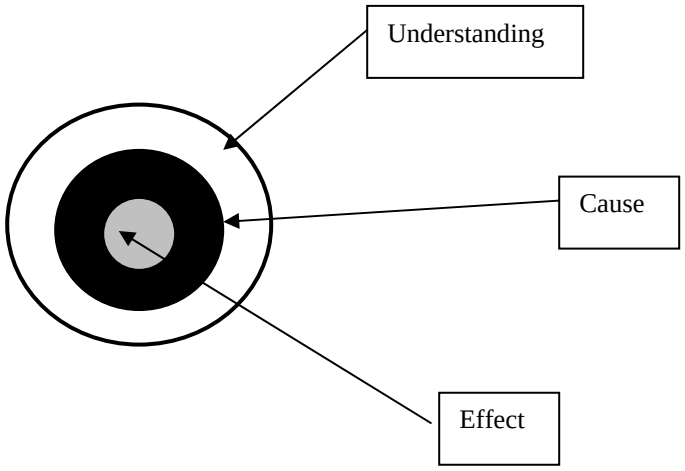



We are inside the universe, or so it appears to modern day cosmology, ontology, and metaphysics. Therefore we will portray actions to lead to reactions beginning with the creation giving us the effects of which take place ‘within’ giving us the former diagram rather than ‘without’ us portrayed by the latter diagram.

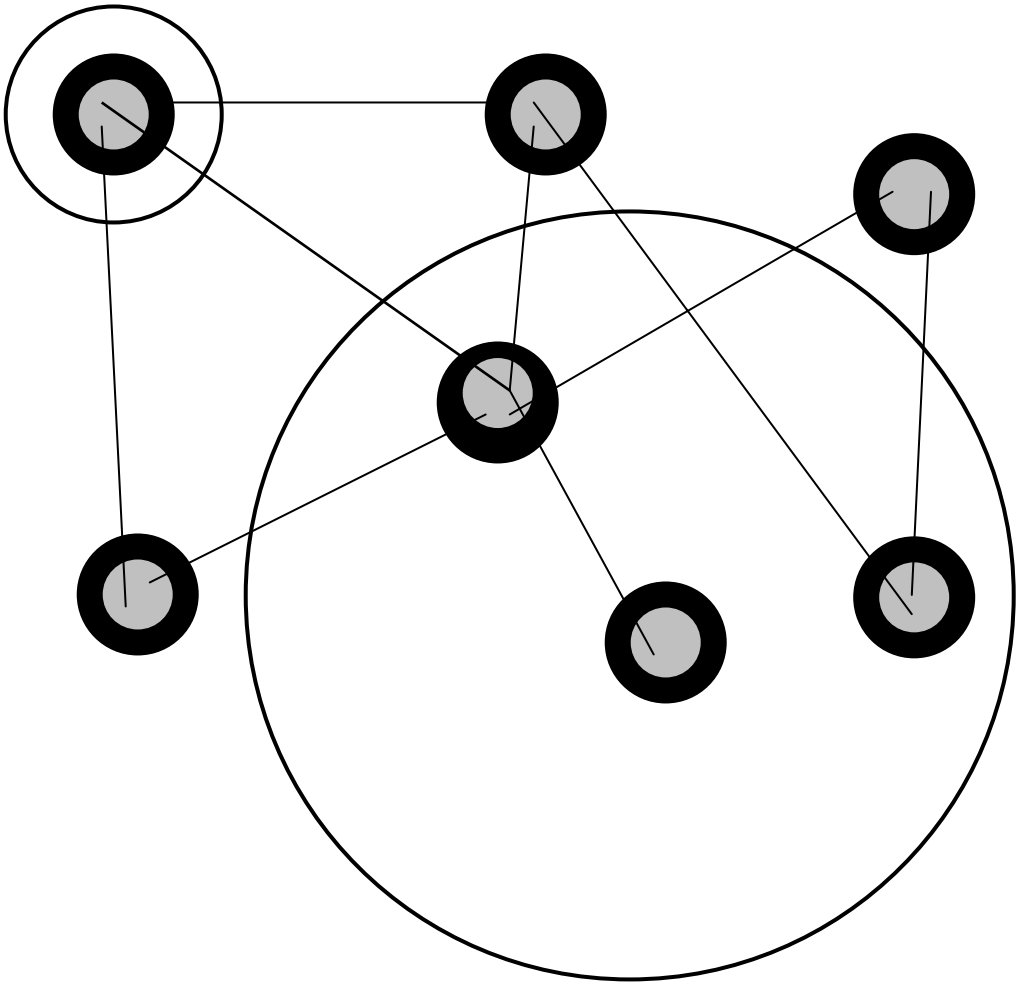
We therefore begin with:



Now let's introduce the concept of understanding. The understanding that we will introduce is understanding that one reacts to the Cause with free will. The insertion of such a concept is the acknowledgement that we have a certain amount of 'control' over our desires; we have some semblance of free will. The degree of free will is not the issue here. What is of issue is the acknowledgement due the concept of awareness, due the concept of understanding, due the concept of conscious 'knowing'. The diagram now becomes:



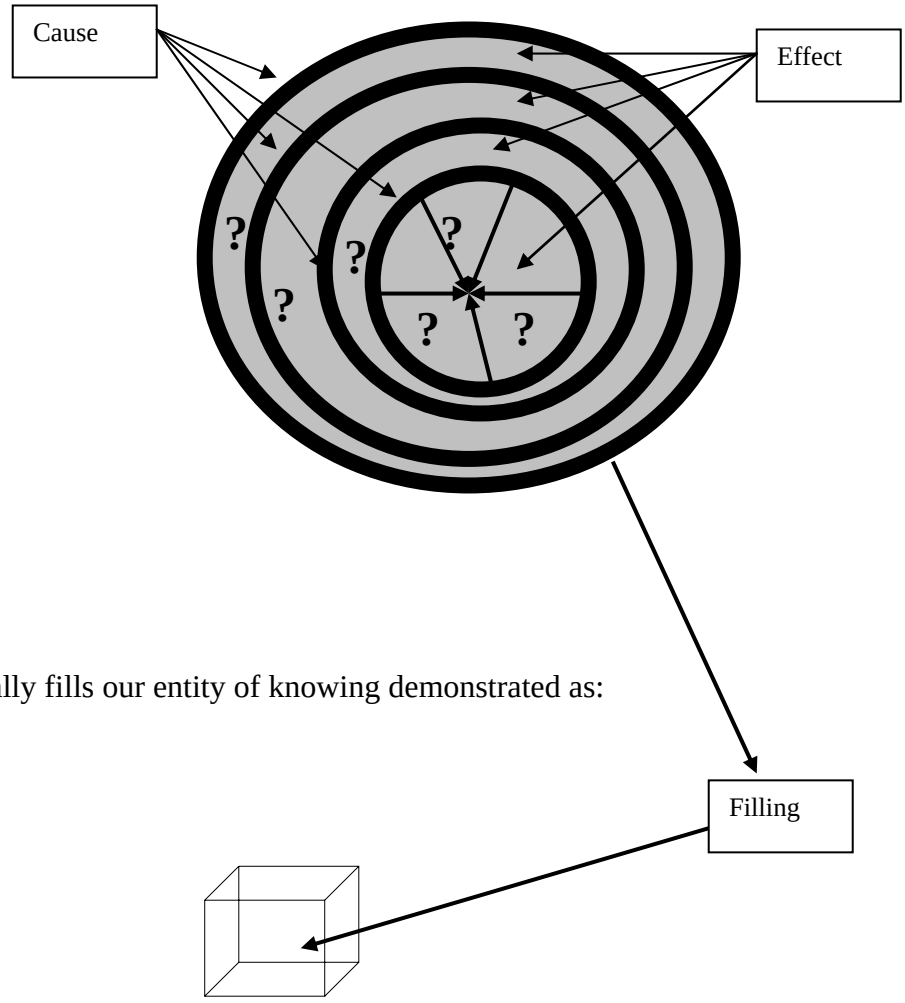

The basic diagram is a simplistic representation of Cause and Effect actions. The physical is filled with such actions of Cause and Effect. They not only act intra-entity but inter-entity.



Of the three regions, it is the region of ‘knowing’, the region of understanding which interests us for it is ‘knowing’ which Kant was attempting, yet failed, to understand with his metaphysical system of ‘critical philosophy’.

Since we are interested in the Causal at this point we will expand the Causal experiencing of the entity while ignoring the non-Causal, ignore the region represented by the colorless region.

The Causal entity, be it human or otherwise, developing Causally takes on, in a simplistic sense, the following appearance when factoring in outside as well as internal interactions:



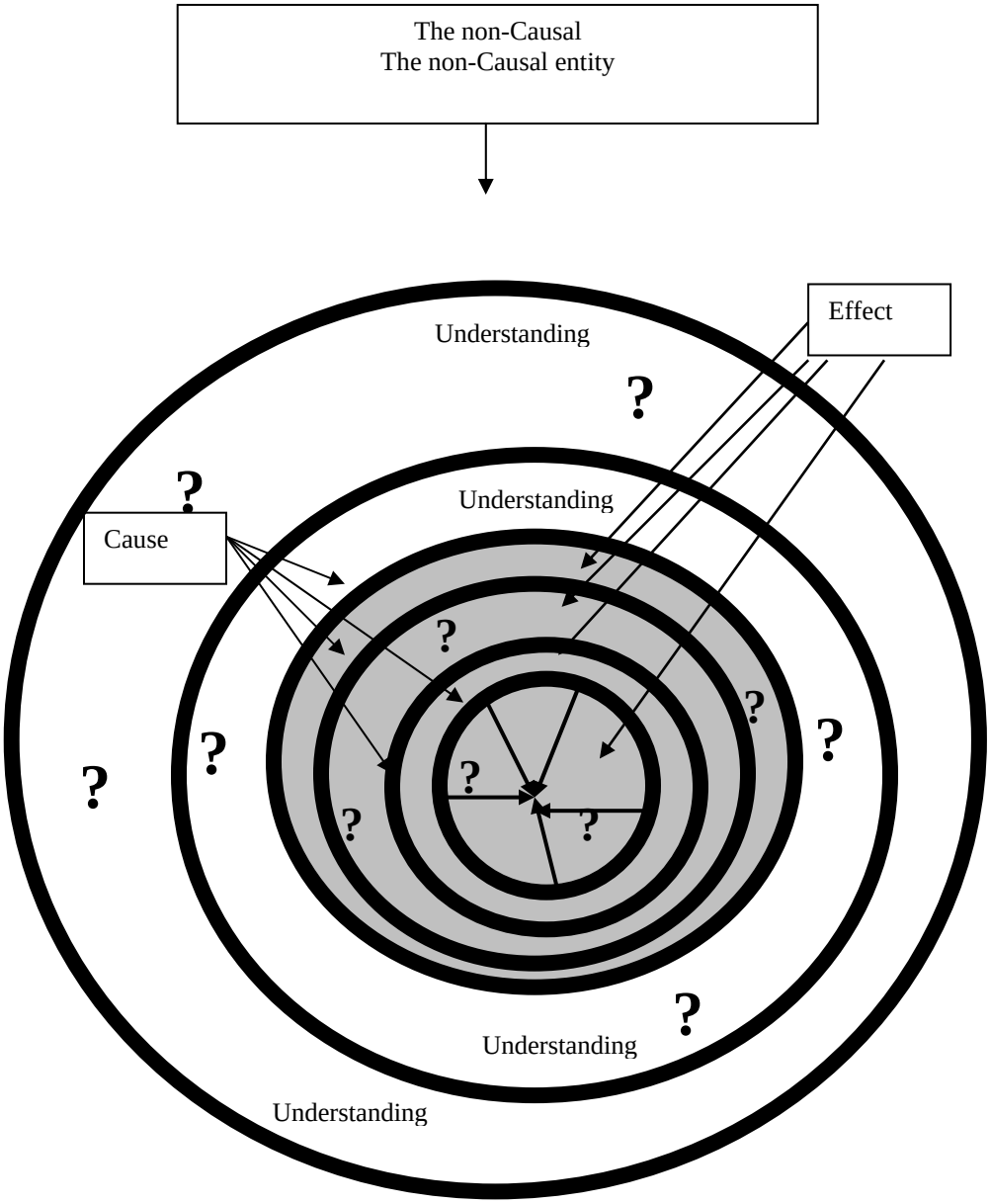

Etc.

Which eventually fills our entity of knowing demonstrated as:

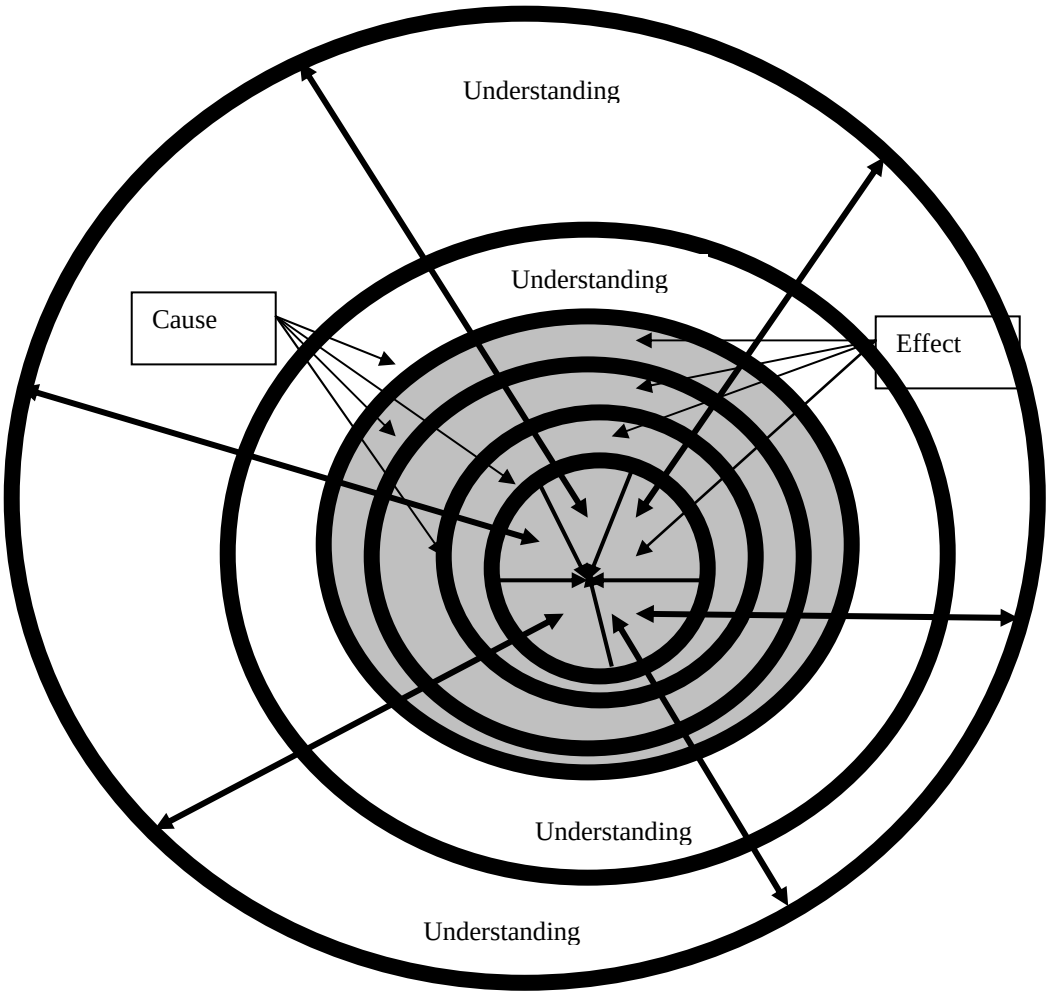
This entity of knowing runs throughout not only this tractate but also all Tractates to date: Tractates 0 – 6.

Understanding the graphic of the entity acting in the Causal, we are now ready to move to the concept of the non-Causal.

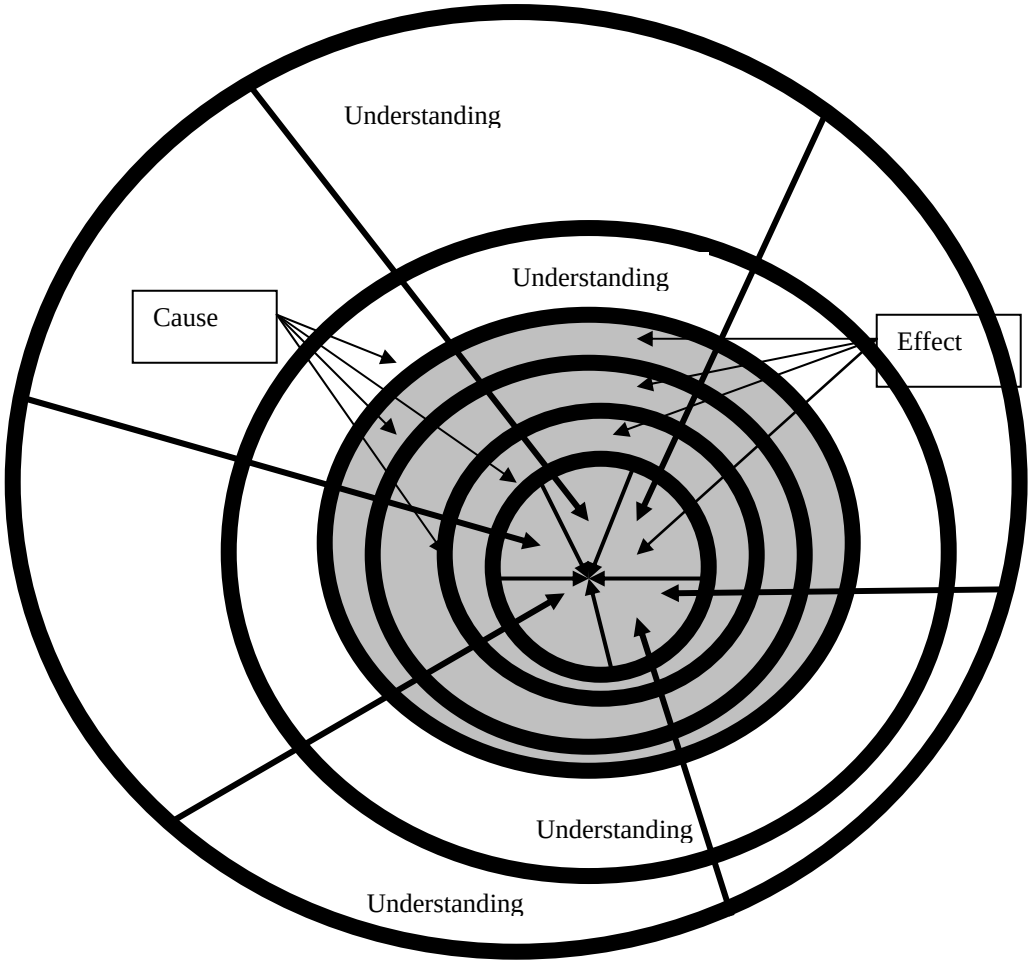
## The non-Causal

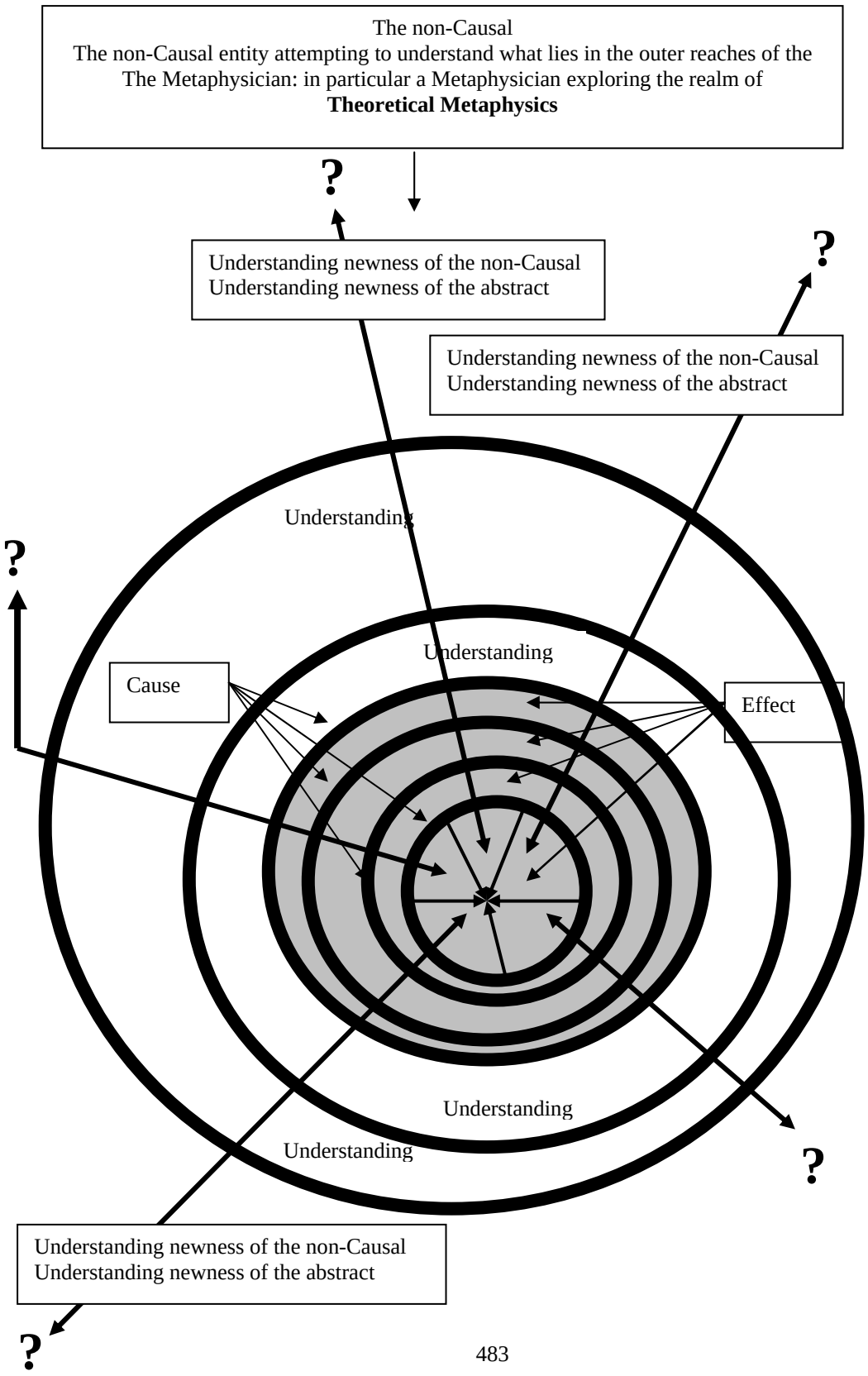


The non-Causal
The non-Causal entity
The metaphysician: in particular, the metaphysician exploring the general realm of
**Practical Metaphysical**



The non-Causal
The non-Causal entity
The metaphysician: in particular a metaphysician exploring the realm of
**Metaphysical Engineering**




The non-Causal
The non-Causal entity attempting to understand what lies in the outer reaches of the
The Metaphysician: in particular a Metaphysician exploring the realm of
**Theoretical Metaphysics**
?
Understanding newness of the non-Causal
Understanding newness of the abstract
?
Understanding newness of the non-Causal
Understanding newness of the abstract
Understanding
?
Understanding
Cause
Effect
Understanding
Understanding
?
Understanding newness of the non-Causal
Understanding newness of the abstract
?

The metaphysician is not just a non-Causal individual but rather the metaphysician is a non-Causal individual who explores how the two, the abstract and the physical, the Causal and the non-Causal, interact.

With this understanding regarding the task of the metaphysician, we can now begin to understand the task uniquely confronting experts specializing in the three fields of Metaphysics. Such an understanding is not an exercise in futility nor is it an exercise in the realm of fantasy.

The lack of understanding regarding the process of subdividing the tasks of various metaphysicians is in fact the very reason Kant had difficulty formalizing his metaphysical system.

Metaphysics now becomes subdivided into three realms:

The Practical Metaphysician: One who understanding and defines how the Causal and the non-Causal work as a whole as described by the Theoretical Metaphysician.

The Metaphysical Engineer: One who lays out, constructs, or manages social systems founded upon the work of the Practical Metaphysician, founded upon an understanding of how the Causal and the non-Causal interact which in turn is based upon a metaphysical understanding of the whole.

Theoretical Metaphysician: One who expands the understanding of the Causal and non-Causal interrelationship and thus provides expanded metaphysical perceptions with which the Practical Metaphysician can work.

Kant understood what his task was in terms of being a Theoretical Metaphysician but Kant could not understand how Theoretical Metaphysics related to Practical Metaphysics nor could he understand just how his system of Critical Philosophy could be applied to reality itself through the process of Metaphysical Engineering.

Had Practical Metaphysics and Metaphysical Engineering been defined, Kant may have followed his theoretical perceptions to their obvious conclusions. We will examine such a trail within Tractate 10: Heidegger. Having observed the results his theoretical metaphysical system produced, Kant would have had no choice but to backtrack to his initial assumptions and then modified his theoretical system.

Eventually Kant, through the use of such a process, would have produced a viable system or Kant would have done as Zeno did: Kant would have proclaimed, he did not have the answer regarding 'the' viable system and would leave the task to future metaphysicians.

This would have resulted in:

1. Philosophy continuing to recognize the significance of metaphysical research rather than proclaiming the demise of metaphysics.
2. Establishing the understanding of future theoretical metaphysicians that perhaps 'the' metaphysical system incorporated both Kant's active and Aristotle's passive forms of action.

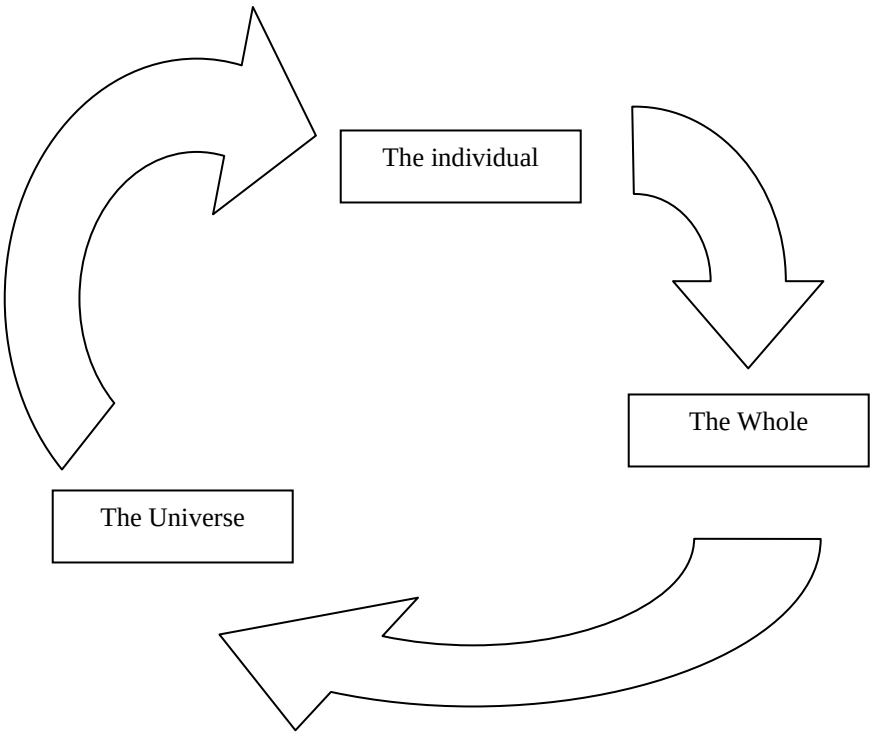
In addition to Kant's lack of understanding regarding the three fields of metaphysics, Kant was caught up in the perceptions of the day. Kant believed his system was a system of singularity as opposed to multiplicity. Kant believed his system outlined the whole system, however, Kant was unable to model his system because he, as all metaphysicians up through his time, believed 'a' system, any

system in order to be considered to be a system was required to fulfill the Aristotelian principle: all systems can be reduced to 1st principle.

Kant could not find 1st principle within his system. To Kant, a system, which continually changes, changes with the very observation of passive observation itself, is a fluid, dynamic, system within which it is impossible to identify 1st principle.

Within Kant's metaphysical system, the individual cannot exist without the universe, the universe cannot exist without the creator, and the creator depends upon the observations of the individual for its change. In essence we have a vicious circle with no beginning and no end:

Such contradictions defy the parameters of a 'Cartesian' system, defy the parameters of a 'closed' system, and defy the parameters of an Aristotelian system.

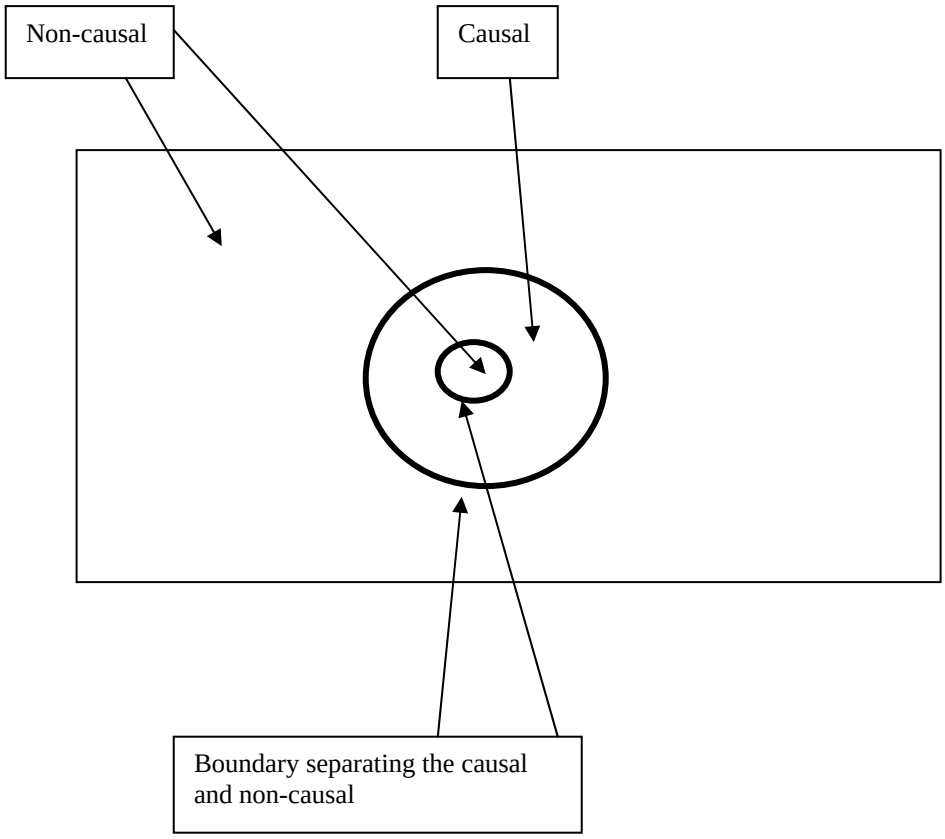


Within Kant's metaphysical system there appears to be no 1st cause, no 1st principle, and no 1st truth. Kant was stymied and that is, for the most part where Kant left his metaphysical development. The abrupt termination of the theoretical aspect regarding the further development of Kant's metaphysical system was no different than what had occurred to Zeno when he simply said: Seamless ness and multiplicity exist but I have no idea of how it is they do so independent of each other. All I know is that it is obvious they do so. The function of theoretical metaphysicians is to expand our understanding regarding the abstract and the physical. Zeno did this. Aristotle did this, Boethius did this, Copernicus did this Leibniz did this, and now we see Kant did this also.

Our examination of philosophical history is not yet done. As we shall see, the individual acting within/being a part of 'Being; symbiotic panentheism, is not a quantum leap in the development of theoretical metaphysics but rather simply one small step beyond those remaining for us to examine: Hegel, Russell, Einstein, Heidegger, Husserl, Hawking, and Ockham.

To better understand Kant's dilemma and the solution to the dilemma we must examine one more region. We must examine the boundary between the Causal and the non-Causal.

**The boundary between the Causal and the non-Causal**




What we have is the causal sandwiched between the non-causal. There is another way of saying this however. It could be said the non-causal is separated from itself through a process of separation through inclusion.

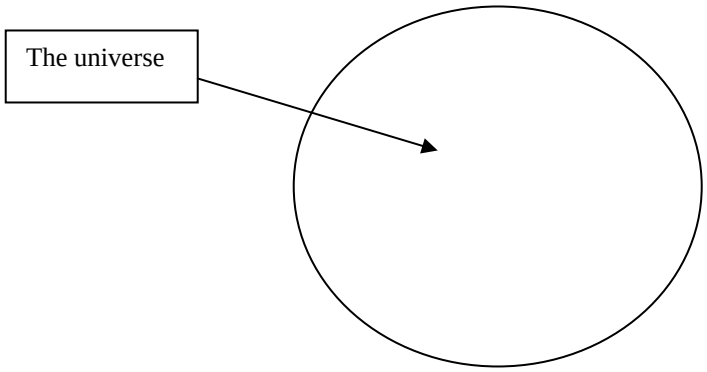
Why would totality separate a portion of itself from itself? Interesting question and one that has been addressed generically in 'Trilogy I' and will be addressed in detail in future tractates. However, the intent of this tractate is to discuss Kant and the paradox his critical philosophy places before us rather than discuss the purpose of the separation.

So what of the boundaries?????

In the physical we examine multiplicity/individuality and theorize/wonder about seamlessness/singularity. In the abstract we must do the reverse. In the abstract we must examine seamlessness and theorize/wonder about multiplicity**.**

What does such a statement mean?

Lets begin by examining the more familiar of the two. We will examine the location where multiplicity is the more obvious, perhaps the more dominant characteristic. That location is of course, our reality, the universe.




Within the universe we observe through a process of examining cross sections of time. In short we take multiple cross sections and by examining them we can project as to what might happen within future cross sections. If we find our projections are correct we attempt to establish laws allowing us to make even more futuristic projections.

It is the cross sections, which dominate our thoughts. It is the cross sections, which we categorize, photograph, examine, and file away for future references.

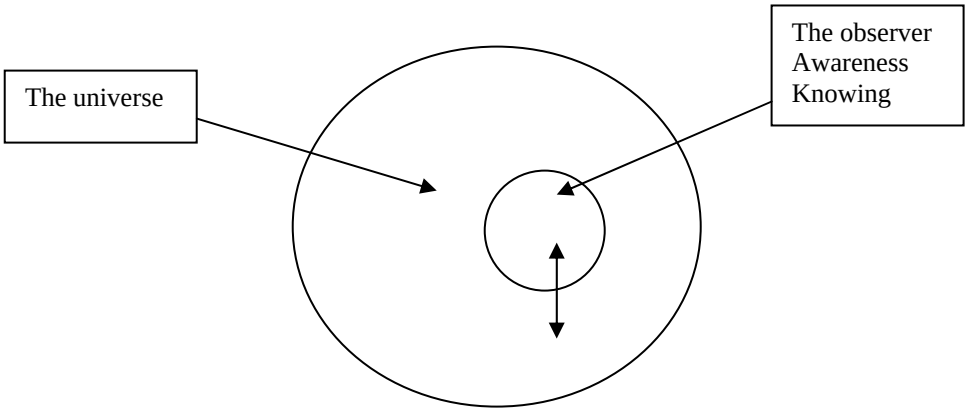
All the while we wonder about the ‘seamless’. We wonder what it means to be void multiplicity. wonder what seamlessness means in terms of a totally seamless abstractual flow of reality.

Kant led us to the apogee of such wonders. Kant theorized what it means to reformulate our perceptions of the abstract into an active system where everything found within the system impacts the system. Kant went so far as to say that even the simply act of observing the system impacts the system. This was contrary to the metaphysical system existing at the time. The Aristotelian system of the time maintained that the system was passive and thus the observer did not impact the system through observation.

In essence Kant suggested it is significant to understand the seamlessness of totality when examining the ‘whole system’. Since Kant had no other location within which to place such an observation, Kant found he had no other choice but to place such an observation within the universe. Such a choice however suggests that a selection had to be made regarding Kant’s metaphysical system being ‘the’ system or Aristotle’s metaphysical system being ‘the’ system.

This brings us back again to Zeno’s paradox: Which is it, seamlessness or multiplicity?

This brings us back to our graphic and allows us to add an additional parameter:




Now we see the physical affects the observer and the observer affects the physical. In essence, the physical affects the abstract and the abstract affects the physical. As such we begin to understand the meaning of our previous statement:

> *In the physical we examine multiplicity and theorize/wonder about seamlessness/abstraction.*

If there is no observer then there is no impact of the observer upon the physical and as such the physical functions simply within the parameters of physical laws. As such we can and logically do take cross sections of the universe and examine them for what they are, cross section of a physical immersed in space and time. The very fact that the physical is immersed in the fabric of space and time allows us to take the cross section of time itself. In fact it is logical to do so within the universe itself, within the physical itself.

But what of the abstract, the non-causal? Is it found only ‘within’ the causal and how is it to be examined? Can we take cross sections of the non-causal and

examine them as we take cross sections of the physical and examine them? This brings us back to the statement:

> *In the abstract we must do the reverse. In the abstract we must examine seamlessness and theorize/wonder about multiplicity.*

This statement suggests the examination of the abstract becomes a form of reverse process to the process we find functional in the physical.

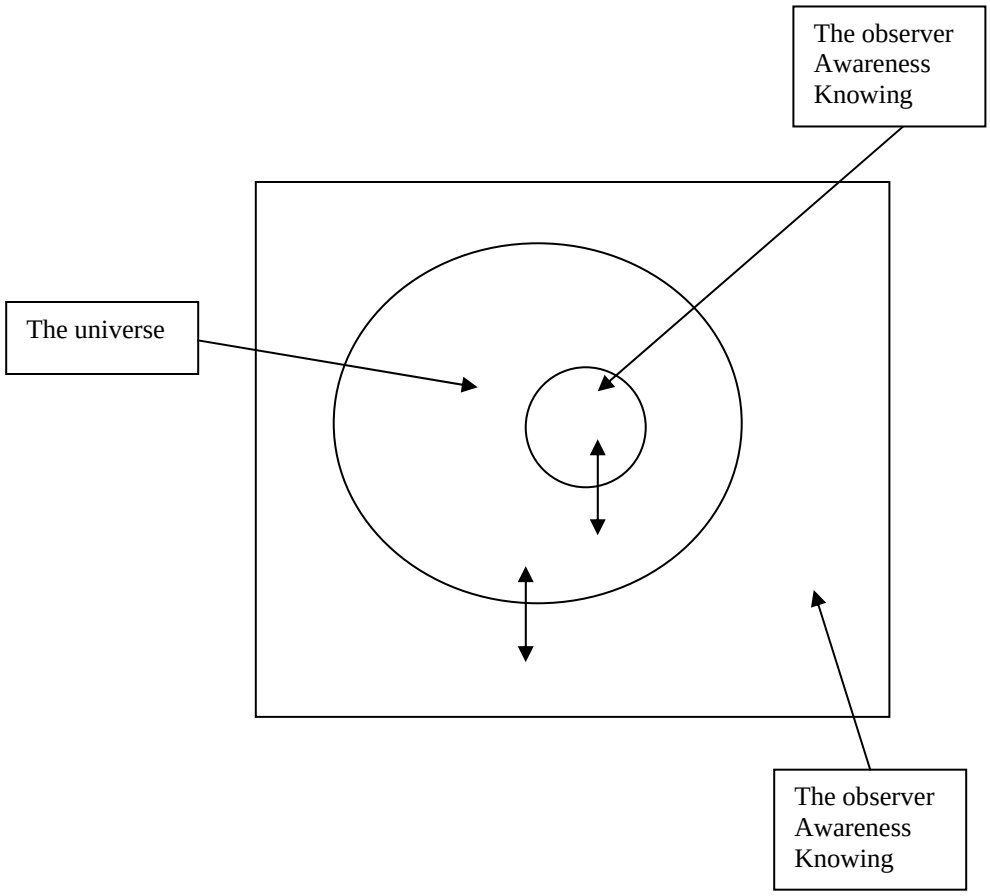
If we take a previous statement:

> *…the physical affects the observer and the observer affects the physical.*

And shift some of the words we get a glimpse of the solution to our previous statement regarding the abstract. Shifting the words we obtain:

> …the observer affects the physical and the physical affects the observer.

For this to happen we need to add the following to our graphic:




So it is the physical once again becomes sandwiched between the abstract. The result is that Kant's system leads us towards a duel system not a single system. Kant's system leads us towards the individual acting within/being a part of God

So what do we observe if we take a cross section of the abstract? We see:

1. What is
2. The future does not exist within the abstract.
3. The future has no potentiality within the abstract void a universe whose fabric is time.

4. The past exists
5. The present exists
6. The future does not exist
7. What ‘is’ is
8. What ‘was’ is
9. What ‘will be’ is
10. What ‘could be’ is not
11. Potentiality is not

**The ‘Absolute Zero’ point of abstraction**

Just as the physical has its point of ‘absolute zero’, so too does abstraction.

The point of absolute zero for the physical is speculated by science to be ‘0’ degrees Kelvin. This is more definitively defined as the point when all energy is equally distributed universally both macroscopically and microscopically.

What then is the absolute zero point of the abstract? The absolute zero point of abstraction is when all knowledge is equally distributed within the abstract. If no new knowledge is introduced into the system the system soon reaches a point of equilibrium similar to the equilibrium reached at absolute zero Kelvin in the physical. In short, rather than a lack of fresh energy transfer from one physical entity to another, we find a lack of fresh knowledge transfer from one to another. Put in a different manner: We find stagnation is achieved.

Is there ‘an’ energy source to keep the physical system dynamic? That is the realm of science and science has no answer to this question at this point in time.

Is there ‘a’ knowledge source to keep the abstract dynamic? This is the realm of metaphysics and metaphysics had no theory up to and through the combined efforts of Kant and Hegel. But what about now at this point in time? Beginning with the turn of the millennium, metaphysics has a theory regarding the source of such knowledge. The theory is the individual acting within/being a part of God, symbiotic panentheism, a fusion of the Kantian/Hegelian and Aristotelian systems as presented in this work: The War and Peace of a New Metaphysical Perceptions.

The absolute zero point of multiplicity is attained when the stagnation point of energy transfer is achieved.

At this point all motion stops and time and distance cease since no relative motion is occurring. Time after all is:

$$v = \frac{d}{t}$$

or

$$vt = d$$

And if d, distance, is something no longer travelable and thus no longer measurable, it no longer exists and as such ‘t’ no longer exists. What then of ‘v’? ‘v’ is simply a coefficient and as seen in the first formula becomes:

$$v = \frac{d}{t}$$

where d = 0, t = 0

$$v = \frac{0}{0}$$

Which is significantly different than either 0/∞ or ∞/0

Due to the constraints of time we will leave the phenomenal metaphysical potential of 0 / 0 to Tractate 8: Hegel.

**The fusion of: 0 / ∞ and ∞ / 0**

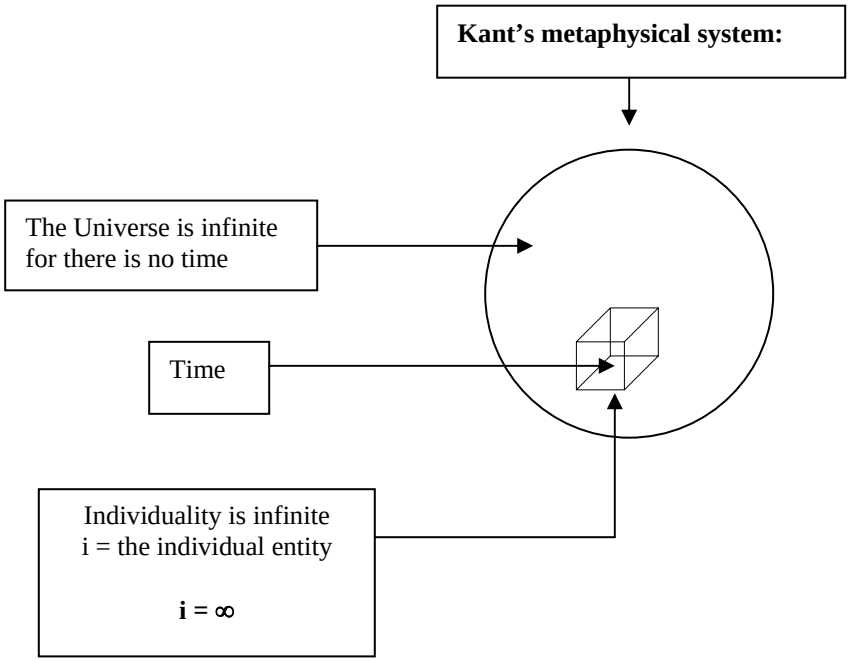
First: Kant

0 / ∞

Finite time / Infinite knowledge

Infinite knowledge within Finite time

We now come back to Kant's metaphysical system:



Universe / endless knowledge

The universe is ‘0’ for the universe, without the observer, is simply passivity of observation

**0** = ∞

**0** / ∞ = **0**

Which brings us back to boredom, endless repetition.

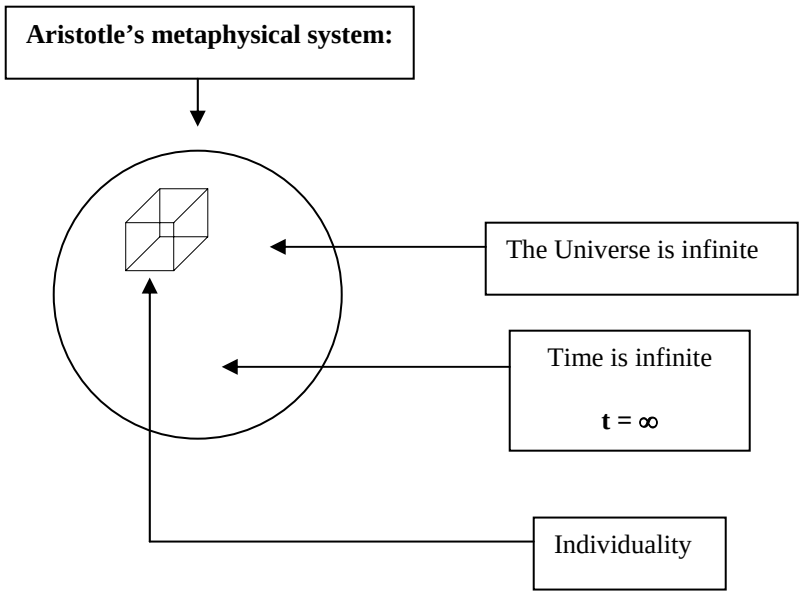
Second: Aristotle

∞ / 0

Infinite time / Finite knowledge

Finite knowledge within infinite time

We now come back to Aristotle's metaphysical system:




**Universe / limited knowledge**

The universe is '∞' for the universe, without the observer, remains throughout infinite time as it is, passive.

**∞ = 0**

**0 = ∞ / 0**

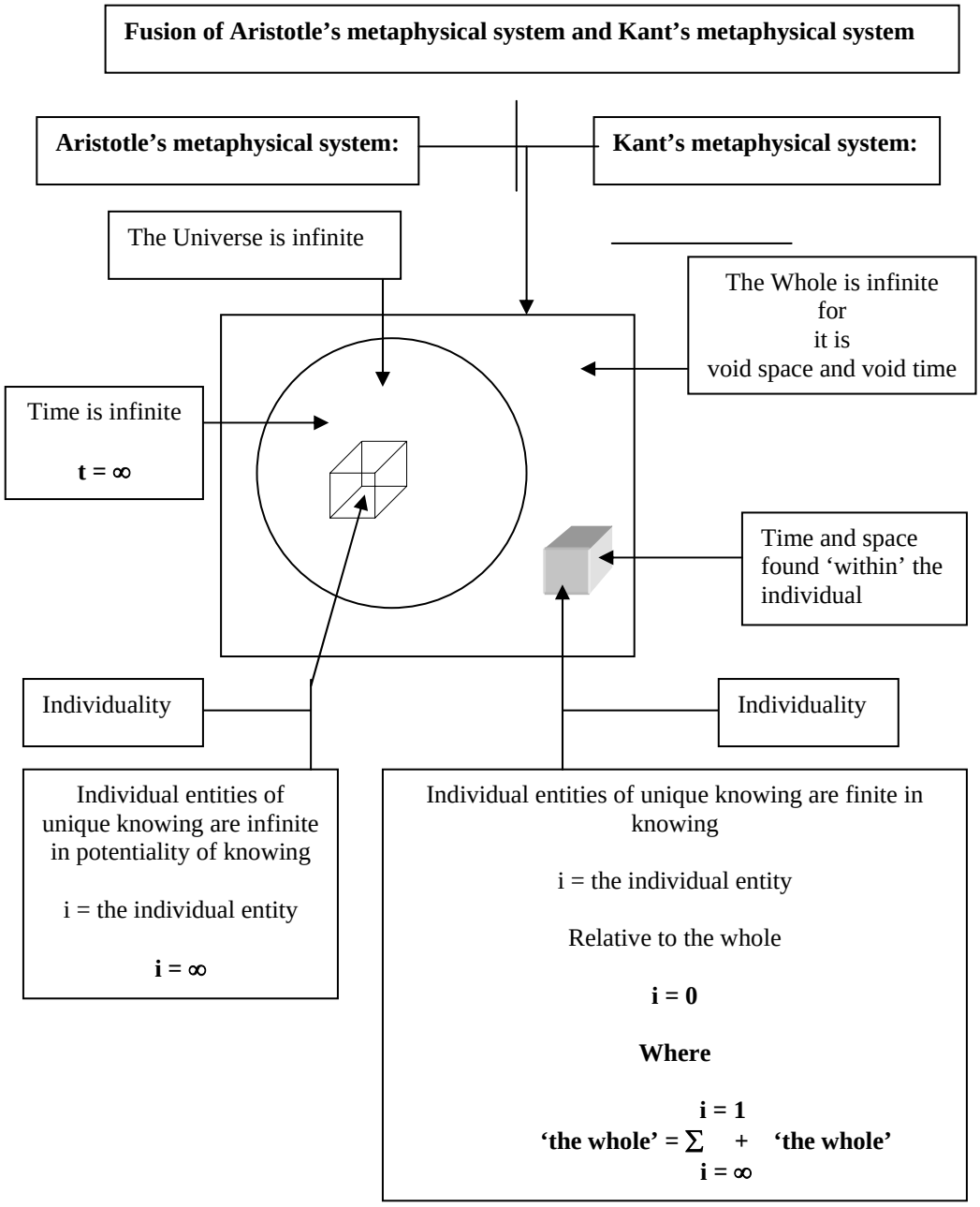
Which brings us back to boredom, endless repetition.

The question becomes: How do we eliminate the boredom????

Third: the fusion of the two

The elimination of endless repetition, the elimination of boredom

| Time is infinite<br><br>**t = ∞** | Time is limited to what is 'found' 'within' the individual<br><br>**t = o** |
|---|---|
| ∞ / 0 | 0 / ∞ |
| Infinite time / Finite knowledge | Finite time / infinite knowledge |
| Finite knowledge within infinite time | Infinite knowledge within finite time |


Fusion of Aristotle's metaphysical system and Kant's metaphysical system
Aristotle's metaphysical system:
Kant's metaphysical system:
The Universe is infinite
The Whole is infinite for it is void space and void time
Time is infinite
t = ∞
Time and space found 'within' the individual
Individuality
Individuality
Individual entities of unique knowing are infinite in potentiality of knowing
i = the individual entity
i = ∞
Individual entities of unique knowing are finite in knowing
i = the individual entity
Relative to the whole
i = 0
Where
'the whole' = Σ i = 1 to i = ∞ + 'the whole'

**Universe / Finite knowledge**

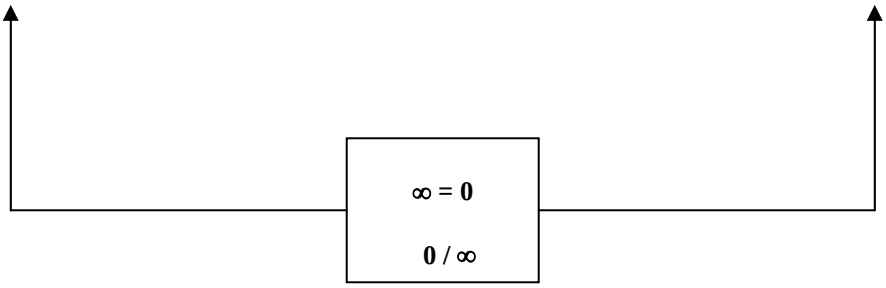
The universe is ‘0’ for the universe, without the observer, experiences only passive action

The whole is ‘0’ for the whole, without active action of the observer remains it is.

**The whole / infinite knowledge**

The whole is ‘∞’ for the whole, with active action of the observer, has infinite potential of knowledge

The universe is ‘∞’ for the universe with the active action of the observer has infinite potentiality of ‘newness’




The result of fusing the two systems into a complete system:

The elimination of endless repetition, boredom, stagnation, …

The result of fusing the two systems into a complete system:

The emergence of birth, change, renewal, …

At last we achieve the elimination of the most insidious form regarding the four states of existence. We eliminate the existence of the simple state of being as the

dominant form of existence. We eliminate the perception of permanent equilibrium, multiplicity, the passive, physical objectives being the point towards which all action tends and in its place we find change, seamlessness, the active, abstractual objectives being the point towards which all action tends.

The two states of existence remaining are both similar in nature for each embraces the state of our new constant called change:

1. Growth
2. Decay

What does the new metaphysical system of the individual acting within/being a part of God suggest regarding the two remaining states of existence? The fusion of the Kantian system and the Aristotelian system suggest we best think long and hard about our responsibilities for the choice of the two remaining forms of existence is dependent upon us, is up to us to decide as to which will prevail through the application of free will itself.

**God does not change**

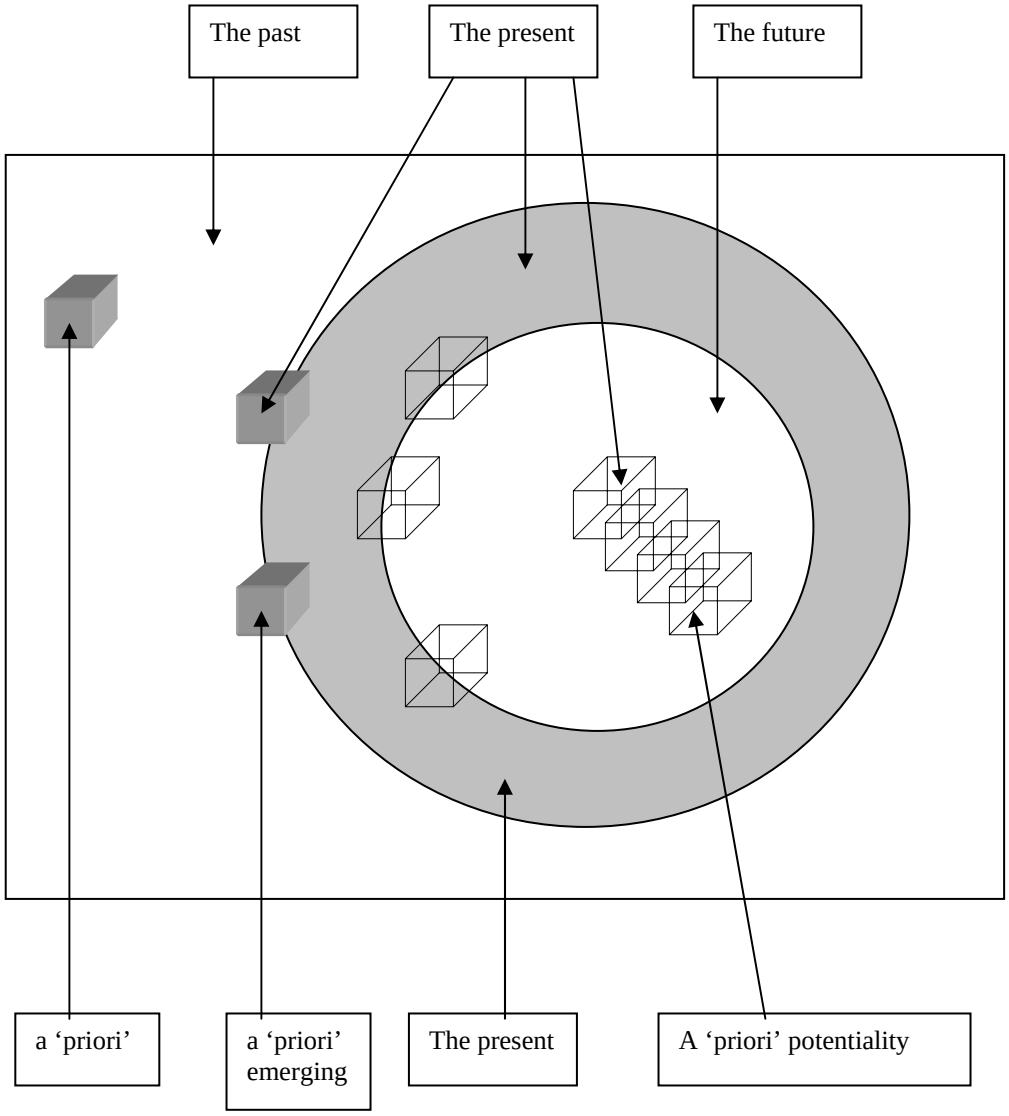
Collective Thought, God, ‘God’ reaches it’s point of ‘absolute zero’ when it reaches it’s point of no longer changing.

Keep in mind however that there is no time, distance, space, matter, or energy found in the fabric of abstraction within which the universe is imbedded verses there being time and distance existing as the fabric of the universe, existing as the fabric ‘within’ which matter and energy are immersed.

We are not debating the concept, of which is which. We are not debating whether time and distance are innate characteristics of matter and energy or whether matter and energy are innate characteristics of time and distance.

What we are examining is the apparent paradox of change occurring in a region incapable of changing. Such a statement emerges from this new metaphysical system where there is a ‘location’ for the void of time and the void of space since what is ‘is’ and ‘what could be’ has potentiality but as yet ‘is not’ rather ‘what could be’ is simply capable of potentially being.

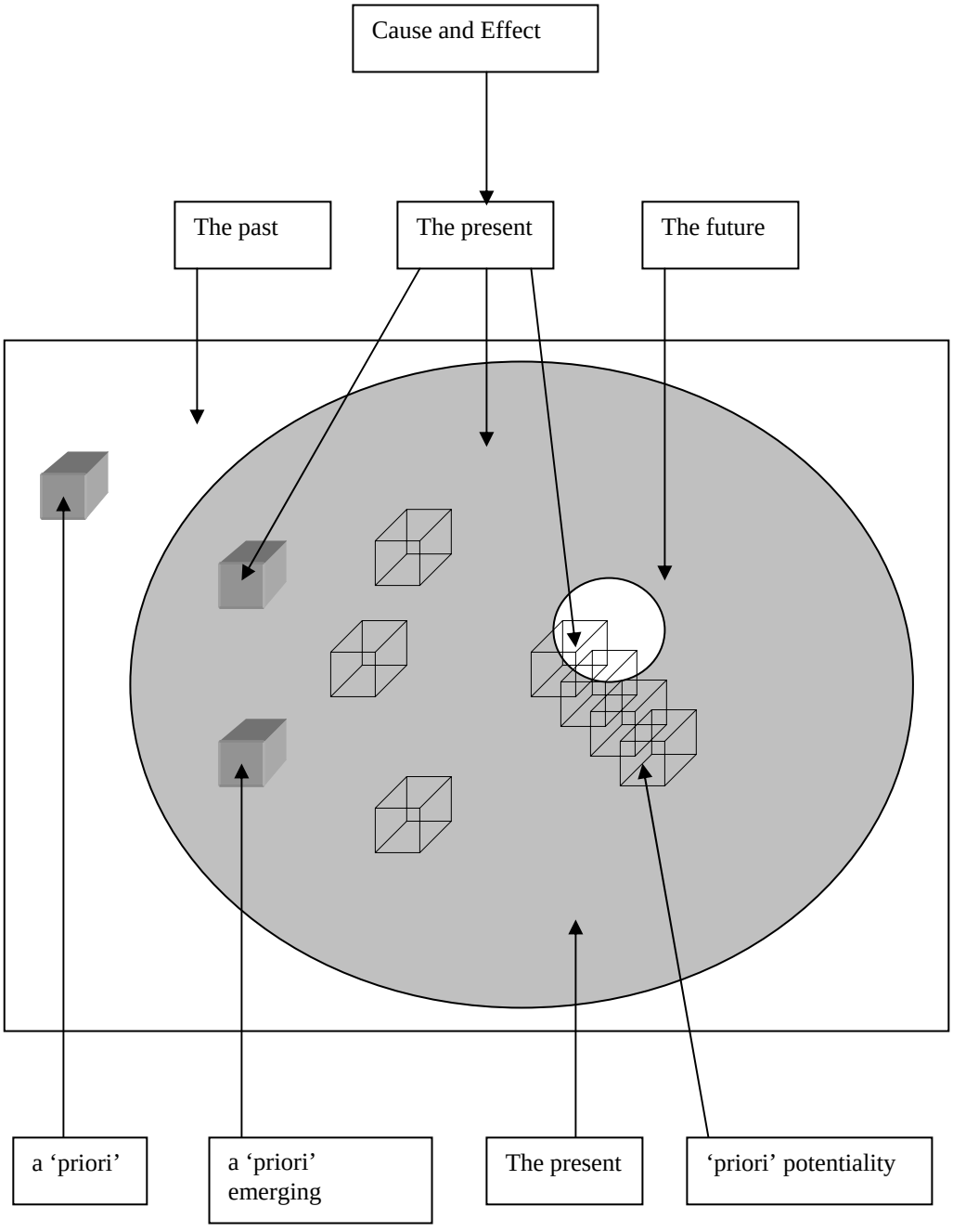
Any newness of knowledge must be just that ‘new’ and thus incapable of being ‘known’ by an ‘all knowing’, omniscient, entity in terms of ‘divine foreknowledge’.



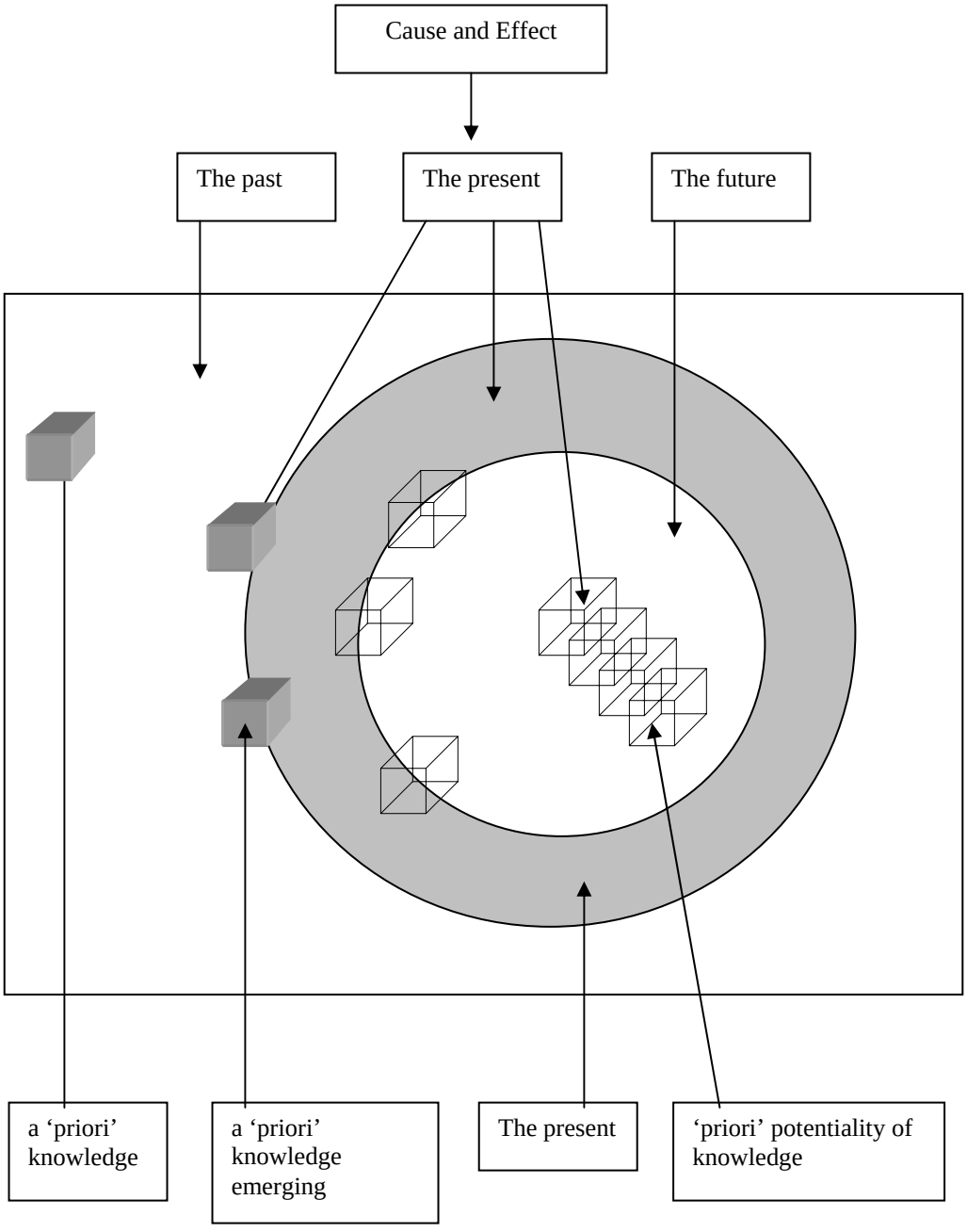

**The future does not exist**

Only the present exists. Potentiality in the present exists only as potentiality. We call such emergence of potentiality: the future. Storage of the present exists, we call it the past. But the past is gone and we cannot change it. The future is yet to come and until it comes we cannot impact it. We can only impact the present. Only the present exists as location of cause and effect.

Lets re-examine the drawing with knowledge as our focus:



If we expand upon the apparent existence of the present, we obtain:



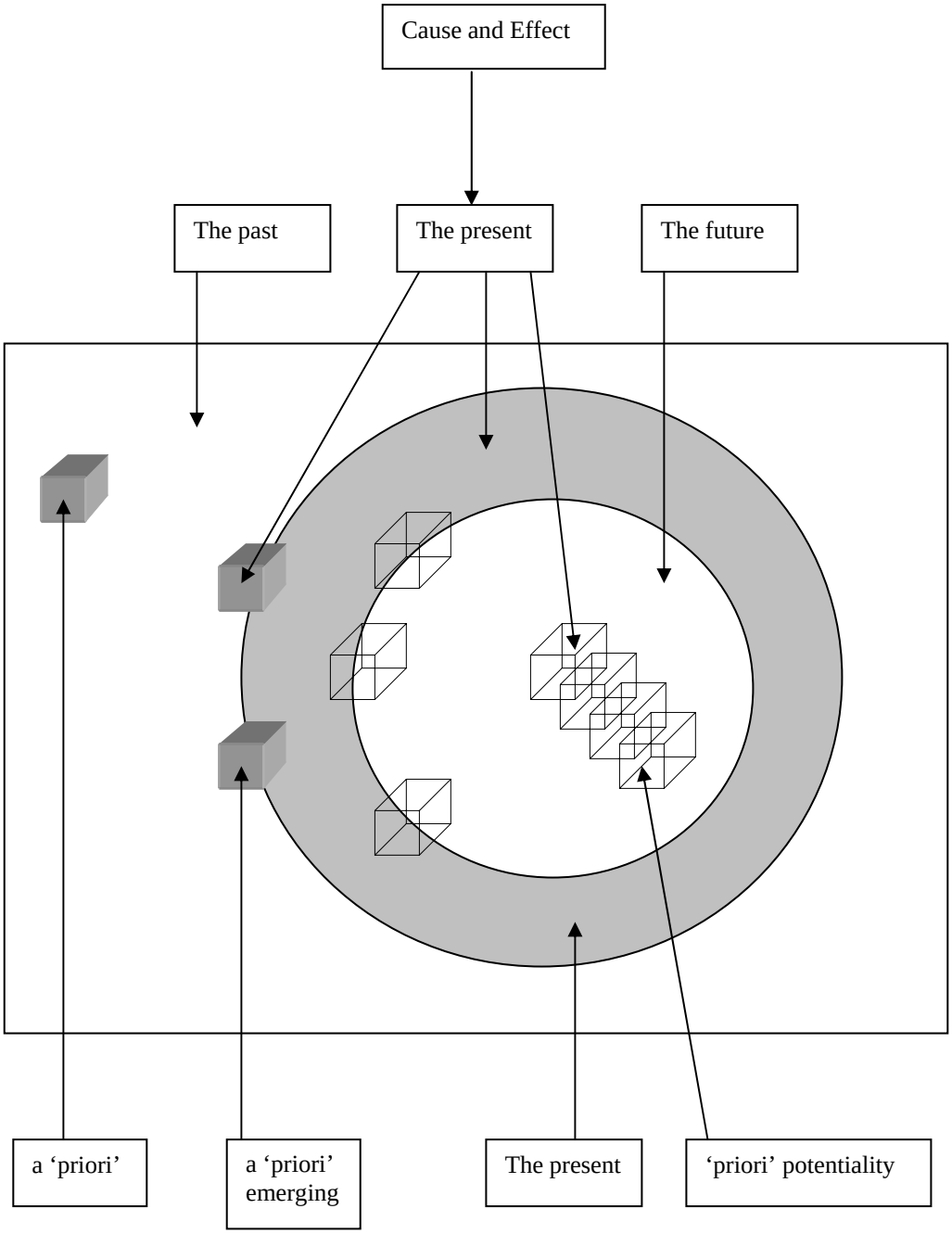
As small as potentiality becomes it has in fact not become any smaller for it never was.

As large as the present appears to become within the whole it takes up no space for the present is but a fleeting moment in time so small it is no more distinguishable from the whole of knowledge than a point is distinguishable from the whole of space.

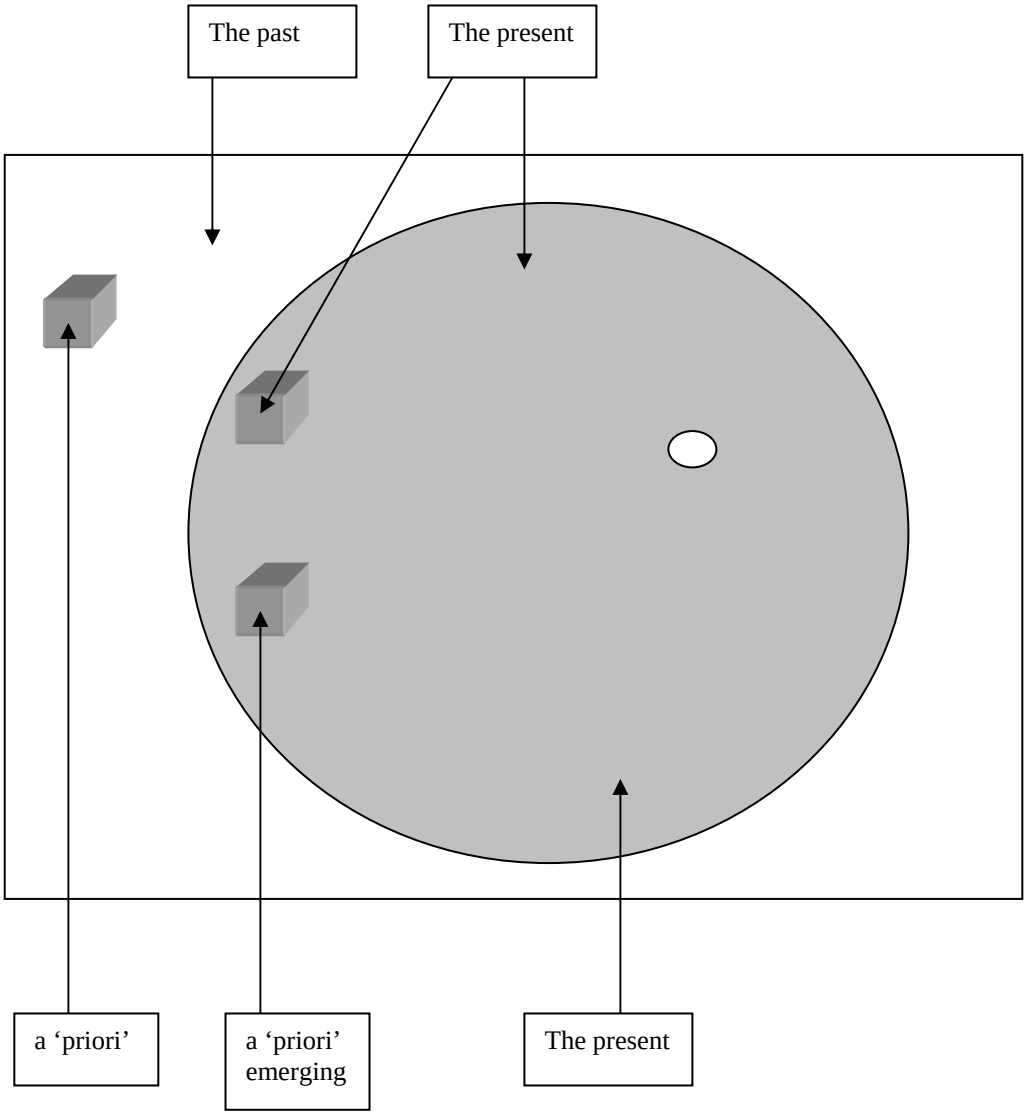
If the future does not yet exist, we can examine the metaphysical system of a non-Cartesian system powered by a Cartesian system, the individual acting within/being a part of God, symbiotic panentheism, through the process of examining 'still' shots of the system. In essence we can view the active system by examining cross sections of this active system through a picture of the system in a passive form. Keep in mind, however, that the system is not passive/stagnant but rather active/dynamic.

As such let's look at one such passive graphic of the dynamic system. We will examine the system in terms of what happens to the future when we take a passive slice of the system.

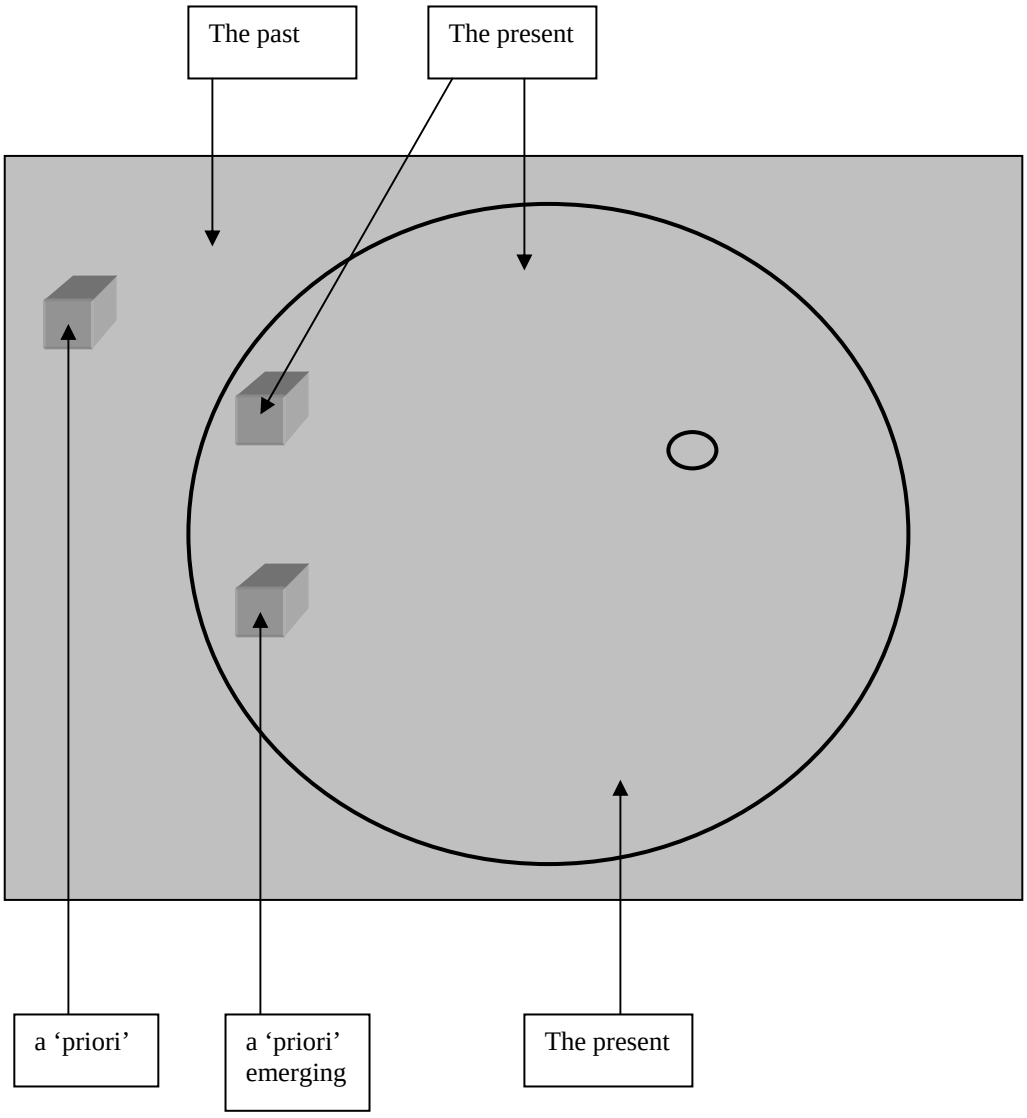
We recognize the graphic as being what we had previously diagramed:



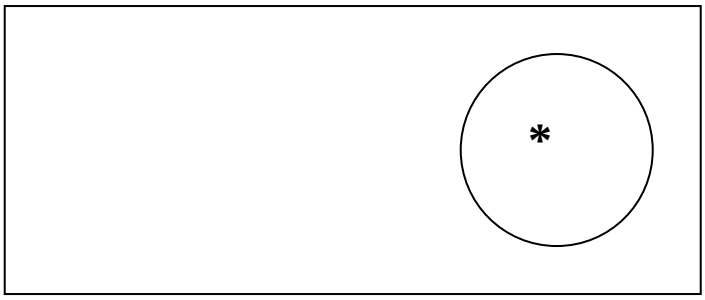
Because this is a slice of what exists, we can remove the elements, which do not pertain to the picture since they do not exist in terms of existence itself but rather exist only in terms of potentiality.



In fact the bubble of potentiality disappears and the past merges into the present for the past becomes what presently is. We thus obtain:



Such a graphic arises out of the metaphysical system of the individual acting within/being a part of God, symbiotic panentheism

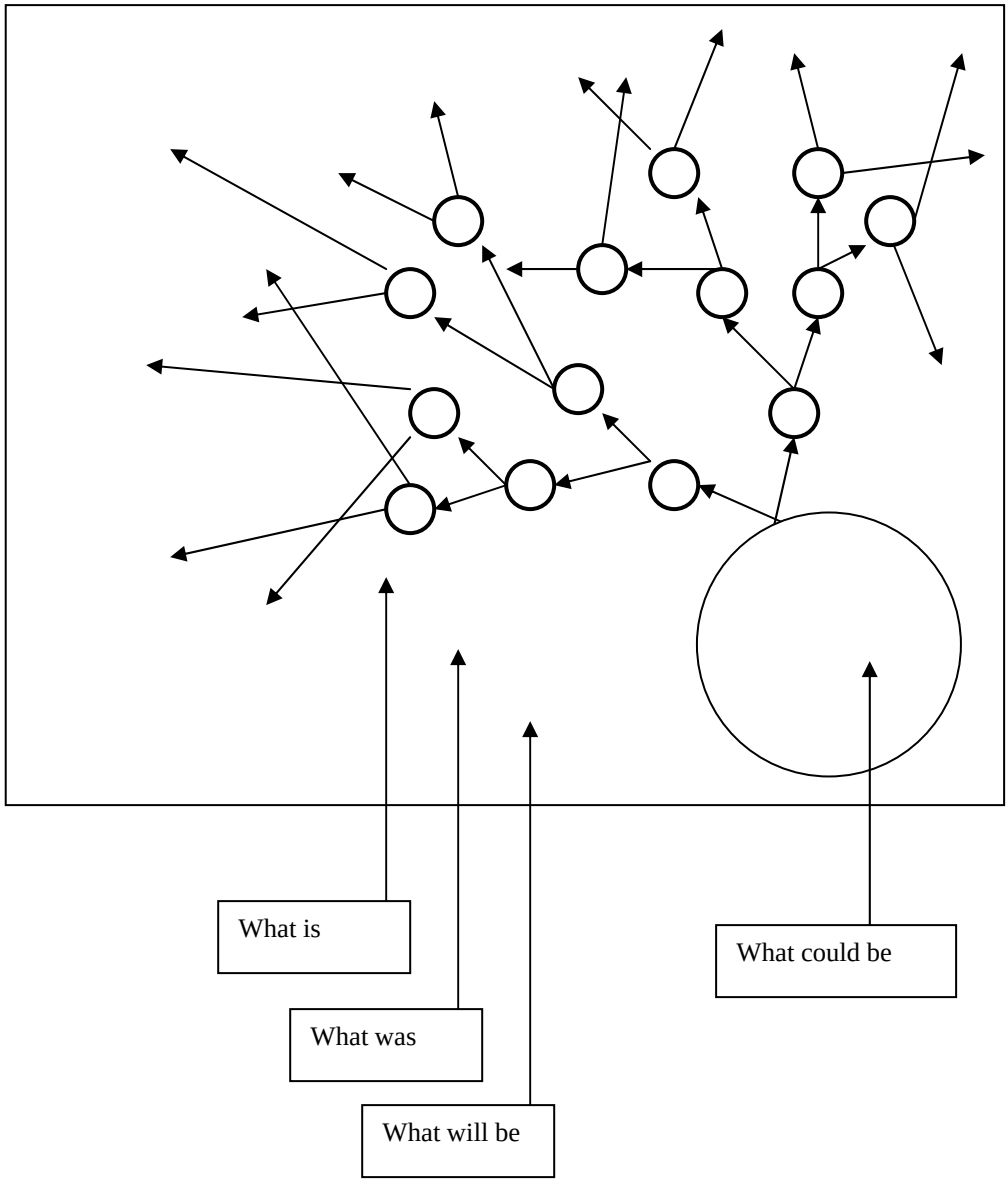



the individual acting
within/being a part of God

One may recognize the graphic of the individual acting within/being a part of God as a more simplistic negative/inverse image of the previous diagram.

What does such a system imply about the current theoretical concept of parallel universes infinitely branching off from each ‘choice’ we make. Does another universe begin at the juncture of each of our decisions?

Such a concept is not being dismissed as ‘an impossibility’, however, within the metaphysical system of the individual acting within/being a part of God, such an occurrence would now have ‘a’ location ‘outside the physical/the universe ‘within’ which it could function in an active manner. Such an occurrence might take the appearance of:




Such existences, should they in fact occur, would belong to the region of ‘what will be’ versus “what ‘could be”

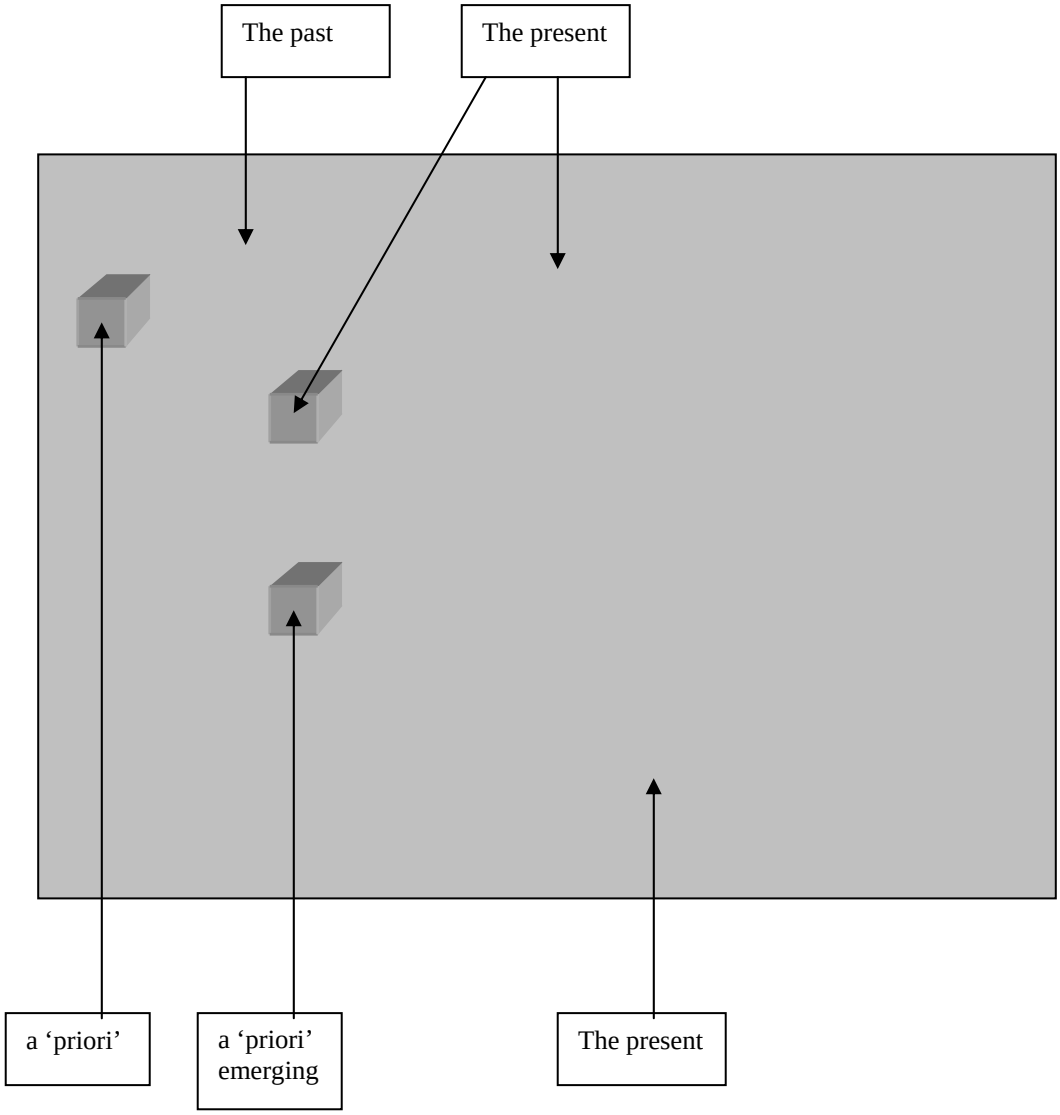
As we can see, within a metaphysical system of the individual acting within/being a part of God, the future only takes on a function when the system is dynamic

through the process of action itself. The obligatory branching ‘off’ of other universes from the original ‘choice’ simply makes the obligatory branch itself pre-determined. Since we discussed ‘pre-determinism’ within the Tractate 3: Boethius and Free Will, we will not go there other than to say such existences are not examples of potentiality but rather examples of absolutism. More of absolutism and its component of minimalism as represented by the absolute zero of the absolute can be found within the section, ‘ The ‘Absolute Zero’ point of abstraction’, found previously within this tractate.

**The past does not exist**

What of the past? How can we say the past does not exist? When we take a cross section of the given dynamic system of the individual acting within/being a part of God, we obtain an understanding that the present expands to include the past. We observed a similar occurrence when we observed the result as the present moved inward to occupy the position of the future. The process demonstrated that the future, in a passive system, does not exist.

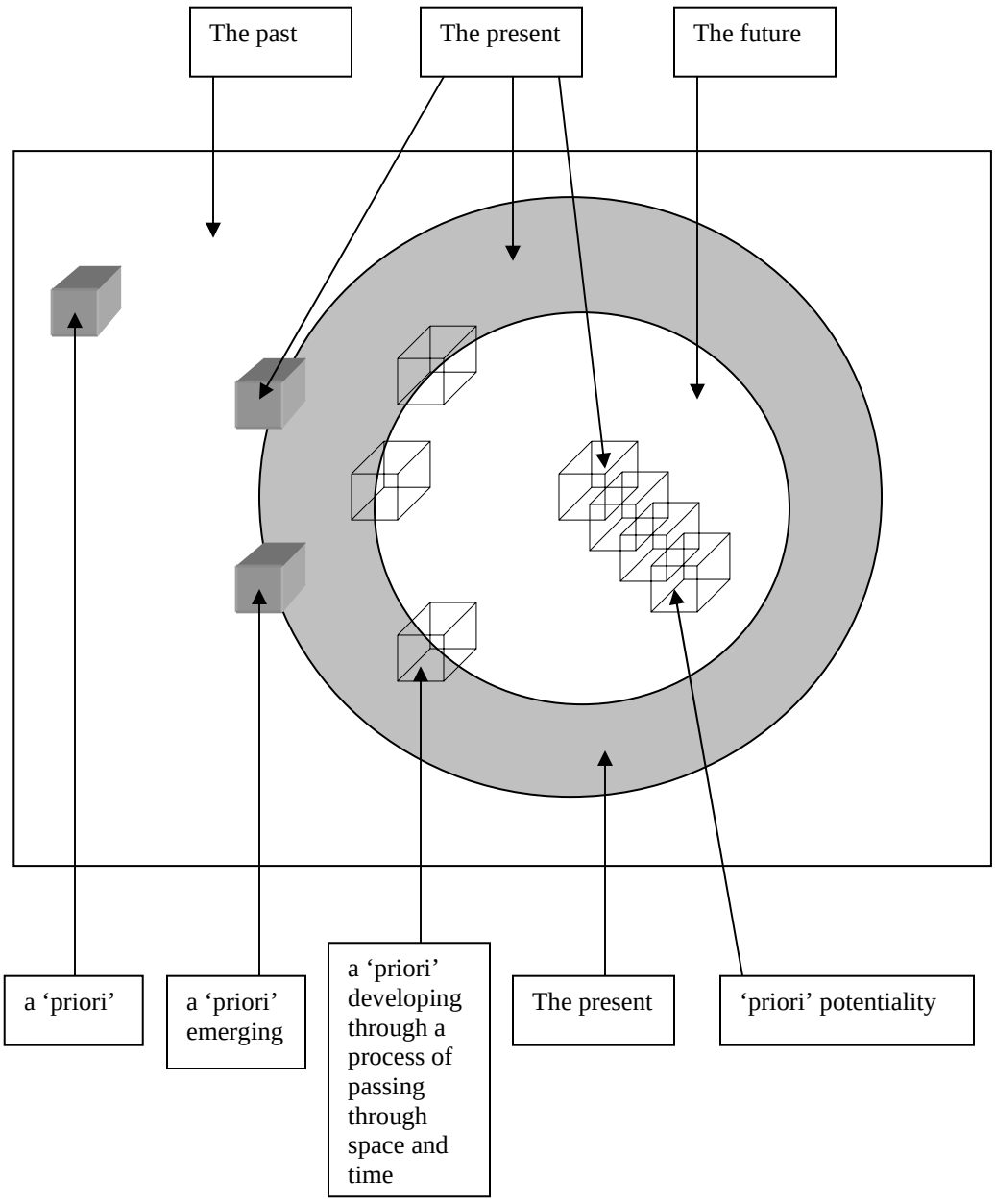
Such an understanding explains why the small bubble of the future can now be completely removed. Simultaneously we now understand how it is the present expands to incorporate ‘what was’ within the region of ‘what is’ for the past was and the past now is. The graphic then becomes:



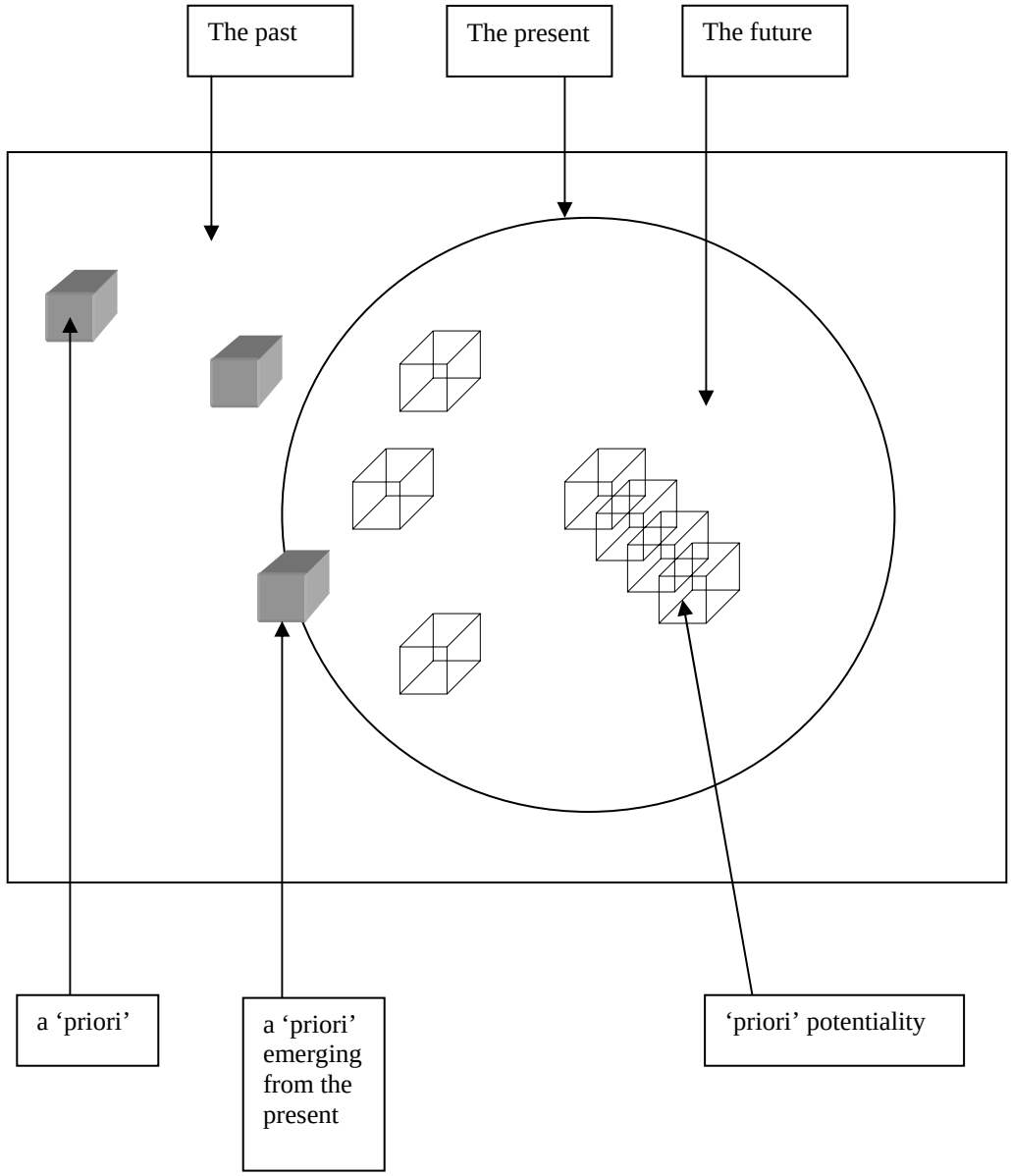

Such a depiction is what it is, a graphic cross section of a dynamic system, and a passive view of the system.

**What is exists**

If we move the system back into the mode of being a dynamic system, we come back to:



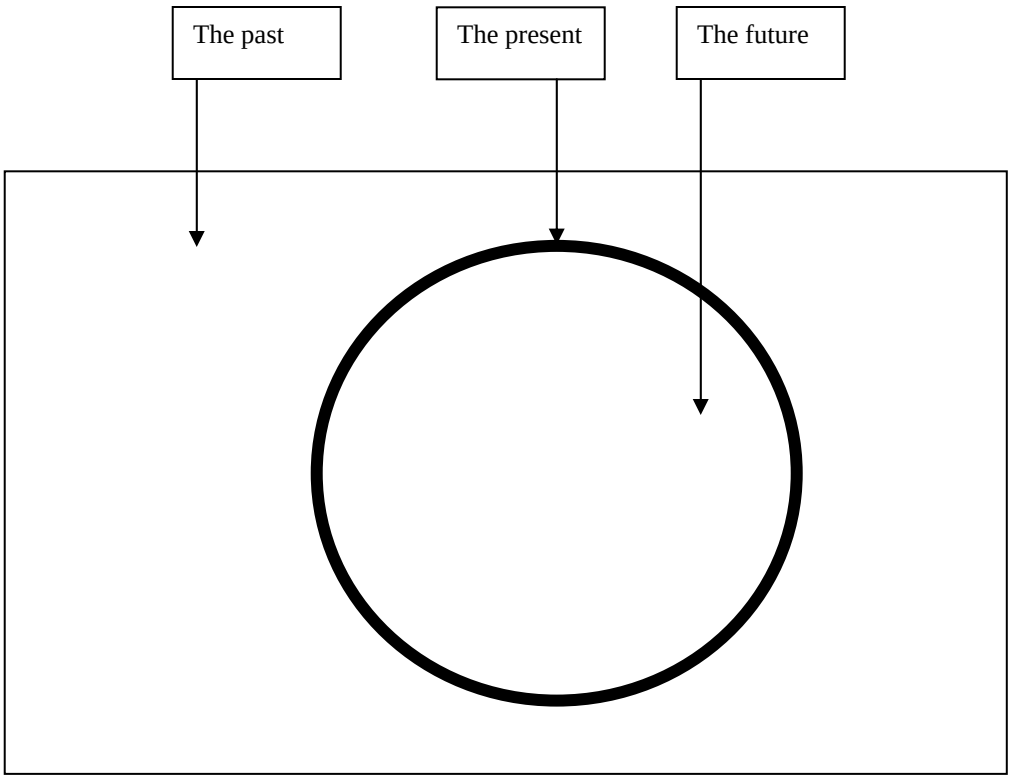
If we then reduce the present, a period of time so short it is but an illusion – albeit a ‘real illusion’ - of time, to what it truly is within a dynamic system, we obtain:



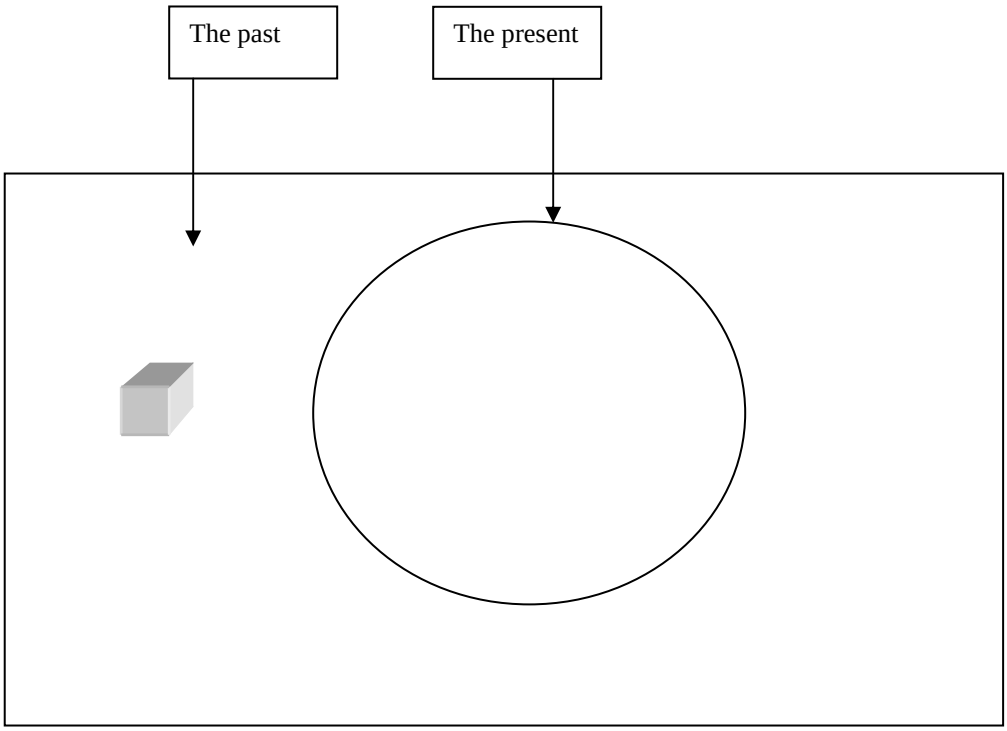
This diagram demonstrates the present to be just what the present is, such a small element of existence that it in essence does not exist ‘in’ anything rather it is an ‘active’ boundary separating potentiality from existence.

Such a representation is appropriately expressed by the graphic depiction of a circle, where the inside of the circle is the future/potentiality and the outside of the circle is the past, what exists. The circle itself is composed of points equidistant from a single point of potentiality. Since all points have no length, depth, or width, the circle itself is in essence non-existent or simply a separation of ‘what is’ and ‘what could be’.

Simplified in terms of regions this becomes:

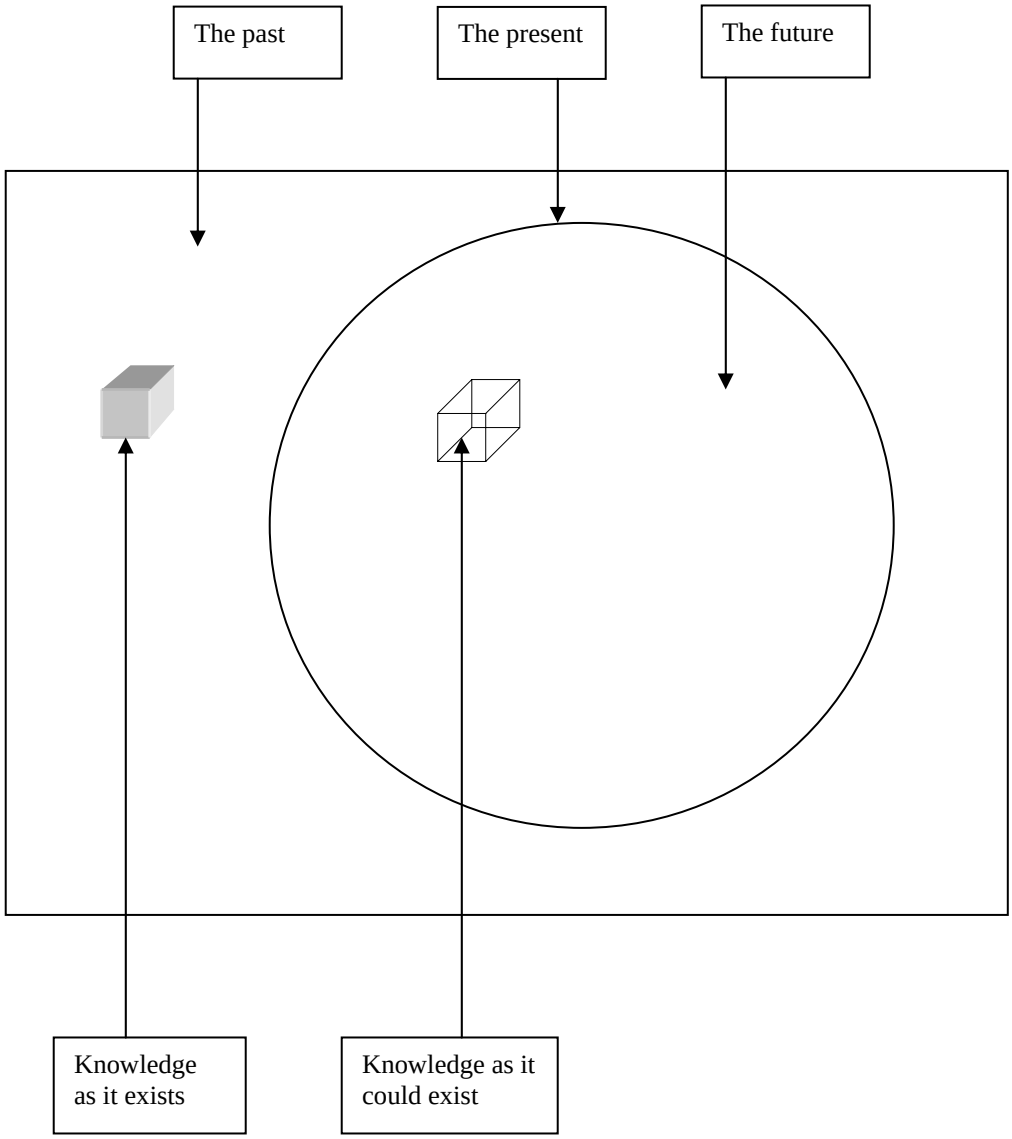


In terms of knowledge, as a passive system, this becomes:



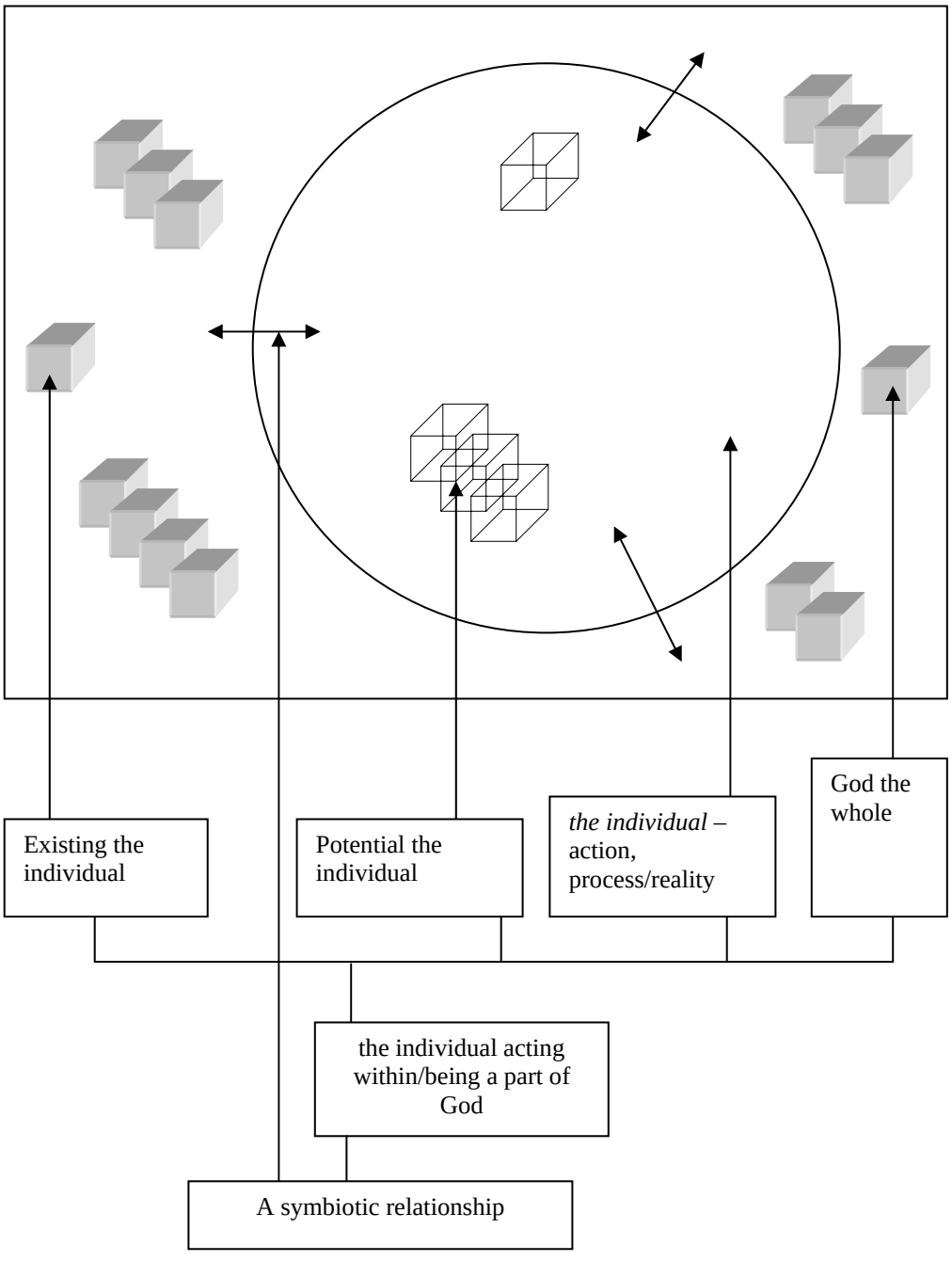

Or simply “being’ being’ and since this is a passive system, action becomes simply the state of being and thus non-italicized form of being representing action.

If we move the passive representation of the system to that of being a dynamic system of active action, we obtain:

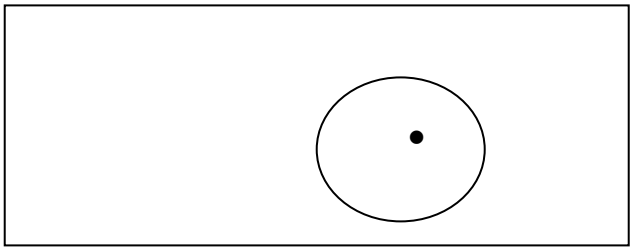



With the addition of potentiality/the future, we retain knowledge as it exists and obtain knowledge, as it could exist.

If we then add an interrelationship of the whole to its parts and the parts to the whole, we obtain:



In terms of simplicity we simply have:



Or simply the individual acting within/being a part of God.

**Resolving Kant's four antinomies**[20]

Antinomies: a pair of conflicting propositions for which equally cogent proofs can be given on either side.

> Kant believed that antinomies were generated whenever human reason applied itself to any of the following four questions:
>
> 1. Does the world have a beginning in time and a boundary in space, or is it without beginning and without bound?
> 2. Are composite substances made up of simple substances, or do they contain parts within parts *ad infinitum*?
> 3. Are there any actions that are free, in the sense of being caused by volitions that are themselves uncaused, or are all actions caused by causes that have their own causes and so on *ad infinitum*?

4. Is there an absolutely necessary being to serve as ground of the rest of what exists, or are all beings contingent?[21]

Philosophers have addressed fragments of these four antinomies in one form or another since the emergence of philosophy. Granted the four antinomies may have been collated and summarized as a group of four by Kant but the issues they identify have been around well before Kant himself.

There are several means to approach the issue of these four antinomies.

1. One can demonstrate one aspect of each statement being correct and the other aspect of each statement being incorrect
2. One can demonstrate both aspects of each statement being incorrect
3. One can demonstrate both aspects of each statement being correct

Means one: One can demonstrate that one aspect of each antinomy is correct while the other aspect of each antinomy is incorrect

This is the process philosophy, in particular metaphysicians, have been attempting to move for the last twenty-five hundred years with no success. The process of demonstrating that one part of the statement is correct and thus the other aspect of the statement is incorrect is the process, which has been unsuccessfully employed by metaphysicians since the time of Zeno. The result: Philosophers and in particular metaphysicians are no closer to bringing the four antinomies to a close than they were since the emergence of philosophy itself.

Means two: One can demonstrate both aspects of each antinomy is incorrect.

To proceed in the direction of 'proving' both aspects of each antinomy to be incorrect is to begin with the assumption that our existence is but a 'figment of the imagination of something other than ourselves'. Such a scenario is not to be discarded lightly but for the intents and purposes of this tractate it is much too complex a scenario to attempt to prove or disprove at this time.

Means three: One can demonstrate both aspects of each antinomy is correct

Means three is a new approach to the resolutions of Kant's four antinomies. This approach has never been considered before the time of Kant. Kant, using 'means one', believing he resolved the four antinomies but was never able to demonstrate his solution in a clear and concise fashion let alone demonstrate his solution in a manner so clear and concise it could be demonstrated to everyone including the general public.

Up to and through the time of Kant, the answer would have been: No, there is no metaphysical system, which accounts for all eight scenarios (two for each antinomy)

Through the work of the two giants, Aristotle and Kant, and the assistance of many philosophers working between and after, the answer now becomes: There is a metaphysical system, which accounts for all eight cogent proofs (two for each antinomy) in such a manner as to demonstrate that all eight cogent proofs are simultaneously correct and thus do not contradict one another

The new metaphysical model of the individual acting within/being a part of God, symbiotic panentheism, not only accounts for all eight scenarios but also incorporates all eight scenarios into its systematic model. In fact, the new metaphysical model, a non-Cartesian system powered by a Cartesian system

located ‘within’ the non-Cartesian system, not only incorporates all eight scenarios within the dynamics of its system but also elevates each of the eight scenarios to a level of equal prominence and significance one to the other.

Having said this, let’s no move on to demonstrating how it is the model does what it professes to do.

The four antinomies:

1. Does the world have a beginning in time and a boundary in space, or is it without beginning and without bound?
2. Are composite substances made up of simple substances, or do they contain parts within parts *ad infinitum*?
3. Are there any actions that are free, in the sense of being caused by volitions that are themselves uncaused, or are all actions caused by causes that have their own causes and so on *ad infinitum*?
4. Is there an absolutely necessary being to serve as ground of the rest of what exists, or are all beings contingent?

become eight positions of perceptual argument, cogent proofs:

1. The world has a beginning in time and a boundary in space.
2. The world has no beginning in time and no boundary in space.
3. Composite substances are made up of simple substances.
4. Composite substances contain parts within parts *ad infinitum*.
5. There are actions that are free, in the sense of being caused by volitions that are themselves uncaused.

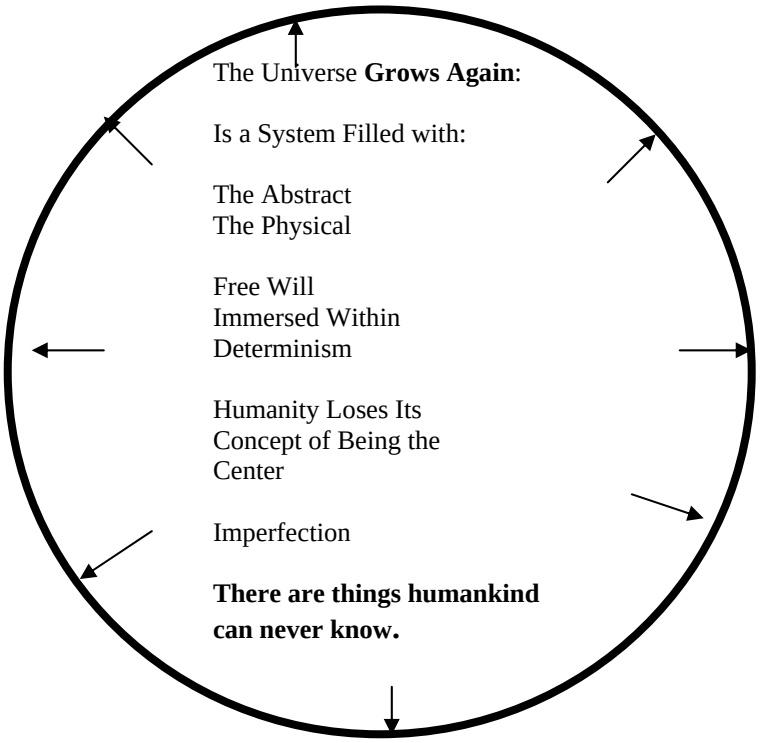
6. There are actions that are caused by causes that have their own causes and so on *ad infinitum*.
7. There is an absolutely necessary being which serves as the ground of the rest of what exists.
8. The absolute necessary being is like all beings, contingent.

It is one thing to address the eight issues in words; it is another to address the eight issues graphically. If Kant is correct in believing a system is critical to the issue of metaphysics then theoretical metaphysicians should, if the system is 'clearly understood', be able to put the system into the form of a simplistic metaphysical model. The simplest form of model is one, which can be drawn as opposed to just discussed in a form of a Wittgenstein dialogue of 'words'. Words are the only means of discussing a metaphysical system when the metaphysical system is still too confusing to philosophers for them to demonstrate the system in the more demonstrative form of graphics or models.

Kant believed his metaphysical system addressed the eight issues listed above. Kant, however, could not address the eight statements, let alone model his system in a fashion, which would directly incorporate the eight issues, as equals one to the other. As such, Kant had not yet fully fashioned his metaphysical system into the form of being a fully understood system, which could adequately explain how it is all eight cogent proofs are just that: cogent proofs.

The reason Kant had such a difficult time explaining let alone demonstrating how his system resolved the eight cogent proofs was because Kant himself did not have a complete grasp regarding just 'how' his system functioned.

Kant's metaphysical system was caught up in the same parameters of limits, which confronted Zeno. Like Zeno, Kant found himself confined by Aristotle. This becomes clear if we reexamine page two of this tractate and examine where it is Kant moved metaphysical perceptions.

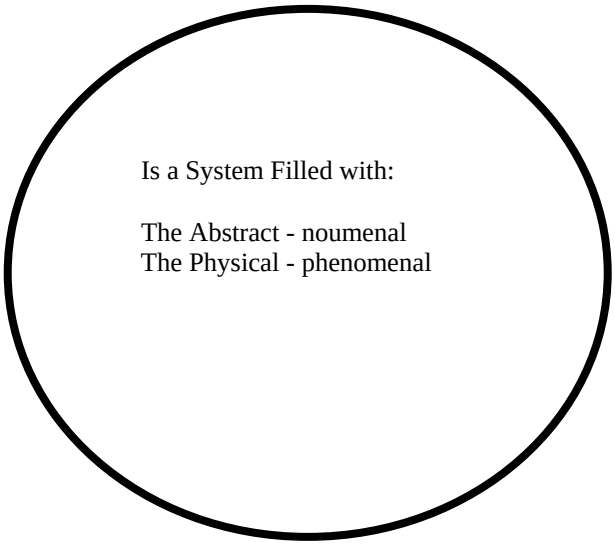



Perfection exists:

The omni's..

5. Omnipresence
6. Omnipotence
7. Omniscience
8. Omnibenevolence

If we extract from the graphic the concepts superfluous to Kant's most fundamental perception regarding 'location' of the phenomenal and noumenal found 'within' his metaphysical system, we obtain:




The process simply brings us back to Aristotle. This is not to say Kant had nothing new to add to the concept regarding the existence of ‘a’ metaphysical system. Quite the contrary. What is being said is that Kant, like Zeno (see Tractate 1: Zeno and Seamlessness), could not fully understand how his system worked. Like Zeno, Kant was subconsciously caught up in the perception of ‘a’ location of singularity versus ‘a’ location of multiplicity, a location consisting of two distinct locations existing through a process of ‘separation through inclusion’ versus ‘separation through exclusion’.

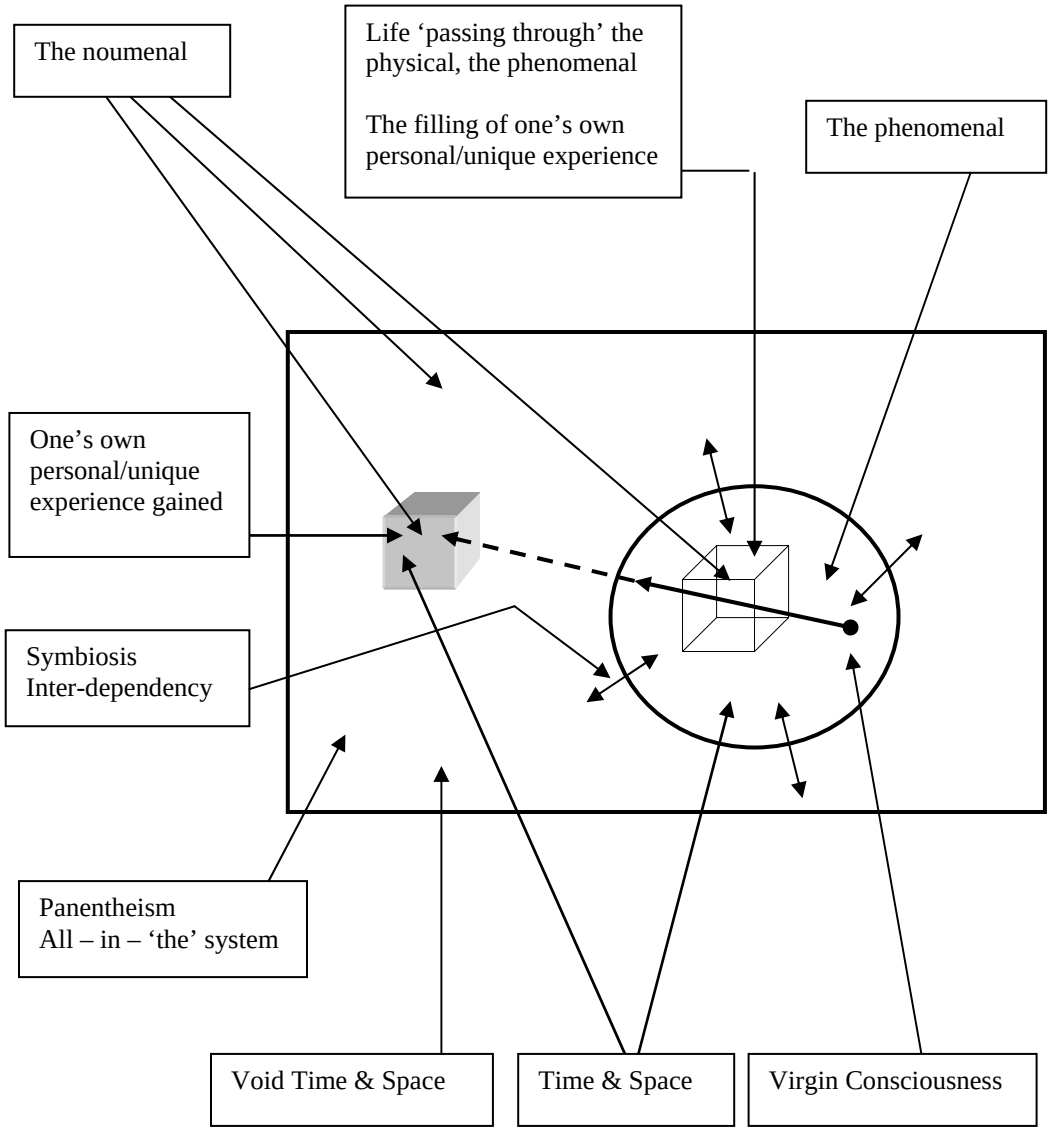
The examination regarding ‘separation through inclusion’ versus ‘separation through exclusion’ will take place in ‘Tractate 8: Russell. For now, however we must return to the task at hand, which is to examine the four antinomies with respect to the new metaphysical system of the individual acting within/being a part of God.

Having stated the reason for Kant's problem in understanding his own system, let's examine a system, which would resolve Kant's difficulties. This process will require several steps:

1. Diagram the new system
2. Demonstrate how it is all eight cogent proofs could be 'a' proof of what is without contradicting one another.

Logic is a subject in and of itself. As such we will leave the formality of logical proofs to others and instead examine the base foundation from which such logic should begin: The system itself. Thus when we speak of proofs we are referring to the most fundamental generalization of the proof versus the formal proof itself.

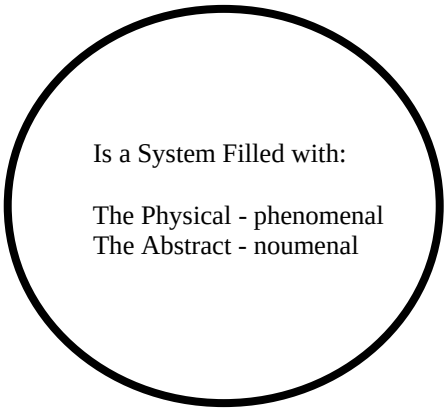
Part 1: The diagram:



But isn't this exactly what Kant's system suggests. No, it isn't. Kant's system does not explain:

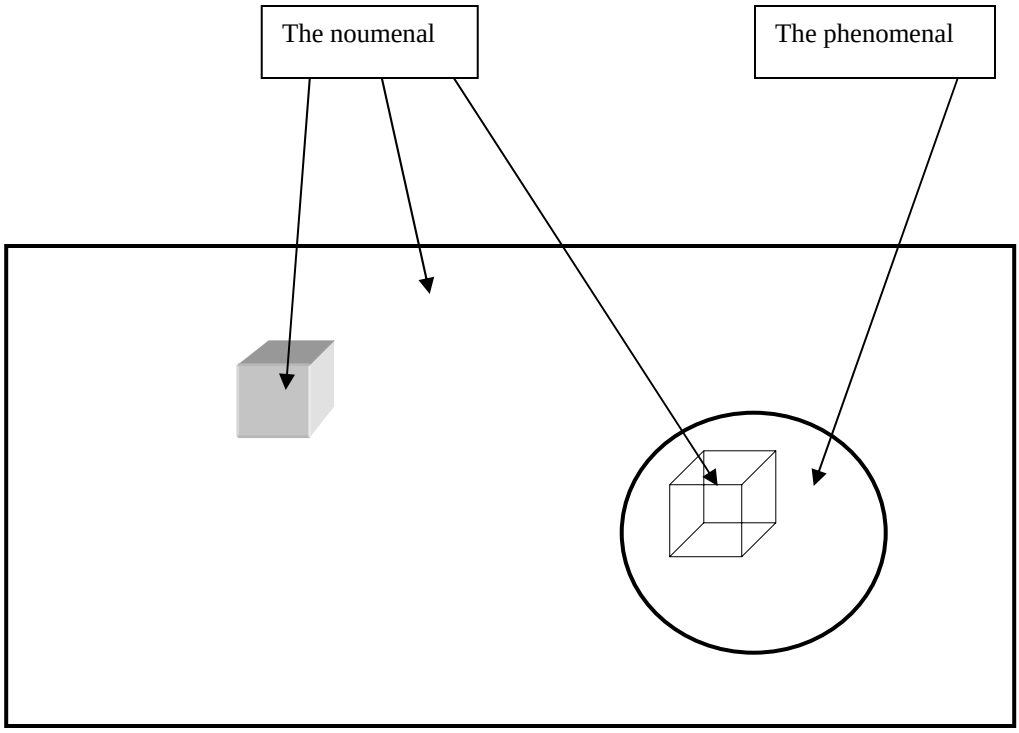
1. The 'growth' component involved with the whole
2. The interaction of the abstract and the physical – noumenal and the phenomenal as Kant would say
3. The region 'existing' beyond the physical (meta-physics)
4. The significance of the individual
5. The significance of *being*
6. The significance of God
7. The significance of 'being *being*'
8. The significance of the individual acting within/being a part of God
9. Relativistic 1st truth versus 1st truth
10. What 'powers' the whole
11. The dynamics of the whole interrelationship of the noumenal and the phenomenal
12. Etc.
13. Etc.
14. And finally, yet most importantly to Kant: What 'the' 'categorical imperative' is.

Kant's system would be diagramed as:




The model of the complete system demonstrates that the model is composed essentially of 'one' part.

The new metaphysical system being proposed, the individual acting within/being a part of God, creates a model subdivided into 'distinct' sub-elements, which in essence gives us two parts: the phenomenal and the noumenal. This model can also be reduced to its most fundamental of elements. If we reduce this model to its fundamentals as we previously did to Kant's perceptions, we obtain:




Having reduced ‘the’ system to its fundamentals, we can now proceed to Part 2.

Part 2: Demonstrating how it is all eight cogent proofs could be ‘a’ proof of what is without contradicting one another

It is perhaps best to take the eight statements and place them in groups of two, representing each antinomy.

The four antinomies:

1. Does the world have a beginning in time and a boundary in space, or is it without beginning and without bound?
2. Are composite substances made up of simple substances, or do they contain parts within parts *ad infinitum*?
3. Are there any actions that are free, in the sense of being caused by volitions that are themselves uncaused, or are all actions caused by causes that have their own causes and so on *ad infinitum*?
4. Is there an absolutely necessary being to serve as ground of the rest of what exists, or are all beings contingent?

Eight positions of perceptual argument placed into groups of two:

1. The world has a beginning in time and a boundary in space.
2. The world has no beginning in time and no boundary in space.

3. Composite substances are made up of simple substances.
4. Composite substances contain parts within parts *ad infinitum*.

5. There are actions that are free, in the sense of being caused by volitions that are themselves uncaused.
6. There are actions that are caused by causes that have their own causes and so on *ad infinitum*.

7. There is an absolutely necessary being which serves as the ground of the rest of what exists.
8. The absolute necessary being is like all beings, contingent.

Antinomy #1:

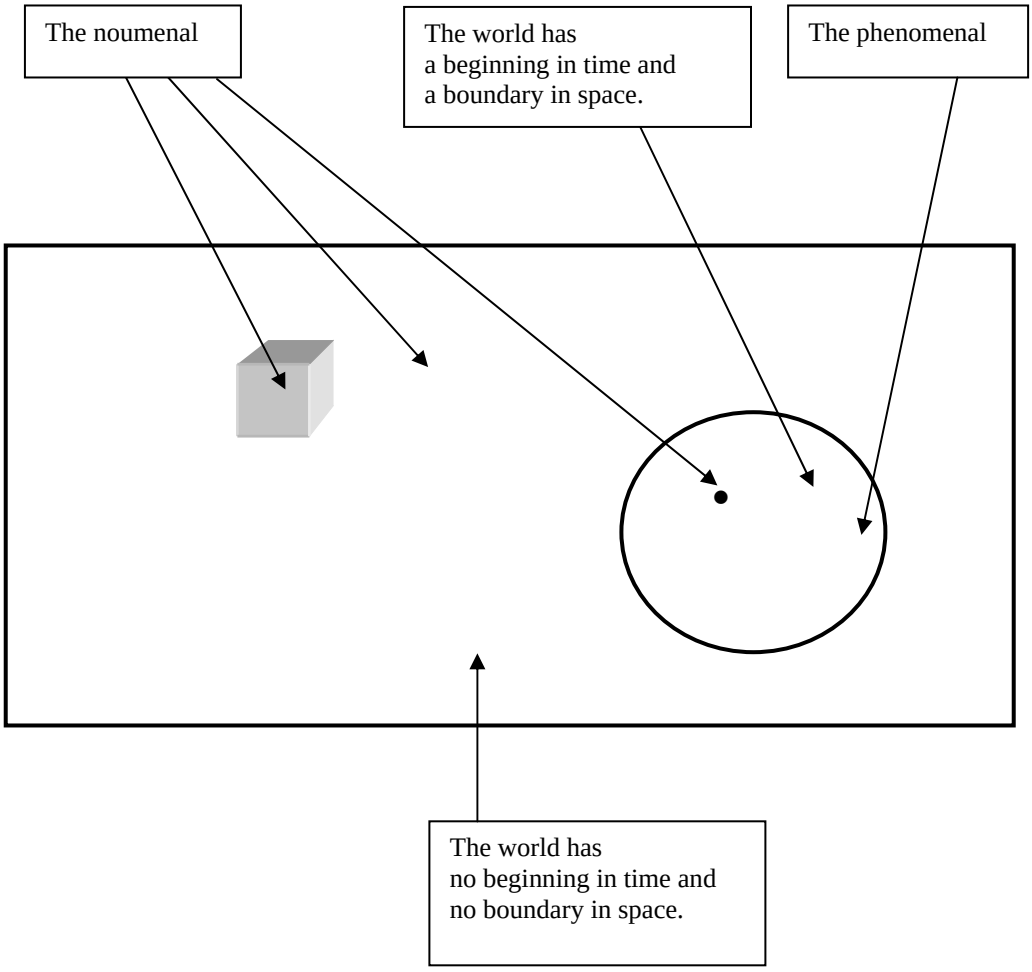
Does the world have a beginning in time and a boundary in space, or is it without beginning and without bound?

1. The world has a beginning in time and a boundary in space.

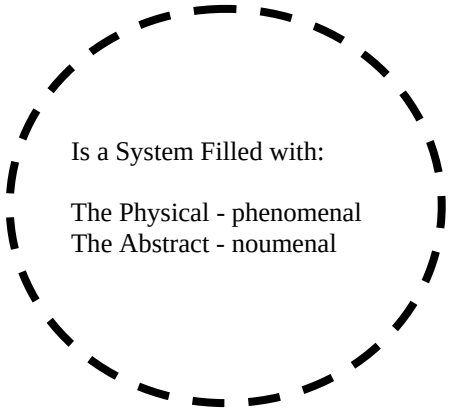
❖

2. The world has no beginning in time and no boundary in space.

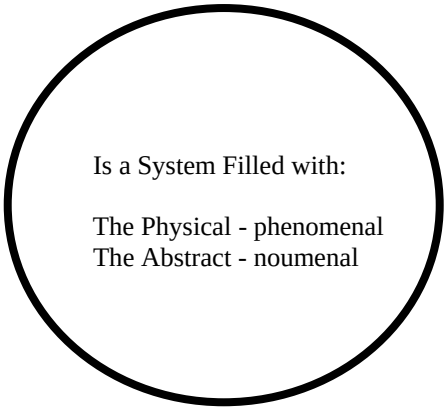
If we examine the new metaphysical model in terms of the two arguments, we obtain:




The term, ‘the world’, refers to the whole. In ontological, cosmological and metaphysical terms this has historically referred to the universe, to our reality, to what lies within the boundaries of the physical which Zeno left open yet closed (see Tractate 1: Zeno)




Aristotle tightly closed Zeno's metaphysical system (see Tractate 2: Aristotle).




It is this system, which we reopen to obtain the system we suggested. If we then examine the concept of 'world' we see the two seemingly contradictory statements are only contradictory because the opposing sides are defining the word 'world' differently. In argument one: The word world refers to the physical universe, the phenomenal. In argument two: The word world refers to the whole of the system within which the physical world resides.

If we examine the two seemingly contradictory statements in light of the new metaphysical perception, we realize how it can be that the two arguments are not contradictory but rather each are correct and each reinforces the argument of the other.

Antinomy #1:

Does the world have a beginning in time and a boundary in space, or is it without beginning and without bound?

1. The world has a beginning in time and a boundary in space.

❖

2. The world has no beginning in time and no boundary in space.

The answer is yes to both. The answer is both states of existence are needed to operate an active form of metaphysical system. The answer is that a non-Cartesian system powered by a Cartesian system located 'within' the non-Cartesian system, cannot exist without the two forms of existence, #1 and #2, themselves existing simultaneously independent one from the other yet simultaneously dependent one upon the other.

Antinomy #2:

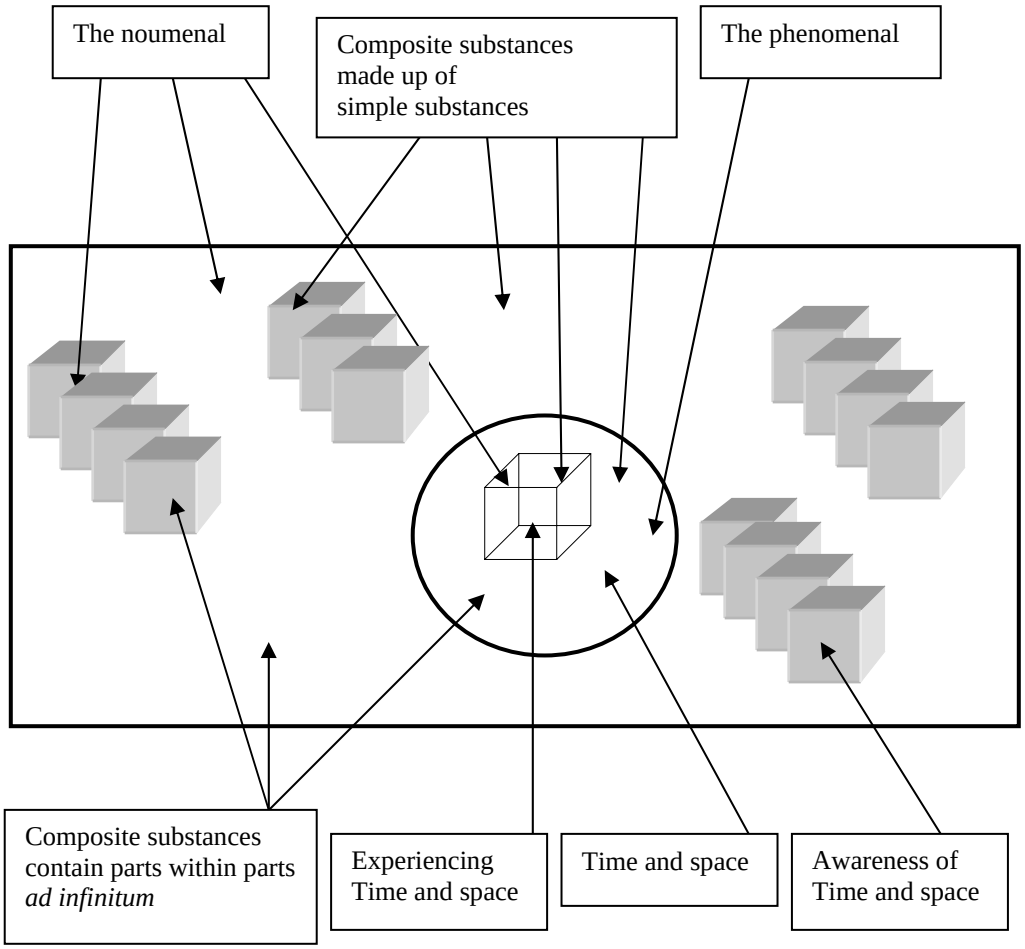
Are composite substances made up of simple substances, or do they contain parts within parts *ad infinitum*?

3. Composite substances are made up of simple substances.

❖

4. Composite substances contain parts within parts *ad infinitum*.

If we examine the new metaphysical model in terms of the two arguments, we obtain:




There are two issues to consider in terms of this antinomy. There is the physical and the abstract, the phenomenal and the noumenal.

The physical/the phenomenal:

The physical is found ‘within’ the universe. The universe is a region we call our reality. This in no way implies that the physical is found only ‘within’ our universe for there may well be multiple universes within such a metaphysical system.

The physical is found ‘within’ the universe. The universe is a region we call our reality. This in no way implies that the physical of which we are familiar, is the only set of physical laws to be found within universes for there may well be universes which are ‘ruled’ by entirely different ‘laws of nature’ than the ‘laws of nature’ we find to exist within ‘our’ universe.

The physical is found ‘within the universe. The universe is a region we call our reality. This in no way implies that ‘awareness’/’knowing’ regarding the physical remains ‘within’ the physical for within the metaphysical system suggested, awareness/knowing regarding the universe is a form of abstraction and thus permeates abstraction itself. The regions of abstraction permeated with awareness of the physical is found not only in the entities capable of ‘knowing’ found within the physical but found within entities of ‘knowing’ found ‘outside’ the physical as well as found perhaps within ‘the whole’ of abstraction itself.

Understanding these three statements leads to understanding the finiteness of the physical but what of the infiniteness, what of composite substances contained as parts within parts *ad infinitum*

If Kant is correct in his perception regarding the system of ‘critical philosophy’, than what is observed changes by the very fact that it is observed. Such a perception allows for an infinite creation of parts within parts *ad infinitum*. The

reason being that as we observe smaller and smaller parts, the parts continually become divisible through the active state of physical existence as opposes the Aristotelian passive state of physical existence.

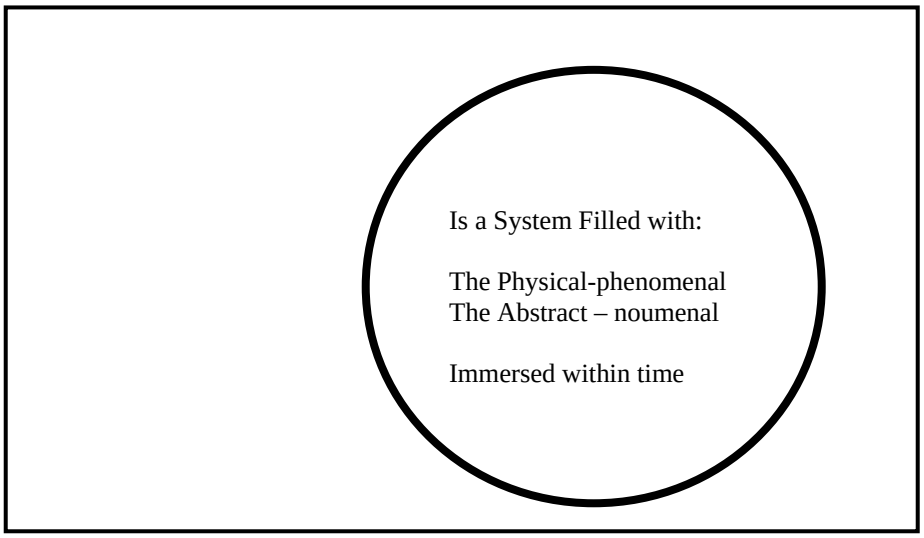
Within the metaphysical system of the individual acting within/being a part of God infinite sub-division occurs not only in terms of the microscopic but also in terms of macroscopic observations. The reason the principle applies to the macroscopic as well as the microscopic is that within such a system, the universe becomes ‘a’ part of the whole and as such is subject to the same infinite active process of division as the microscopic is to our observation for the universe simply becomes ‘a’ ‘part’ of the whole just as any object ‘within’ the universe becomes ‘a’ ‘part’ of the whole universe.

The abstract/The noumenal:

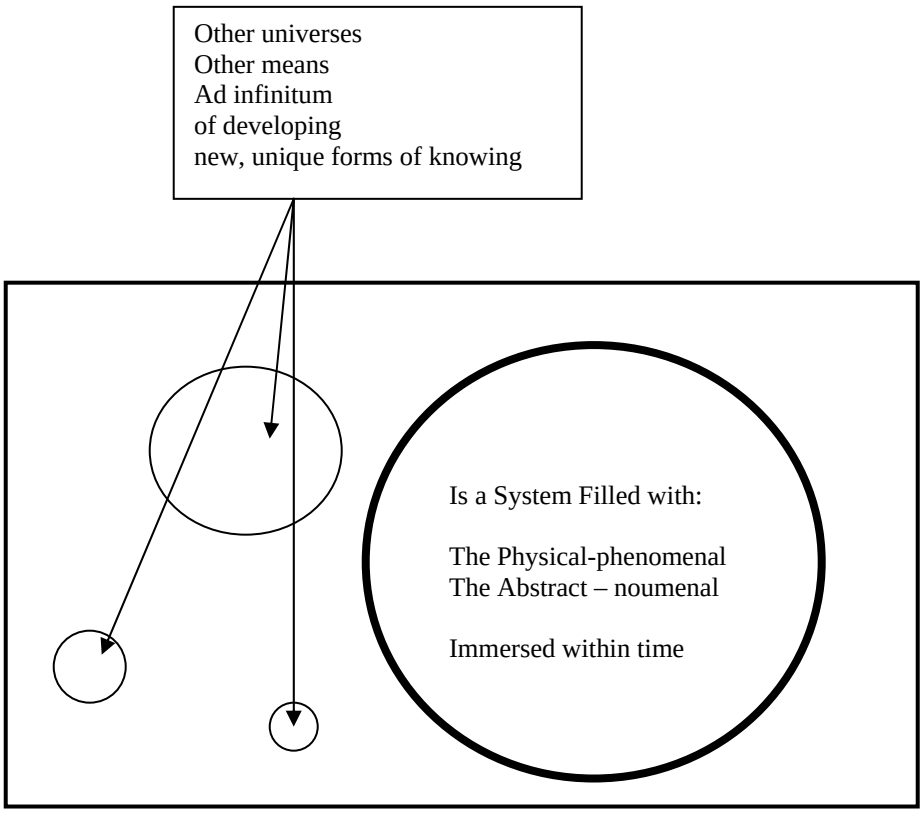
What of the noumenal/the abstract? From the model of the metaphysical system proposed, it becomes evident that the addition of entities of knowing, sub-units of the whole, is a continual process only terminated with the termination of time itself which is found in only two locations: within the entity of knowing known as awareness and within the universe itself which imparts the concepts of time and space through experiencing into the entity of knowing.

Such a means of establishing original knowing is not necessarily the only means of the whole establishing knowing but rather is simply ‘a’ means of establishing knowing which is available to the whole provided by our peculiar form of universe which itself incorporates the concept of time. Within such a metaphysical system, it is conceivable that other universes with universal fabrics other than that incorporating the concept of time may well exist as sources of new and unique forms of knowing.

As such:




becomes:



Thus if we examine the two seemingly contradictory statements in light of the new metaphysical perception, we realize how it can be that the two arguments are not contradictory but rather each are correct and each reinforces the argument of the other.

Are composite substances made up of simple substances, or do they contain parts within parts *ad infinitum*?

3. Composite substances made up of simple substances.

❖

4. Composite substances contain parts within parts *ad infinitum*.

The answer is yes to both. The answer is both states of existence are needed to operate an active form of metaphysical system. The answer is that a non-Cartesian system powered by a Cartesian system located ‘within’ the non-Cartesian system cannot exist without the two forms of existence, #3 and #4, themselves existing simultaneously independent one from the other yet simultaneously dependent one upon the other.

Antinomy #3:

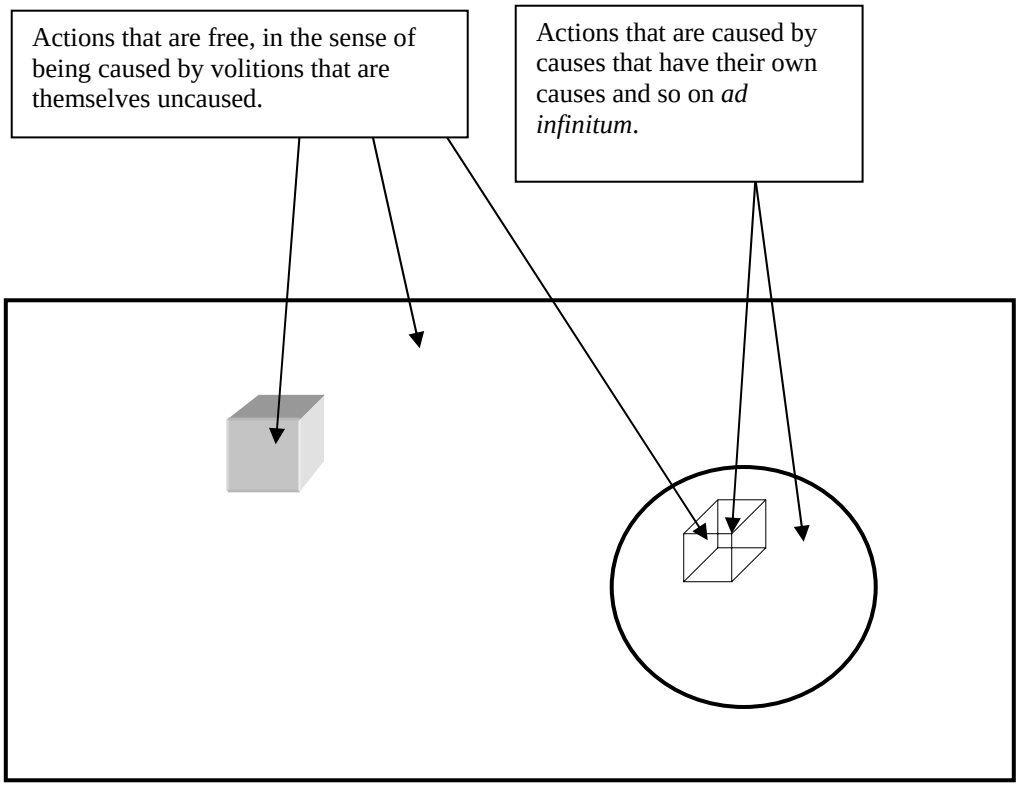
Are there any actions that are free, in the sense of being caused by volitions that are themselves uncaused, or are all actions caused by causes that have their own causes and so on *ad infinitum*?

5. There are actions that are free, in the sense of being caused by volitions that are themselves uncaused.

❖

6. There are actions that are caused by causes that have their own causes and so on *ad infinitum*.

If we examine the new metaphysical model in terms of the two arguments, we obtain:




If we examine the two seemingly contradictory statements in light of the new metaphysical perception, we realize how it can be that the two arguments are not contradictory but rather each are correct and each reinforces the argument of the other.

The details of such an argument are complex and require a complete tractate to address. Tractate 3: Boethius and Free Will addressed this issue in detail. As such, rather than reiterate the concepts of such an argument, the reader will be referred back to Tractate 3.

However it must be emphasized here, regarding the question:

Are there any actions that are free, in the sense of being caused by volitions that are themselves uncaused, or are all actions caused by causes that have their own causes and so on *ad infinitum*?

5. There are actions that are free, in the sense of being caused by volitions that are themselves uncaused.

❖

6. There are actions that are caused by causes that have their own causes and so on *ad infinitum*.

The answer is yes to both. The answer is both states of existence are needed to operate an active form of metaphysical system. The answer is that a non-Cartesian system powered by a Cartesian system located ‘within’ the non-Cartesian system cannot exist without the two forms of existence, #5 and #6, themselves existing simultaneously independent one from the other yet simultaneously dependent one upon the other.

Antimony #4:

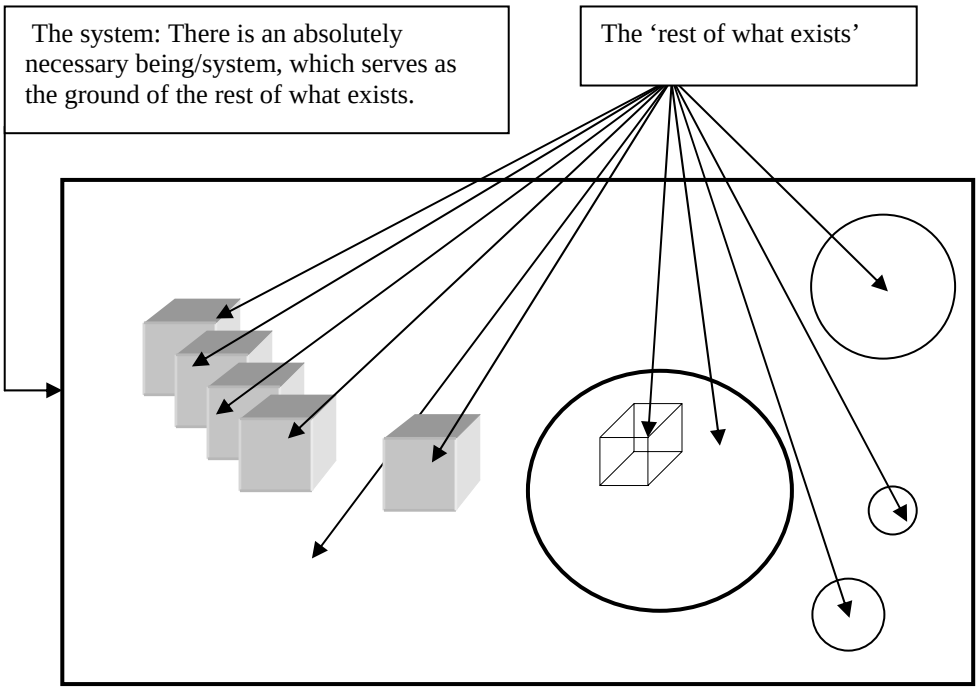
Is there an absolutely necessary being to serve as ground of the rest of what exists, or are all beings contingent?

7. There is an absolutely necessary being which serves as the ground of the rest of what exists.

   ❖

8. The absolute necessary being is like all beings, contingent.

If we examine the new metaphysical model in terms of the two arguments, we obtain:



The concept of:

| The ‘rest of what exists’ |
| --- |

Within the metaphysical system of the individual acting within/being a part of God, symbiotic panentheism implies the system is the summation of all the parts of the system. Therefore if all the parts but one are removed than the one remaining part is the ‘rest of what exists’.

The metaphysical system also suggests that removing any combination of multiple parts results in the same scenario in that what remains is the ‘rest of what exists’

In addition the metaphysical system suggest therefore that the sum of all the parts is greater than the sum of its parts for the sum of the parts is an entity in and of itself.

The emergence of paradoxes generated from a metaphysical system of the whole being our universe is nothing short of an indication that we are continually learning. If the whole is an active entity then ‘newness’ is constantly being generated as opposed to simply existing just beyond our reach awaiting our discovery.

If newness were simply existing just beyond our reach awaiting our discovery, then given enough time it is conceivable we could eventually know everything there is to know. This is what is referred to as a passive form of existence.

On the other hand:

If newness is constantly being generated then given enough time it is inconceivable we could eventually know everything there is to know for the more we observe and learn the more that is created. This is what is referred to as an active form of existence.

Thus if we examine the two seemingly contradictory statements in light of the new metaphysical perception, we realize how it can be that the two arguments are not contradictory but rather each are correct and each reinforces the argument of the other.

Is there an absolutely necessary being to serve as ground of the rest of what exists, or are all beings contingent?

9. There is an absolutely necessary being which serves as the ground of the rest of what exists.

❖

10. The absolute necessary being is like all beings, contingent.

The answer is yes to both. The answer is both states of existence are needed to operate an active form of metaphysical system. The answer is that a non-Cartesian system powered by a Cartesian system located ‘within’ the non-Cartesian system cannot exist without the two forms of existence, #9 and #10, themselves existing

simultaneously independent one from the other yet simultaneously dependent one upon the other.

The suggestion that we have resolved Kant's four antinomies through the development of a new metaphysical perception leads us to examining a possible resolution regarding Kant's 'categorical imperatives'.

Could Kant accept such a metaphysical system as the individual acting within/being a part of God? The system resolves Kant's four antimonies. But what of Kant's concept of the requirements he placed upon the concept of a system?

There were two fundamentals Kant felt should be accomplished with a metaphysical system that approached a significant advancement of metaphysical systems themselves:

1. A categorical imperative should emerge naturally and obviously from such a system.
2. The system should explain Kant's belief:

> 'According to Leibniz the physical world of cause and effect proved the inner harmony of the world's moral purpose. Reading Leibniz led Kant to see humanity as not only participating in nature, but over and above this participating in the ultimate purpose of the universe.'[22]

Due to the unique concept of a categorical imperative to Kant's work and due to the fact Kant was unable to find his categorical imperative, which should have emerged from his system, we will provide the concept of categorical imperative its own unique section within this tractate.

As to the second fundamental:

The system of the individual acting within/being a part of God fully addresses the issue of the ultimate purpose of the universe and humanity's participation in nature.

The understanding of such functions found within the metaphysical system of the individual acting within/being a part of God can better be understood if we use the generic name for the system, symbiotic panentheism. This metaphysical system assigns the task of producing 'new knowledge', new knowing, to the universe. In such a system it is entities of knowing emerging from virgin consciousness and experiencing isolated from the whole and through the application of free will that new untainted knowing emerges and grows the whole. Thus the universe becomes the location and the virgin entity becomes the means for such growth. The universe gains purpose, a function, and humanity as well as all forms of knowing 'knowing', move through time and space, the universe composed of matter and energy, in order to develop and expand upon their virgin consciousness, in order to expand omniscience itself. Thus symbioses:

The parts to the whole and the whole to the parts become active action itself in terms of the whole and its sub elements of emerging knowing. Thus panentheism: The universe becomes an element of the whole.

**The prioritized natural emergence of the first two categorical imperatives**

Kant's categorical imperative' calls for a consensus regarding ethics, 'acceptable' behavior

With the concept of the individual acting within/being a part of God what does/do the ‘categorical imperative’ or ‘categorical imperative/s’ become?

The principles regarding the ‘categorical imperatives’ of the metaphysical system of the individual acting within/being a part of God are:

1. Every journey of awareness of ‘abstractual knowing’ has the right to journey unimpeded by the desires of others
2. We have an obligation to prevent other’s from interfering with the creative journey’s of awareness of ‘abstractual knowing’

Are these statements simply reiterations of the various forms of what the West calls the 'Golden Rule'?

**Confucianism**

What you don't want done to yourself, don't do to others.
*- Sixth Century B.C.*

**Buddhism**

Hurt not others with that which pains thyself.
*- Fifth Century B.C.*

**Jainism**

In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self, and should therefore refrain from inflicting upon others such injury as would appear undesirable to us if inflicted upon ourselves.
*- Fifth Century B.C.*

**Zoroastrianism**

Do not do unto others all that which is not well for oneself.
*- Fifth Century B.C.*

**Classical Paganism**

May I do to others as I would that they should do unto me.
*- Plato-Fourth Cen6tury B.C.*

**Hinduism**

Do naught to others, which if done to thee would cause thee pain.
*- Mahabharata-Third Century B.C.*

**Judaism**

What is hateful to yourself, don't do to your fellow man.
- Rabbi Hillel-First Century B.C.

**Christianity**

Whatsoever ye would that men should do to you, do ye even so to them.
*- Jesus of Nazareth-First Century A.D.*

**Sikhism**

Treat others as thou wouldst be treated thyself.
*- Sixteenth Century A.D.*

Perhaps the oldest ethical proposition of distinctly universal character

Such an example of slightly altering ‘a universal statement’ is exactly what Kant had in mind when referring to a ‘categorical imperative’, however this is not ‘the’ ‘Categorical Imperative Kant was implying should be established as ‘the’ universal statement. As exemplary as this universal imperative may have been and may be today, it is fraught with hidden charades.

A charade applied as a ‘Categorical Imperative’ is no categorical imperative at all but only ‘appears’ to be a categorical imperative and is accepted as a categorical imperative because there is no better alternative to replace it.

The various statements of the ‘Golden Rule’ would imply a person who enjoyed being ‘hurt’ should perform hurtful acts upon another because they themselves enjoy being hurt and enjoy experiencing pain. i.e. the masochist

The various statements of the ‘Golden Rule’ would imply a culture embracing the metaphysical system of ‘survival of the fittest’, would be justified in subjugating the weak just as they would ‘wish’ to be subjugated if they should ever grow ‘soft’ and fall victim to what they would perceive as the unforgivable sin of ‘idleness’: i.e. The Zulu’s.

The various statements of the ‘Golden Rule’ would imply a religion, not only ‘should’ but had ‘the moral obligation to’ convert non-believers should ‘their God require it’ in order to ‘save’ the soul itself from the eternal flames of hell. i.e. Christianity, Islam, etc.

The various statements of the ‘Golden Rule’ would imply a race was obligated to excise what they perceived to be ‘weak’ gene in the attempt to hone their own race into a being ‘perfection’ itself. i.e. Nazi Germany

What then can be said of history and our potential encounter with other intelligence’s throughout the realm of the universe/physical reality? History itself is littered with messages vividly illustrating what a lack of a ‘complete’ metaphysical system suggests will occur again and again in our future as we further explore our own planet and as we begin our travels throughout our solar system, our galaxy, and the far reaches of our universe.

The list is by no means complete. The list initiates an understanding regarding the application of various forms of the ‘golden rule’ as a form of Categorical Imperative.

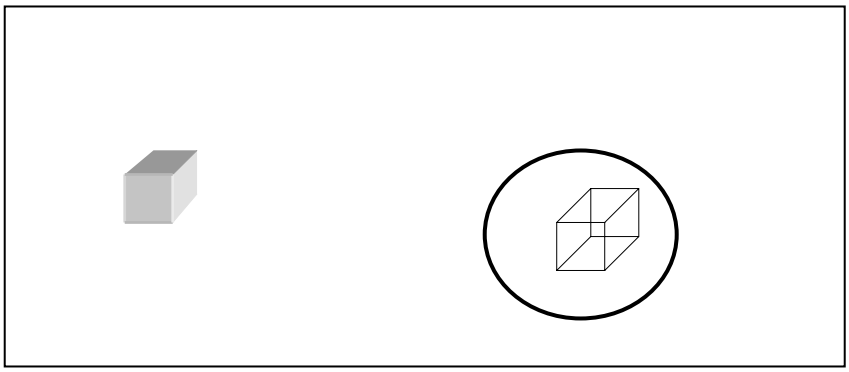
Kant could find no Categorical Imperative emerging from his proposed metaphysical system. This is not surprising when perhaps the most universally accepted form of Categorical Imperative, variations of the Golden Rule, itself is fraught with so many pitfalls.

What caused Kant’s failure to find a ‘Categorical Imperative’? Kant did not look far enough ‘outward’ to find his holy grail, the categorical imperative. Kant looked in the only place he understood to exist. Kant looked ‘within’ ‘reality’, looked ‘within’ the physical, looked ‘within’ the Aristotelian metaphysical parameters of the universe and its infinite reach limited by the parameters of infinite time and infinite space.

But space and time appear to be innate characteristics of matter and energy or vice versa. Whichever the case, space and time are ‘bound’ by the limits of their very selves be it finite or infinite.

Kant forgot the meaning of ‘meta-‘ (beyond) ‘physics’ (the physical). As such Kant looked ‘within’ the physical to understand how his concept of ‘active’ verses ‘passive’ observation operated. The understanding of the ‘critical philosophy’ was not to be found by examining the physical, the phenomenal, alone. Nor was it to be found by examining the abstract, the noumenal, alone. The emergence of the first and second Categorical Imperative lay in understanding the interrelationship that existed between the abstract and the physical.

Had Kant understood a rational metaphysical system incorporating two separate and distinct ‘inter’ and ‘intra’ dependent locations of abstractual existence and physical existence, seamlessness and multiplicity, the physical and the non-physical, free will and determinism, Centricism and non-Centricism, …, Kant may have been able to find his dearly beloved categorical imperative.



The categorical imperatives, #1 and #2, listed imply an elevation of the journey of 'knowing' entities to the level of being 'divine' and thus sacred in and of themselves. The masochist should be allowed to be masochistic without fear of being rejected for what one is. Should counseling and assistance be available for them should they desire to change? Of course for that is what emerges naturally from this new metaphysical system, which fuses the Aristotelian, and Kantian systems into one system.

The pedophile, the homophobe, the bigot, the paranoid, the schizophrenic, the religious extremist, the 'beautiful', the prostitute, the disfigured, the handicapped, the genius, the rich, the protégés, the strong, the mentally challenged, the happy, the religious, the quadriplegic, the lonely, the strange, the unique thinker, the conformist, the atheist, the individual of color, the individual of the lack of color, should be allowed to be who they are without fear of being rejected.

This metaphysical system of the individual acting within/being a part of God, in fact, finds its foundation built upon the very concept of diversity and individuality should it be the case that it is the individual, through its own free will, which desires the diversity.

Should counseling and assistance be available for them should they desire to change? Yes, but again it must be stated that the counseling should not be 'forced' nor interjected to the extent that the unique form of knowing becomes psychologically programmed into conforming to society's perception of normality.

Does such a metaphysical system reject the concept of the possible existence of 'life forms' existing as 'a' unit with awareness of abstractual knowing 'contained'

within the social colony versus the individual? Absolutely not, for that in itself is diversity.

Hegel's restatement of the Golden rule as seen by Kant is inappropriate as a categorical imperative. Hegel rephrased the Golden Rule in terms of Kant's categorical imperative as:

> Hegel's game attempt to emulate Kant ended up with Christ saying, 'What you can will to be a universal law among men, and also hold as a law for yourself, according to that maxim you should act."[23]

This is not a 'universal law' but rather this is a law of individual desire. This is not a law protecting the uniqueness of individuality but rather a law suppressing the very concept of 'unique' individuality, suppressing the very concept of the value of the individual being the individual itself. This is a law reinforcing the concept of conformity for then it becomes the majority, which sets the acceptable behavior of the minority.

What then should the categorical imperative be if not the metaphysical transformation of the Golden Rule?

The understanding of the categorical imperative, which Kant could not find, emerged in Tractate 2: Aristotle and Cartesianism. If we refer back to this tractate we find:

> The result:
>
> Responsibilities emerge:

1. The first responsibility: to universally protect the 'right' of virgin consciousness (one's self and others equally) to journey unimpeded
2. The second responsibility: to journey unimpeded

So how is this any different than that of Hegel's Kantian version of the Golden Rule?

These two categorical imperatives (listed in priority of importance) protects the rights of

> The pedophile, the homophobe, the bigot, the paranoid, the schizophrenic, the religious extremist, the 'beautiful', prostitute, the disfigured, the handicapped, genius, the rich, the protégés, the strong, the mentally challenged, the happy, the religious, the quadriplegic, the lonely, the strange, the unique thinker, the conformist, the atheist, the individual of color, the individual of the lack of color, …

But how can this be without throwing society into a quagmire of unique expressions constantly infringing upon the rights of others through the desire of the first party to superimpose its wishes upon the second party.

That is exactly why the order of the two categorical imperatives are listed in the order they are. The first categorical imperative supercedes one's longing to impose one's personal desires upon a second party and the second categorical imperative expresses your 'right' to be who you are as long as you don't interfere with the rights of others to be who they are.

As an example, a rapist may have the desire to dominate another in a violent physical fashion but they should not be allowed to do so with anyone not wishing to have such action imposed upon them. Likewise they should not be allowed to do so in a fashion, which pollutes any sensual environment of another who does not wish to be exposed to such actions. The sensual environment includes any form of sounds, visuals, etc introduced into the environment known as the public domain: parks, airwaves, written medium, electromagnetic wave media, …

Categorical imperative number one would emphatically state that telling someone to: Turn off the TV if they don't like what they see', would now become, 'You have no 'right' to infringe upon my journey by putting me in the position of having to monitor what I might see, hear, taste, smell, or feel coming into my home.'

What then of polluters of the public air, water, and lands. Such polluters would need to clean up their act. Pollution would become an act against the first categorical imperative. Granted, the absolute elimination of pollution is a utopian idea but the concept of working towards such a level of cleanliness found within the home, the environment, within which we live, is not. Pragmatism would need to be balanced against both categorical imperatives.

Kant's presumed categorical imperative in essence was not the first categorical imperative but rather a description of categorical imperatives. With the development of the first and second categorical imperatives we can make an interesting application to what is perhaps one of the most significant historical documents regarding the significance of individual units of knowing:

> When, in the course of events of 'beings', it becomes necessary for one group of 'beings' to dissolve the political bands which have

> connected them with another, and to assume, among the powers of the universe, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of ‘beings’ requires that they should declare the causes which impel them to the separation.
>
> We hold these truths to be self-evident, that all ‘beings’ are created equal: that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among ‘beings’, deriving their just powers from the consent of the governed: that, whenever any form of government becomes destructive of these ends, it is the right of the’ beings’ to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown, that ‘beings’ are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed...'

The Declaration of Independence,
Thomas Jefferson

A Declaration
by
the Representatives

of
the United States of America
in
Congress
Assembled.
July 4, 1776

The concept of ‘men’ was not replaced with the term ‘the individual’ for the purpose of present day ‘political correctness’. The term ‘men’ was replaced with the term ‘the individual’ because it is Kant with whom we are dealing in this tractate. It is metaphysics and categorical imperatives with which we are dealing. As such:

> Categorical imperatives reach to the very ends of the universe itself and as such categorical imperatives must apply not only to humanity but to all unique units capable of abstractual knowing found throughout the entire universe as opposed to unique units capable of abstractual knowing found within our solar system.

In fact the last sentence must be restated to read:

> Categorical imperatives reach to the very ends of all universes and as such categorical imperatives must apply not only to humanity but to all unique units capable of abstractual knowing found throughout all universes as opposed to unique units capable of abstractual knowing found within our solar system.

And so it is, under a metaphysical system of 'symbiotic panentheism', a document from 1776 becomes a statement of 'inalienable right's for all 'beings' not just men.

And so it is we are better prepared for the future than we had ever anticipated we could possibly become. So it is we but need look to 'basic truths', look to a basic system of metaphysics, to find a foundation we can place beneath our perceptions regarding the significance of the individual we have already established within society.

And who will benefit from the action of establishing a universal understanding based initially upon the individual first and society second as opposed to a system of society first and the individual second. The beneficiary of such a metaphysical system would be either mankind or the first beings we encounter as we spread our influence into the near and eventually far reaches of space. But which of the two will it be? Why, it will be the ‘weaker’ of the two. If for no other reason than pure selfishness, we need to prepare for just such an event for we may find ourselves to be the ‘weaker’ of the two.

Let us never forget, it is, probability speaking, inevitable that we shall someday be the 'weaker of the two'. Therefore, it is inevitable that we would one day be the beneficiaries of having established just such an unselfish metaphysical system.

We can now begin to understand ‘why’ the two categorical imperatives are listed as they are:

1. The first responsibility:

   To universally protect the ‘right’ of virgin consciousness (one’s self and others equally) to journey unimpeded

2. The second responsibility:

To journey unimpeded

**Morality versus categorical imperatives**

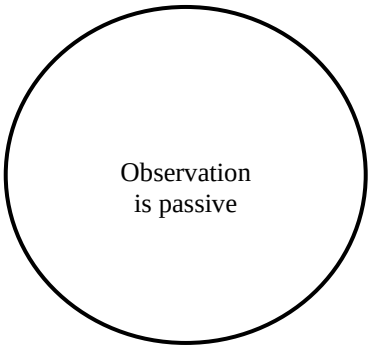
The issue of categorical imperatives is neither a direct issue of ethics nor a direct issue of morality. Rather the issue of categorical imperatives is an indirect issue of ethics and morality.

Categorical imperatives lay the foundation upon which guidelines for ethics and morality emerge. Concepts of ‘good’ and ‘evil’, ‘bad’ and ‘good’, ‘socially acceptable’ and ‘socially unacceptable’ emerge from ontological perceptions, which in turn emerge from metaphysical perceptions, which in turn emerge from metaphysical systems.

Presently western society has simultaneously in place two metaphysical systems: an Aristotelian metaphysical system and a Kantian metaphysical system.

The two contradicting models create complex contradicting social paradoxes as opposed to creating simple social paradoxes. The result: The creation of the Gordian Knot of social dilemmas.

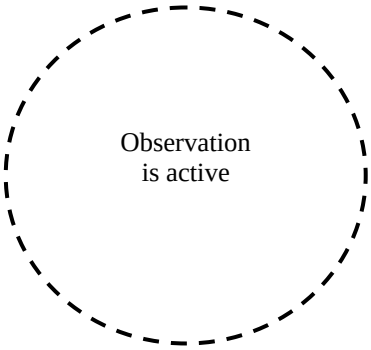
The two systems are different in that the Aristotelian system is a Cartesian/closed system filled with passive action – the observer does not change the event being observed simply through the act of observation itself:



And the Kantian system is a Cartesian/closed system filled with active action – the observer changes the event being observed simply through the act of observation itself:

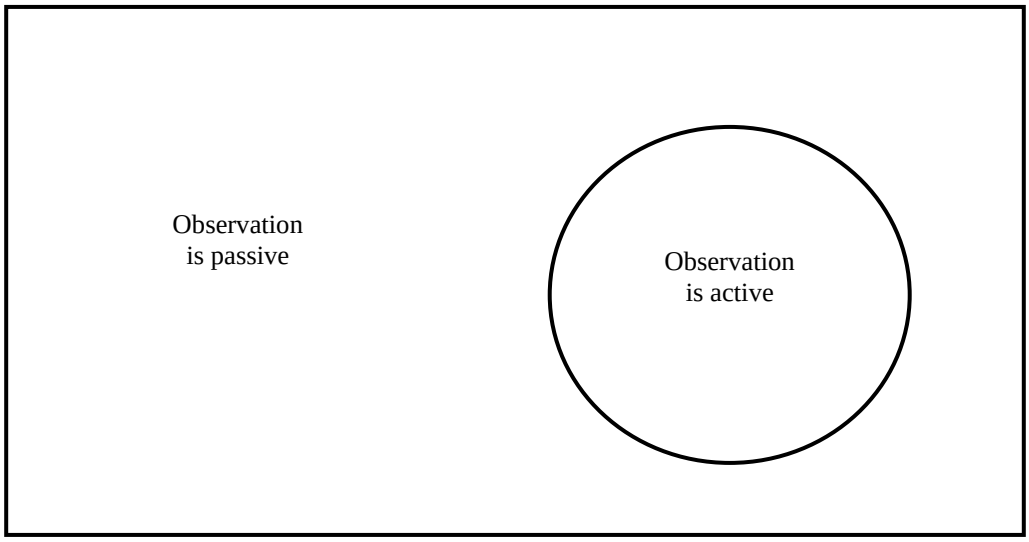

Both systems are the same in that action is ‘contained’ within a Cartesian/closed system. The system is reality/the universe.

Hegel suggested the Kantian system is non-Cartesian/open:

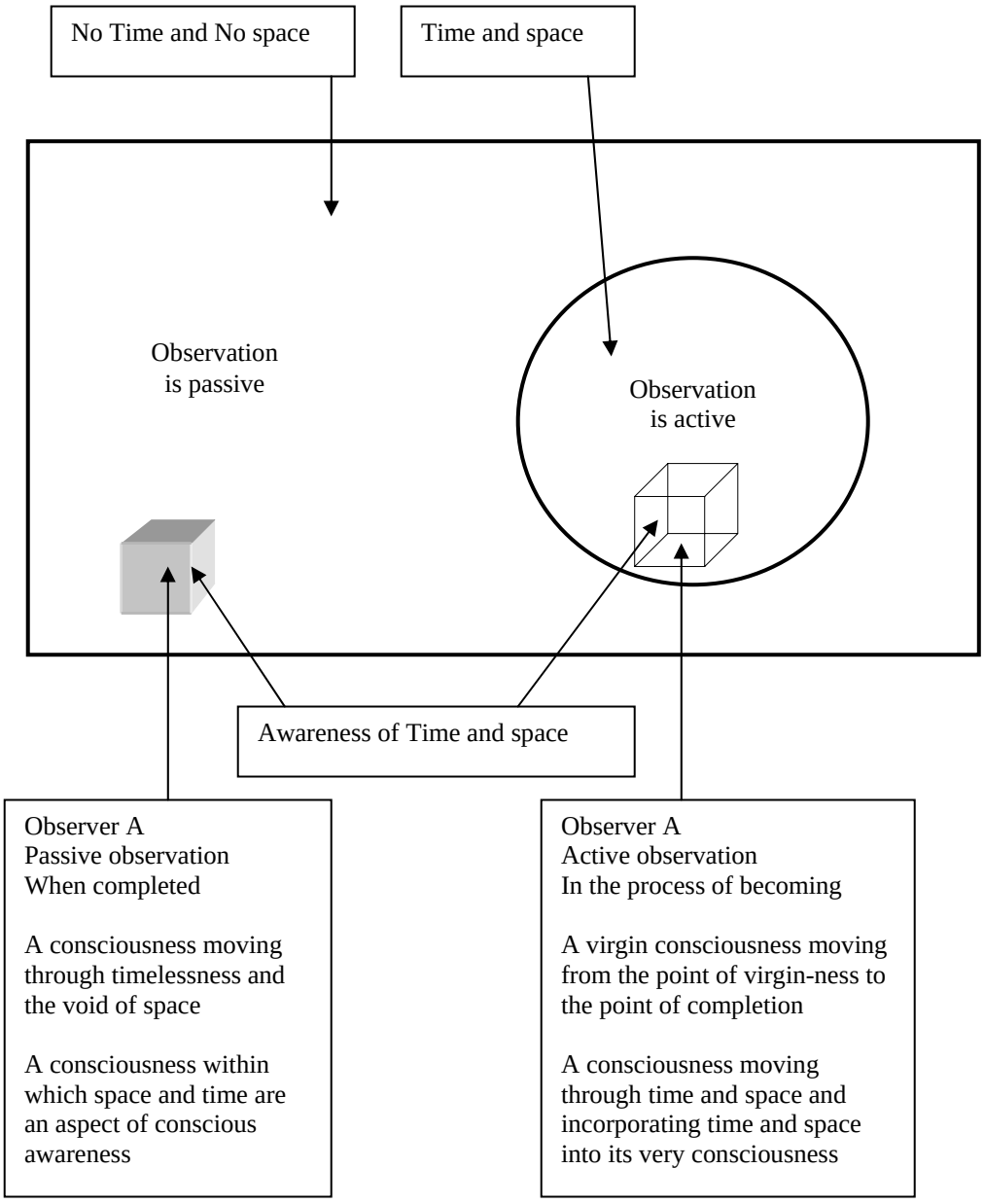



Which brings us back to Zeno’s perception of the metaphysical system. Even so the system is the system and the universe is the system be it open, closed, active, passive...

The new system being suggested as the basis of this work suggests that the more accurate metaphysical system is a combination of all of the above and as such becomes a Cartesian/closed system of active action contained within a non-Cartesian/open system of passive action:



The new metaphysical system suggests that we are the observers:



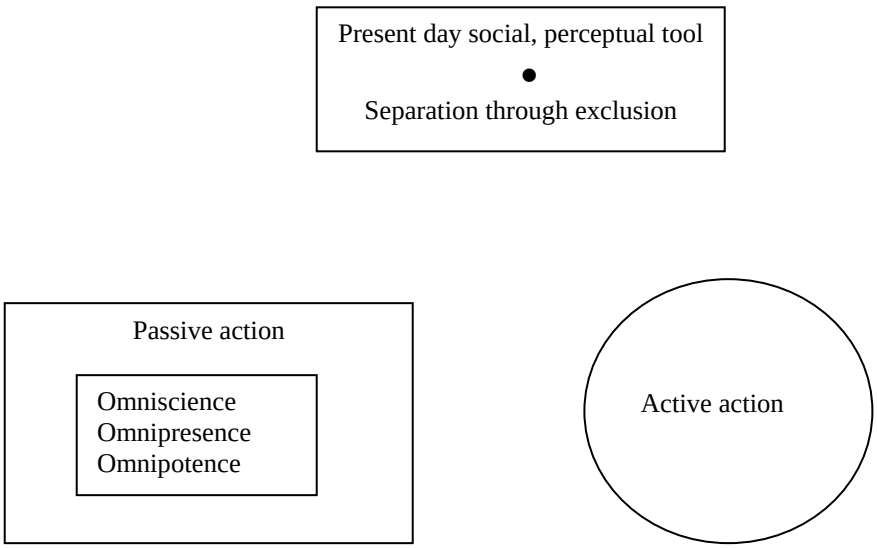
But what does this have to do with ethics and morality. It has nothing to do with ethics and morality and that is just the point. Categorical imperatives pertain to this metaphysical system and the concept of morality and ethics has nothing to do with this system since the system deals only with ‘what was’, ‘what is’, and ‘what will be’. ‘What was’, ‘what is’, and ‘what will be’ ‘is’ the system and ‘what could be’ becomes the process of action within the system. ‘What could be’ is the means by which the system becomes active verses ‘what was’, ‘what is’, and ‘what will be’ being the passive aspect of the system.

Thus the passive and the active exist within the system and are separate aspects of the system. But wouldn’t this imply the passive is more significant to the system since it involves three, the past, the present, and the unavoidable future, versus one, the potential future, form of action?

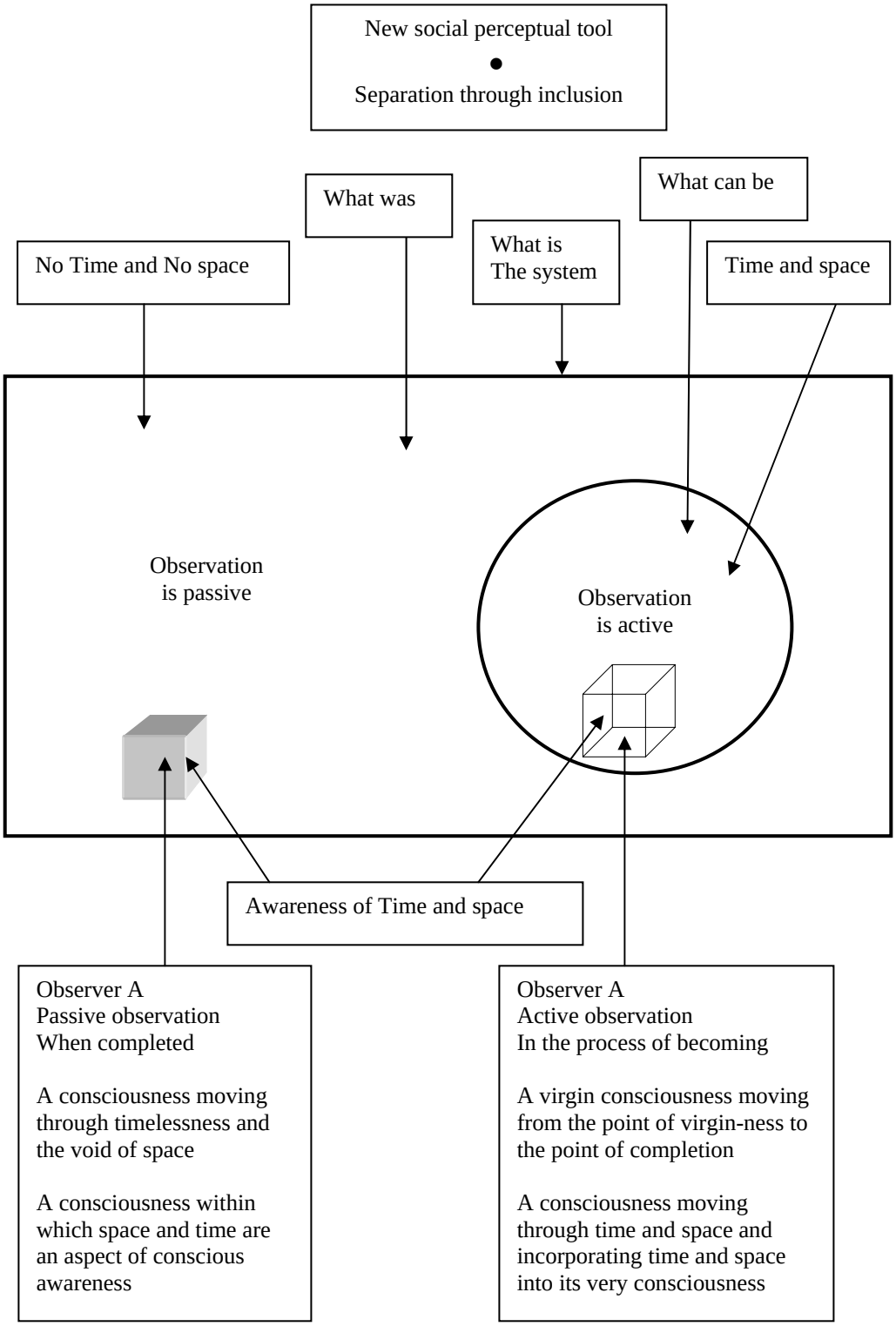
The present does not exist. The term ‘exist’ implies passivity for the term implies fulfillment and completion of the entity, which is a form of passivity, a form of the past. Yet one cannot say the present ‘will exist’ for that implies a form of the active, a form of the future, a form of continual grow within the framework of future time and time is not a universal fabric found equally distributed throughout ‘whole’ the system.

The present is of such short duration it is simply ‘a’ point fusing the past and the future together as an entity of wholeness, allowing a means of distinguishing the past from the future and just as ‘a’ point in geometry has no dimensions, no length, no width, no height no time elements and thus does not exist, so the present not only has no element of time but has no passive and no active forms of action.

So it is that in the metaphysical system of the individual acting within/being a part of God, the present becomes ‘the’ system since it is the system of the individual acting within/being a part of God wherein the past and the future exist as separate elements of the system completely separate and independent yet dependent one upon the other. So it is the system of the present becomes the means whereby our present day perception of separation through exclusion becomes a new tool of social interaction versus our present day tool of separation through exclusion.

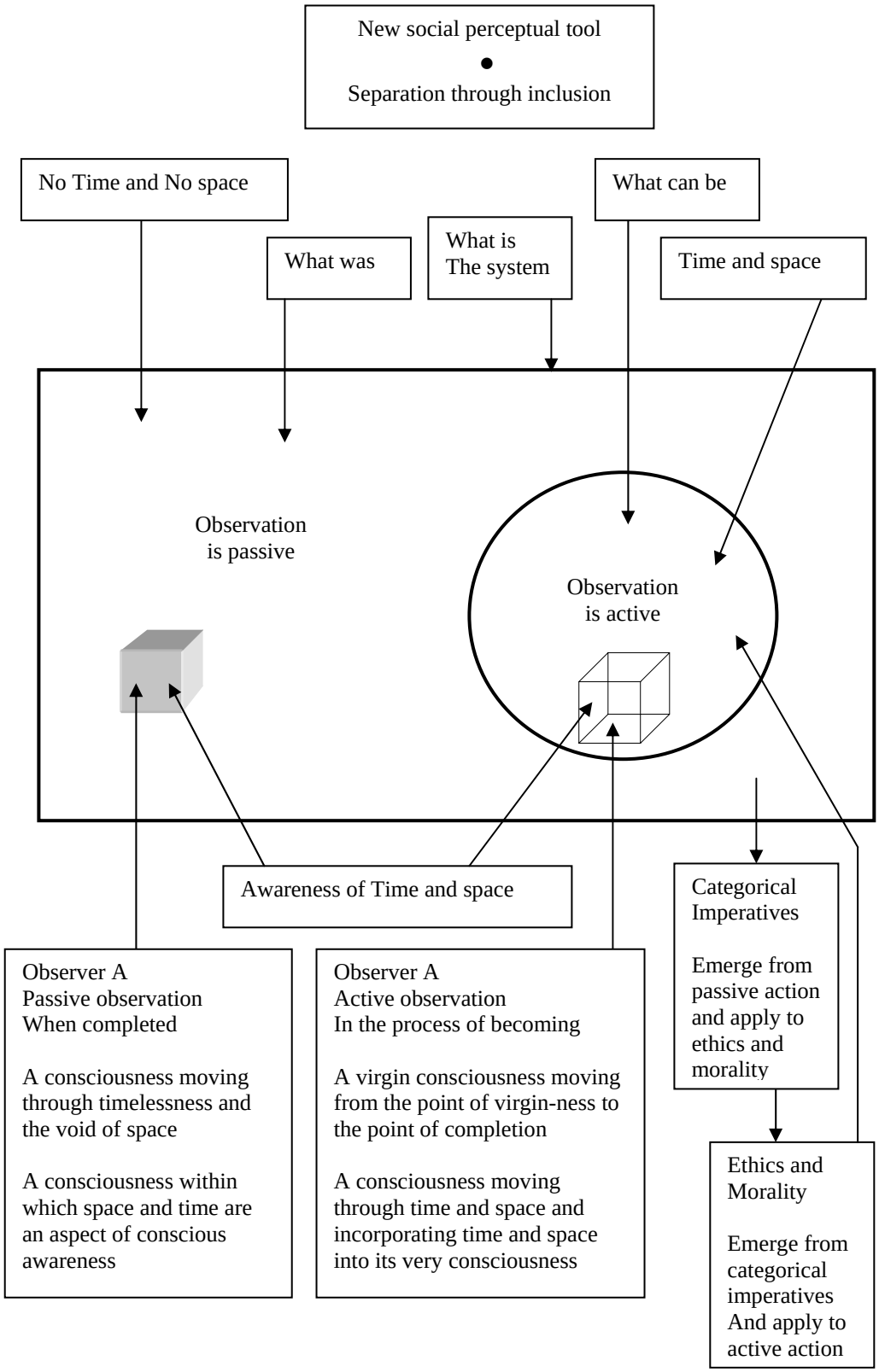


As such we see the diagram becomes:



In terms of metaphysics, there is nothing ethical or moral regarding the past for the past is passive. The past cannot be changed. Morality and ethics apply to action, active action, action one is in the process of taking. Since the present does not exist, morality and ethics apply to future actions.

There is no doubt one can look to the past and ‘judge’ the action but regardless of how closely one examines the past one cannot change the past. Thus the past finds no morality or ethics to apply to it. Where then do ethics and morality apply and where do categorical imperatives apply?


New social perceptual tool
●
Separation through inclusion
No Time and No space
What was
What is
The system
What can be
Time and space
Observation
is passive
Observation
is active
Awareness of Time and space
Observer A
Passive observation
When completed
A consciousness moving through timelessness and the void of space
A consciousness within which space and time are an aspect of conscious awareness
Observer A
Active observation
In the process of becoming
A virgin consciousness moving from the point of virgin-ness to the point of completion
A consciousness moving through time and space and incorporating time and space into its very consciousness
Categorical Imperatives
Emerge from passive action and apply to ethics and morality
Ethics and Morality
Emerge from categorical imperatives And apply to active action

Where then does ‘what will be’ come into this scenario? “What ‘will’ be” ‘will’ be and as such there is no preventing “what ‘will’ be”. As such ‘what will be’ simply falls into the category of ‘what was’ since it is a form of passive action versus active action.

Such being the case it would appear that ethics and morality do not face off against categorical imperatives but rather work in conjunction with categorical imperatives.

In terms of the new metaphysical system of the individual acting within/being a part of God, in terms of an open/non-Cartesian system powered by a closed/Cartesian system located ‘within’ the open/non-Cartesian system that is correct. In such a system there is a harmony of cooperativeness. In such a system metaphysics lays the groundwork, establishes the system from which ontology emerges to establish morality and ethics.

**We now understand that:**

> Kant is a vital link in moving our perceptual understanding forward regarding the ‘system’ being filled with the ‘knowable’ into that of being ‘the’ system filled with both the ‘knowable’ and the ‘unknowable’. As such, the ‘knowable’ and the ‘knowable’, with the help of Kant, now have a location within which they can be found. And now, the understanding regarding the role of both the ‘knowable’ and the ‘unknowable’ as well as the understanding regarding the interrelationship between the ‘knowable’ and the ‘unknowable’ no longer remains 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 as to how such an interrelationship interacts one with the other.

**We now understand that:**

Kant is a vital link in moving our perceptual understanding forward regarding the 'system' being filled with time and space to the 'the' system being filled with 'time and space' as well as the system being filled with 'the void of time and space', active observation, and passive observation. As such, 'time and space', 'the void of time and space', active observation, and passive observation, with the help of Kant, now have a location within which each dominates. And now, the understanding regarding the role of all four 'time and space', 'the void of time and space', active observation, passive observation as well as the understanding regarding the interrelationship between 'time and space', 'the void of time and space', active observation, and passive observation, 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 the four 'time and space', 'the void of time and space', active observation, and passive observation interact one with the other.

---

[1] U.S. News & World Report, Mysteries of History, Special Edition, 2001, p 33
[2] Paul Strathern, Wittgenstein in 90 Minutes, St. Edmunsbury Press, 1996, p. 7.
[3] Clarify: The system Kant proposed was limited since there are things within the system that are not known and can never be known. As an example, the universe could have developed in a direction which it did not and therefore we will never know what it could have become as opposed to what it was, what it is, what it will become, and what it could become.
[4] Paul Strathern, Wittgenstein in 90 Minutes, St. Edmunsbury Press, 1996, p. ????

[5] Tom Rockmore, Before and After Hegel, University of California Press, 1993, p 6.
[6] Tom Rockmore, Before and After Hegel, University of California Press, 1993, p 6.
[7] Tom Rockmore, Before and After Hegel, University of California Press, 1993, p 7.
[8] Tom Rockmore, Before and After Hegel, University of California Press, p. 5, 1993
[9] Charles Seife, Zero – The Biography of a Dangerous Idea, Viking, 2000, p 25
[10] Bryan Magee, Confessions of a Philosopher, Random House, 1997, P 151
[11] Tom Rockmore, Before and After Hegel, University of California Press, 1993, p 30.
[12] See chapter 6: "The Social Pact," in Rousseau, The Social Contract, Ed. And with an introduction by Lester G. Crocker (New York: Washington Square Books 1971), pp. 17 – 19.
[13] Tom Rockmore, Before and After Hegel, University of California Press, 1993, p 21.
[14] Charles Seife, Zero – The Biography of a Dangerous Idea, Viking, 2000, p 25
[15] Paul Strathern, Kant in 90 Minutes, Ivan I Dee, 1996 P 38
[16] Paul Strathern, Kant in 90 Minutes, Ivan I Dee, 1996, P 18
[17] Tom Rockmore, Before and After Hegel, University of California Press, 1993, p 61.
[18] Stephen Hawking, A Brief History of Time, Bantam Books, 1988, p. 174.
[19] Routledge Encyclopedia of Philosophy, Volume 5, P193, 1995.
[20] Antinomies: a pair of conflicting propositions for which equally cogent proofs can be given on either side.
[21] Kim, Jaegwon & Sosa, Ernest, A Companion To Metaphysics, Blackwell Publishers, p.258, 1995.
[22] Paul Strathern, Wittgenstein in 90 Minutes, St. Edmunsbury Press, 1996, p. 18.
[23] Strathern, Paul, Hegel in 90 Minutes, Ivan R. Dee, Chicago, 1997, p19.