

An Ontology Series

Issue 7

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



God

Hegel

Symbiotic Panentheism

and

*No Beginning Leading to No End
(Eternity)*



Daniel J. Shepard

Ontological Series

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**God
Hegel
Symbiotic Panentheism
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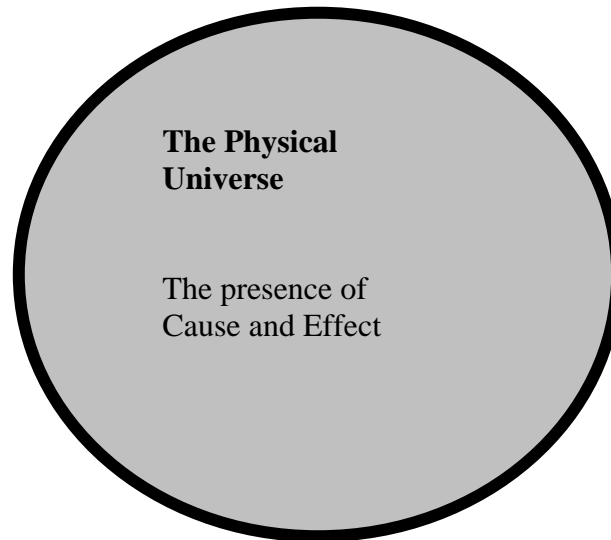


The Paradox of:

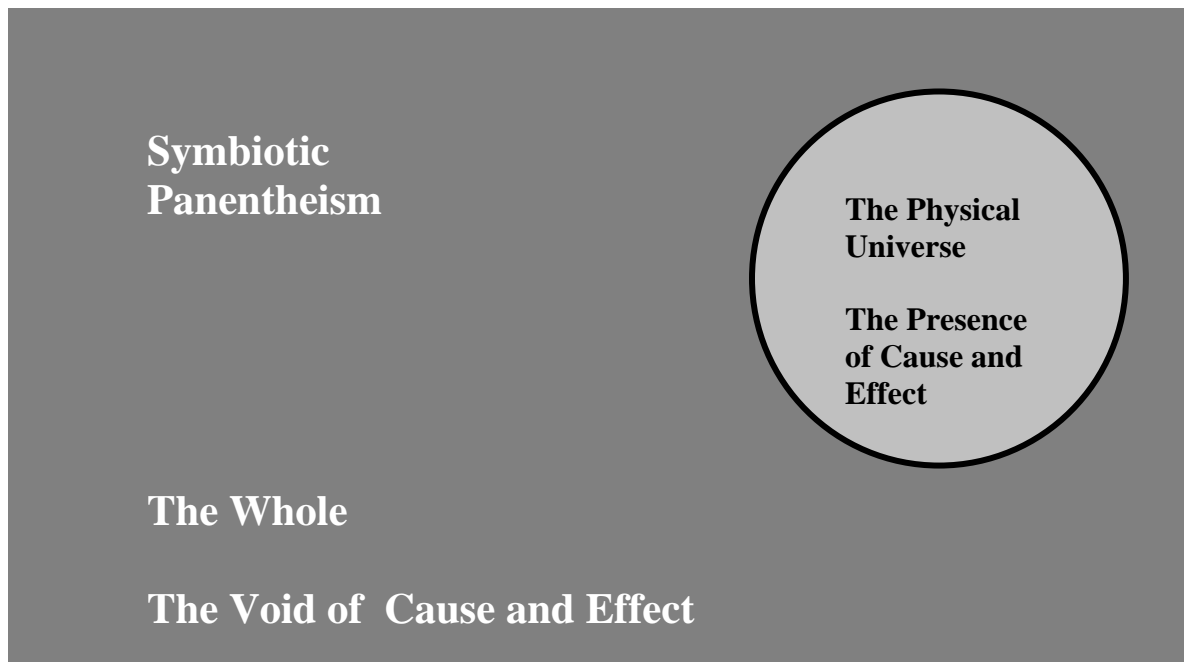
- **No Cause and No Effect**
- **Non-Cartesian Systems**
- **Eternity**

Daniel J. Shepard

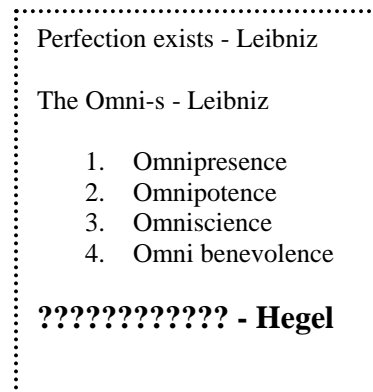
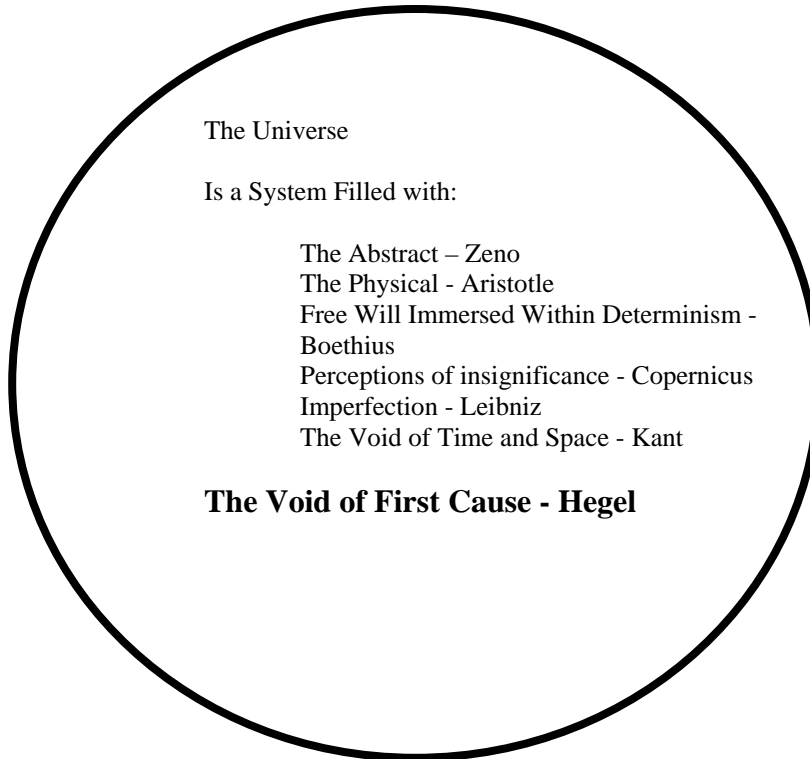
Hegel helps us understand



Symbiotic panentheism helps us understand the whole



1. 1831 AD Hegel - The Error of
Systems built upon a lack of foundation



The error: The paradox of first cause

The perception: Hegel moves our perceptual understanding regarding the process of constructing a disjointed metaphysical system of singularity into that of being a cohesive metaphysical system of multiplicity found within singularity. As such, singularity, multiplicity, first cause, and the lack of first cause, with the help of Hegel, now have a location within which they can be found. However, the understanding regarding the role of singularity, multiplicity, first cause, and the lack of first cause, as well as the understanding regarding the interrelationship between singularity, multiplicity, first cause, and the lack of first cause 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 confusion which will be specifically addressed within this tractate.

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**Hegel – The Error of
Systems built upon the lack of foundation**

Part I: The Paradox of the death of ‘knowing’

Introduction

Hegel’s Theory... is a philosophical summit¹

So it is ‘a’ summit appears to have been reached only for us to find, having attained such a summit, a new summit awaits beyond the one we just laboriously conquered.

The climb towards Hegel’s summit began with ‘nothingness’ and revealed stunning paradoxes great metaphysical thinkers such as Zeno, Aristotle, Boethius, Copernicus, Leibniz, Kant, and Hegel himself attempted but failed to resolve. The gallant attempts put forward by these great thinkers led to metaphysical perceptions which temporarily satisfied segments of our specie but never rose to the level of consensus required of a universal metaphysical model.

A universal metaphysical model answers, at a minimum, three metaphysical questions: Where am I? What am I? And, Why do I exist? From such a model the term ‘I’ finds itself, naturally and with an ease of complete continuity, capable of being rationally replaceable with the terms: ‘you’, ‘we’, ‘you and I together’, ‘humanity’, ‘life’, ‘the earth’, ‘the solar system’, ‘the galaxy’, ‘other life forms within the universe’, ‘all life forms within the universe’, ‘the universe’, ‘all universes’.

Thinkers such as Zeno, Aristotle, Boethius, Copernicus, Leibniz, and Kant demonstrated the problems broad forms of substitution create when applied to the limited metaphysical systems these thinkers left in place.

Hegel is no different just because we come to 'a' summit. There is always a summit to follow each summit we conquer. To state: 'Hegel's Theory... is a philosophical summit.' is not to imply there are no other summits awaiting us. Before we can begin our climb to the next summit, we need to understand the new perception Hegel displayed for us.

It is Hegel's metaphysical system, which raises the question regarding the need of 'a creator of the universe', the need of 'a primal cause', the need of 'a first Cause'.

Kant's metaphysical system left us with an understanding regarding a perception of a second location existing: a location for the universe and a second location for 'God'. Such a perception did not emerge because Kant stated the need for a second location but rather such a perception emerged naturally as a means of resolving issues Kant's system brought to the surface of reason.

Kant originated the concept of reality changing with the process of it's being observed by the observer. Kant wrestled with this form of observer activism and attempted to understand how such a revolutionary form of action could exist within a 'closed/Cartesian system'. Kant constantly confronted seemingly irresolvable paradoxes created by his new form of metaphysical system. Hegel understood the means to resolving the new paradoxes Kant's metaphysical system created. The means to resolving the paradoxes created by Kant's metaphysical system was to remove the concept of Cartesianism, as a fundamental element required of metaphysical systems.

A Cartesian system requires a foundation be it metaphysical or otherwise. A Cartesian system requires, by definition, a 1st principle.

Kant could not distance himself from the 'Cartesian' concept. As such, Kant was unable to complete his system since he could not rationalize what concept would constitute 1st principle within the metaphysical system he proposed.

Within Kant's metaphysical system, the first truth: 'I exist.' would appear to give way to the first truth: 'The universe exists.' which in turn would appear to give way to the 1st truth: 'God' exists.' The 'I' appears to have come after the universe and the universe appeared to need a 'beginning' point.

What then of 'God' being 1st truth? Doesn't such a reasoning process lead to the concept of the whole, what we might call God, being 1st truth? If the whole has knowing then the whole has knowing of its incremental aspects of knowing. If there is no multiplicity, no independent aspects of knowing other than the summation of all knowing, then the whole of knowing must be aware of its summation of knowing to be all knowing. Without such a completeness of knowing, be it in the form of seamless knowing or in the form of multiplicity of knowing, the whole would have no knowing. The lack of knowing on the part of the whole creates the result: The whole cannot exist as 1st truth for it 'depends' upon either the seamlessness or multiplicity of knowing which the elements provide and it is the increments of 'I's' which provide such an existence be it the 'I' of singularity or the 'I' of multiplicity. Thus the 1st truth of the whole, God, being the 1st truth depends upon the 'I's' existing and so it is we come back to the 'I' exist being the 1st truth and the endless cycle begins again only to recycle and begin again.

And what evolves out of such an 'endless' cycle? What evolves is exactly what Kant was unable to visualize through the process of reason. What evolves is the emergence of a concept known as a non-Cartesian system.

It was Hegel who suggested that within the new perception Kant established, the solution to dilemmas generated by such a system lay in the single act of changing one's perception. Hegel suggested: The system, demonstrating Reality (the whole) versus reality (the universe), is not a Cartesian system but a non-Cartesian system. To make such a system viable, required the concepts of time and space to be located within the individual rather than outside the individual. As such, what exists outside the individual has no beginning point and has no ending point since time is an aspect found within the individual rather than outside the individual. The system is thus found to be timeless, a non-Cartesian system.

The most significant implication of such a system, as so glaringly stated by Nietzsche, is that 'God', a creator, a primal cause, 1st cause need not exist.

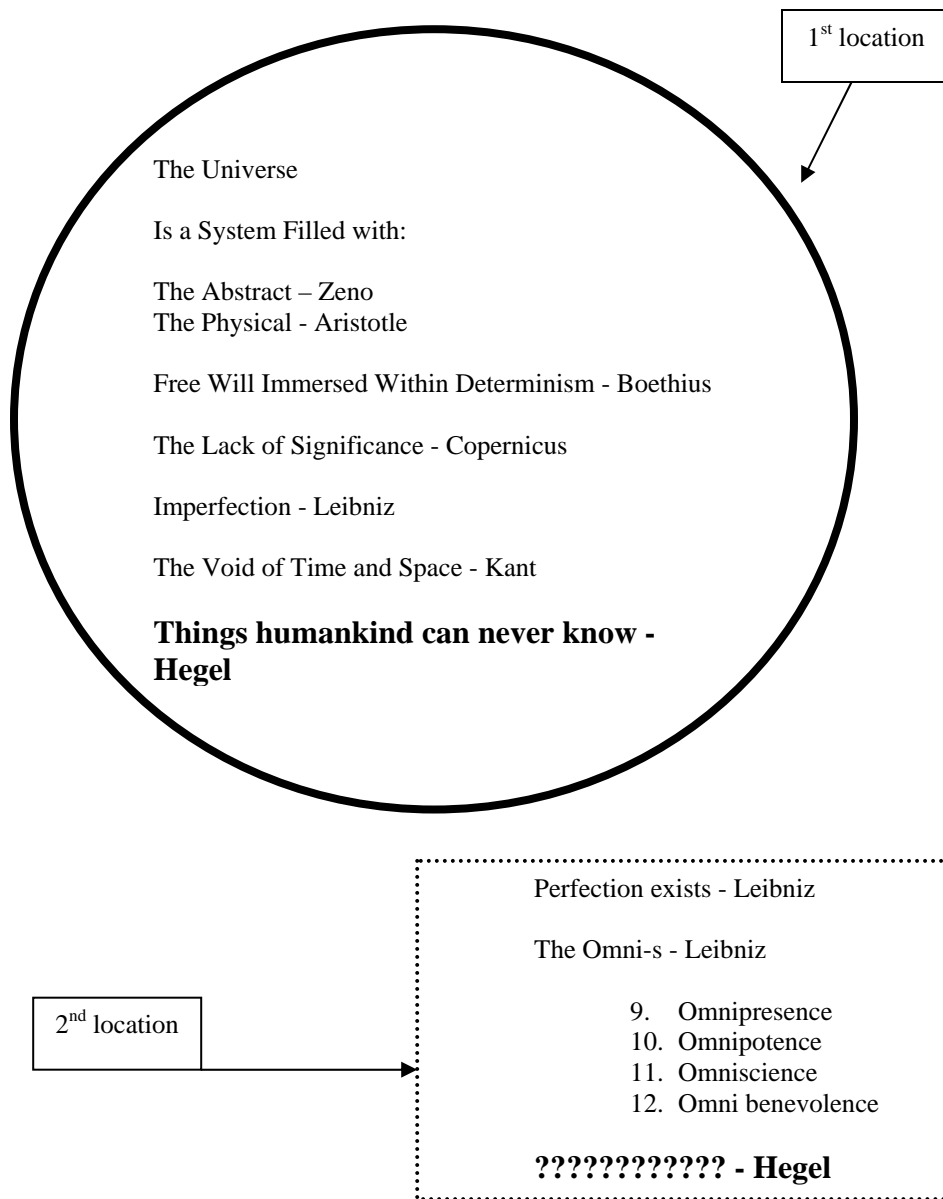
Copernicus turned scientific/cosmological perceptions upside down. Kant turned religious/ontological perceptions upside down and now Hegel's suggestion that our reality is a non-Cartesian system was to turn philosophical/metaphysical perceptions upside down.

Hegel's system would suggest there is no 'need' for God, no 'need' for primal cause, no 'need' for 1st cause to exist since the universe would appear to be timeless, would appear to have 'always' been.

The problem becomes the operative word, 'universe', for everything we observe, believe, or reason suggests timelessness is not simply a perceptual option. The most obvious yet simultaneously obscure result is that a 'second' location

emerges as ‘the’ solution to the problem. In essence, Hegel’s system reinforced what Zeno, Aristotle, Boethius, Copernicus, Leibniz, and Kant had already reinforced one with the other. This is not to say Hegel’s system lacked new insights for our specie.

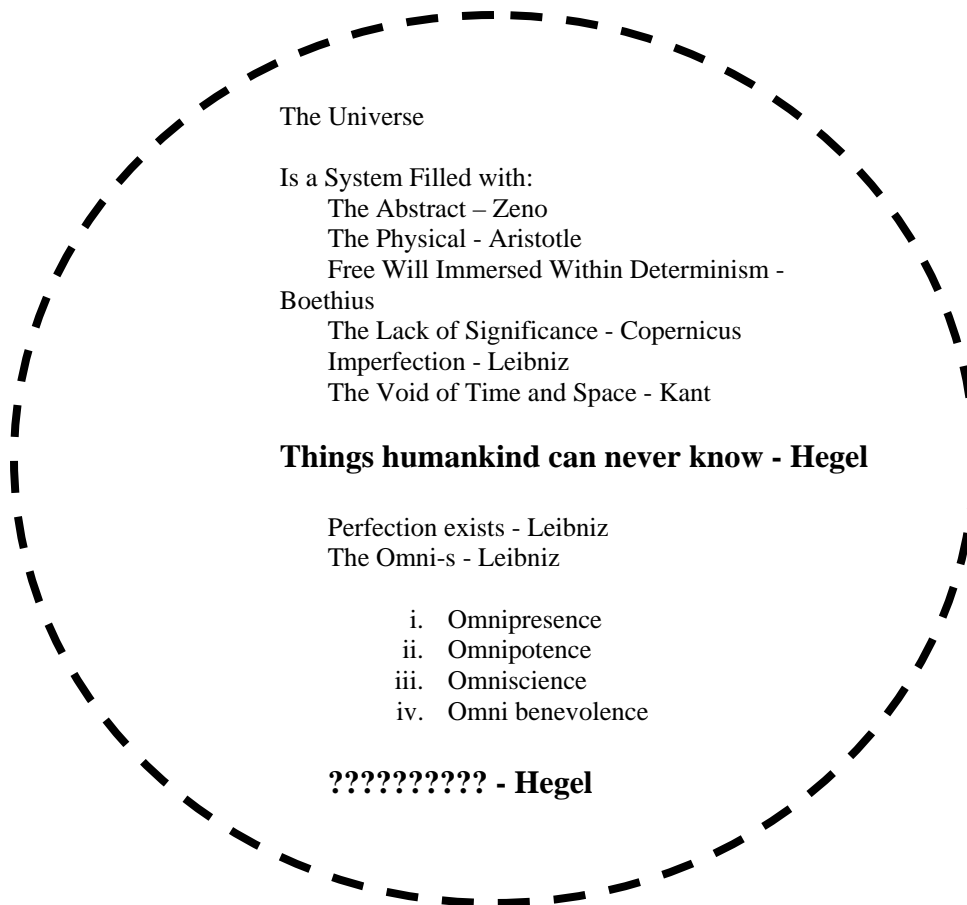
What Hegel’s system did was to expand our perception of the system already in place.



As the dark, bolded sections imply, Hegel expanded upon what came before him but Hegel did not significantly alter the general appearance of metaphysical perception, which came before him.

But is a second location actually necessary? And if a second location is necessary, then the question becomes: Why is a second location necessary?

If a second location is not necessary, it is a redundancy. The universe could just as well have always existed. If the universe 'always' existed, Kant's Cartesian system becomes a non-Cartesian system – a system with no beginning and no end. Hegel suggested such is the case and introduced the concept of Kant's system being exactly that a 'non-Cartesian system'.



In essence we come back to the perception Zeno suggested, which was: The abstract exists, the physical exists, and they both occupy the same region of the whole, which is defined to be the physical universe.

With the introduction of the concept of a non-Cartesian system, the debate begins regarding which system is real, which system is necessary, the Cartesian or the non-Cartesian. The question becomes: Does the universe have a beginning and an end or does the universe have no beginning and no end? From this discussion emerges the debate regarding the very necessity of a 'creator'. From the debate the question then emerges: Is there a necessity for our own existence, for the existence of the 'I'?

It would appear the question reduces to the need of two locations when one would be more than sufficient if one adhered to the concept of non-Cartesianism.

Hegel was a strong advocate of both Kant and Kant's system. Hegel was also a strong believer in the concept of 'a' metaphysical system being a necessity.

We find an important obstacle in the way Hegel comprehends the relation between system, or systematic thought, and history. He understands the history of philosophy as a long dialogue concerning truth. For Hegel, there is no question either of simply rejection proceeding philosophical views or of beginning again from the beginning as if no one had ever written. His aim is rather to construct a new system, a new philosophy, a theory, which will include all that is positive, every conceptual advance.²

...But for Hegel's readers, it would have been easier to sweep everything away, or, like Descartes, Kant, and more recently

Husserl, to pretend to do so, if only to avoid the heavy burden of needing to be acquainted with other philosophical positions.³

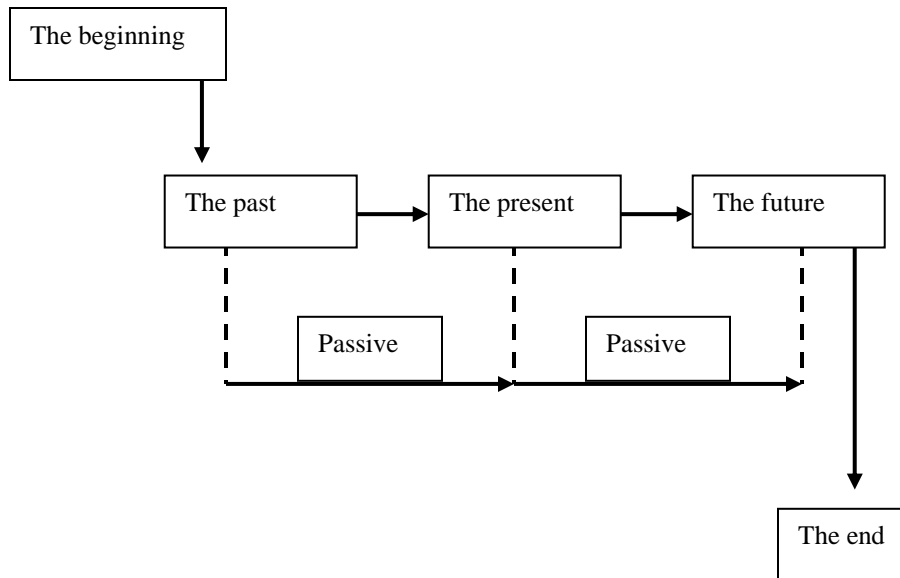
It is the ideas and actions identified within this quote from Rockmore, which need addressing if we are to resolve the issues Hegel brings metaphysics. It is the concept of the universe not needing a ‘creator’ and yet finding an acceptable significance for ‘God’ which needs to be addressed and resolved before we can fully appreciate what it is Hegel may have stumbled upon:

1. The universe had no ‘beginning’ from which it evolved.
2. The universe is timeless and has no 1st cause.

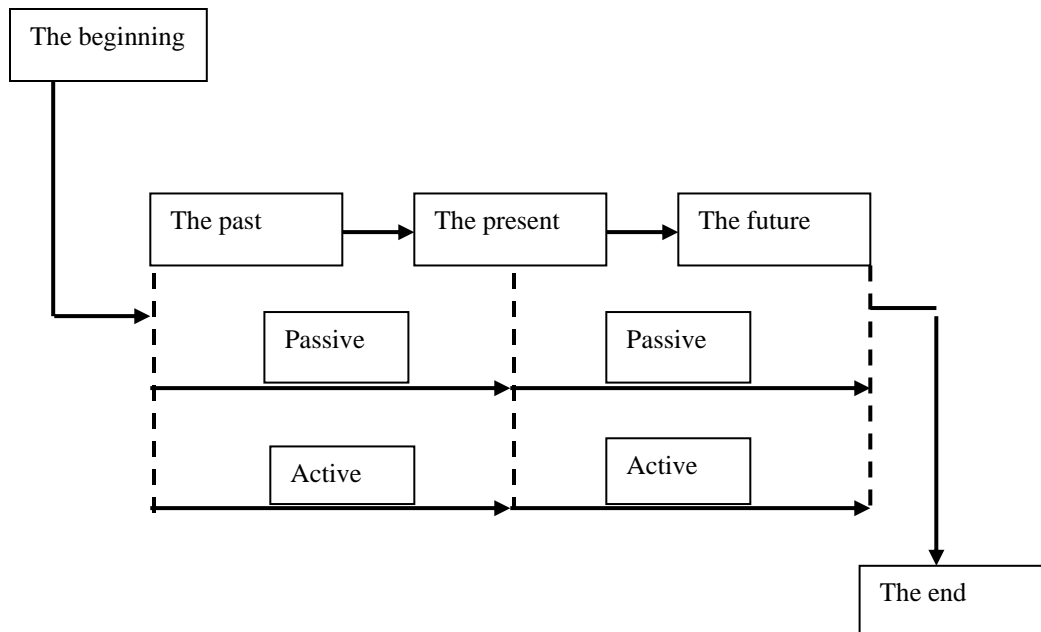
The problem seems paradoxically irresolvable in terms of either a Cartesian system or a non-Cartesian system. It is for this very reason the new metaphysical model presented in this tractate may well be ‘the’ solution to the problem. The metaphysical model presented is not one of Cartesianism nor one of non-Cartesianism but rather the metaphysical system being presented is one of a non-Cartesian system ‘powered’ by a Cartesian system located ‘within’ the a non-Cartesian system using the process of ‘separation’ through ‘inclusion’ versus ‘separation’ through ‘exclusion’.

The questions then become: What is a non-Cartesian system and what is a Cartesian system and how can the two exist one ‘within’ the other? Why is the first located ‘within’ the second rather than the second located ‘within’ the first? In fact why is either located ‘within’ as opposed to being located independently one from the other and separated through the process of exclusion?

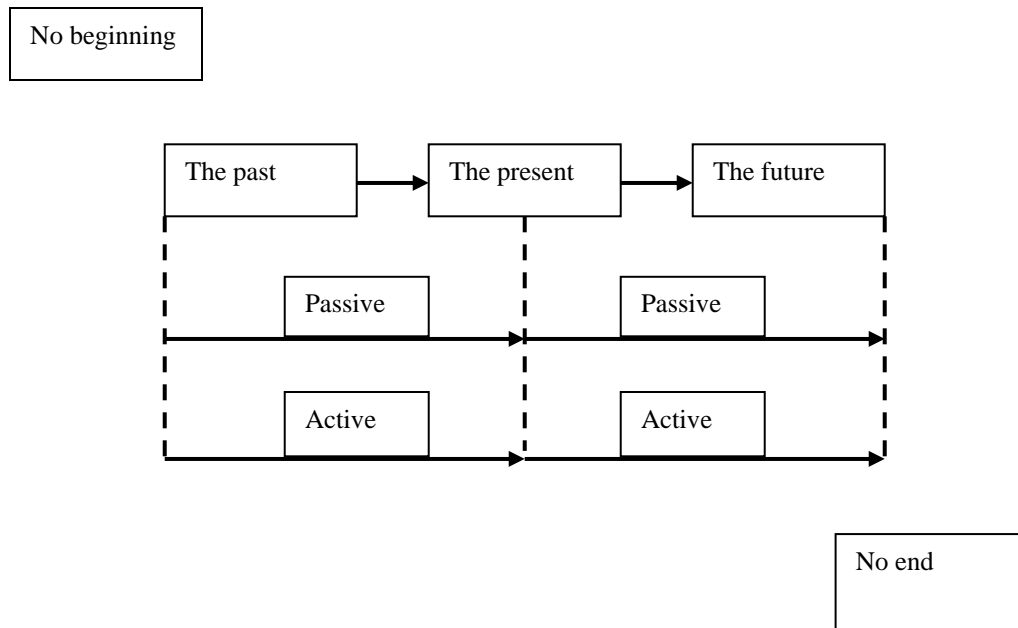
Aristotle's metaphysical system graphically could be demonstrated as:



Kant's metaphysical system graphically could be demonstrated as:



Hegel modified Kant's metaphysical system into being:



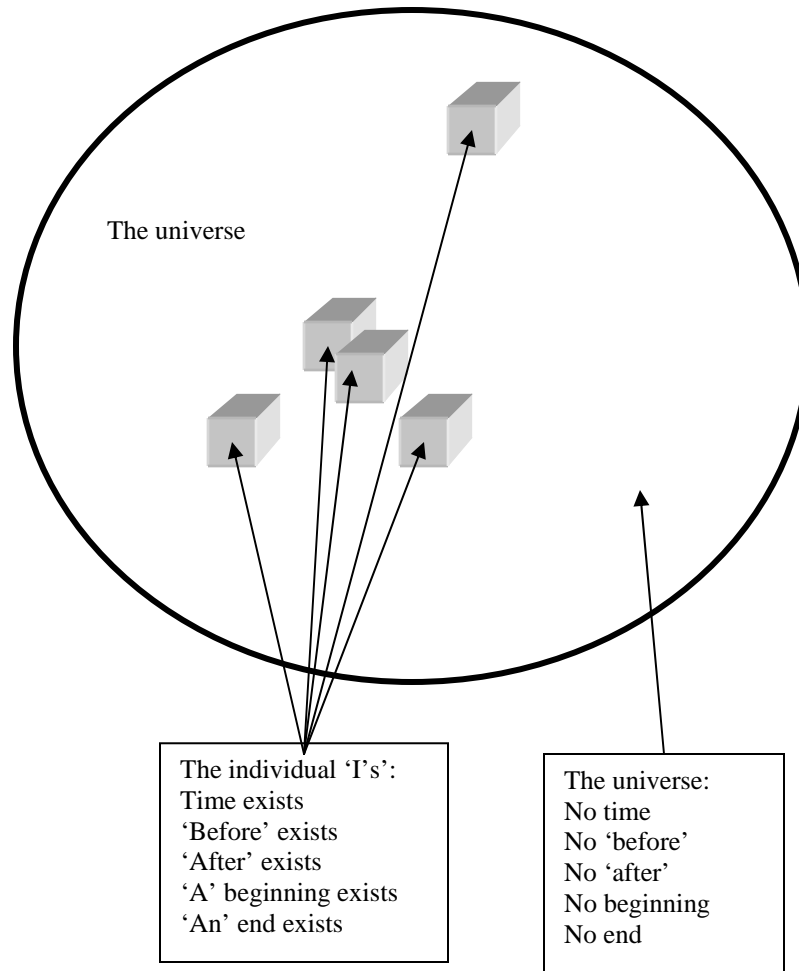
Upon first glance, Hegel's system looks the same as Kant's system. Upon closer scrutiny, however, one will notice the absence of two arrows:

The arrows in Kant's system connecting 'no beginning' and no 'end' are absent from the system

The need for a beginning and an end become superfluous and as such the concepts of beginning and end become a redundancy. It is Hegel's system, which implies God becomes superfluous and as such God becomes a redundancy.

The land without the concepts ‘before’ and ‘after’

Hegel’s metaphysical system fundamentally appeared as:

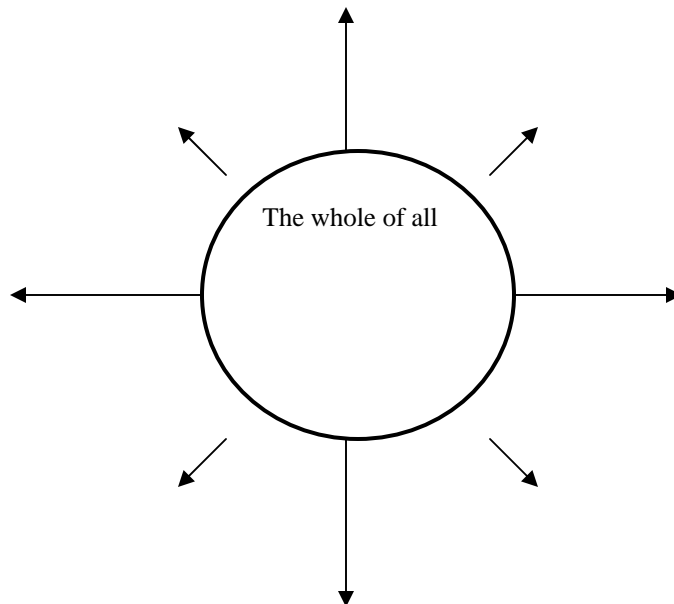


Remove all packets, locations of time, and you have what ‘always was’ and ‘always will be’. Remove all packets of time and you have what exists before time.

If one removes the packets of time could there be a ‘before’ and an ‘after’? With the removal of time there could still be a ‘before’ and an ‘after’, however, such an

existence would have no time restrictions required to go from 'here' to 'there'. The net result: one could move abstractually in order of time sequencing such as A to B to C to...Z or one can move from time 'A' to time 'Z' in 'no' time at all and without passing sequentially through times B, C, D... etc. Physical location would be independent of time.

In such a scenario there is no 'beginning' to God for God is not immersed 'in' time but rather time is immersed 'in' God. In such a scenario God could change without changing and God could grow without changing.

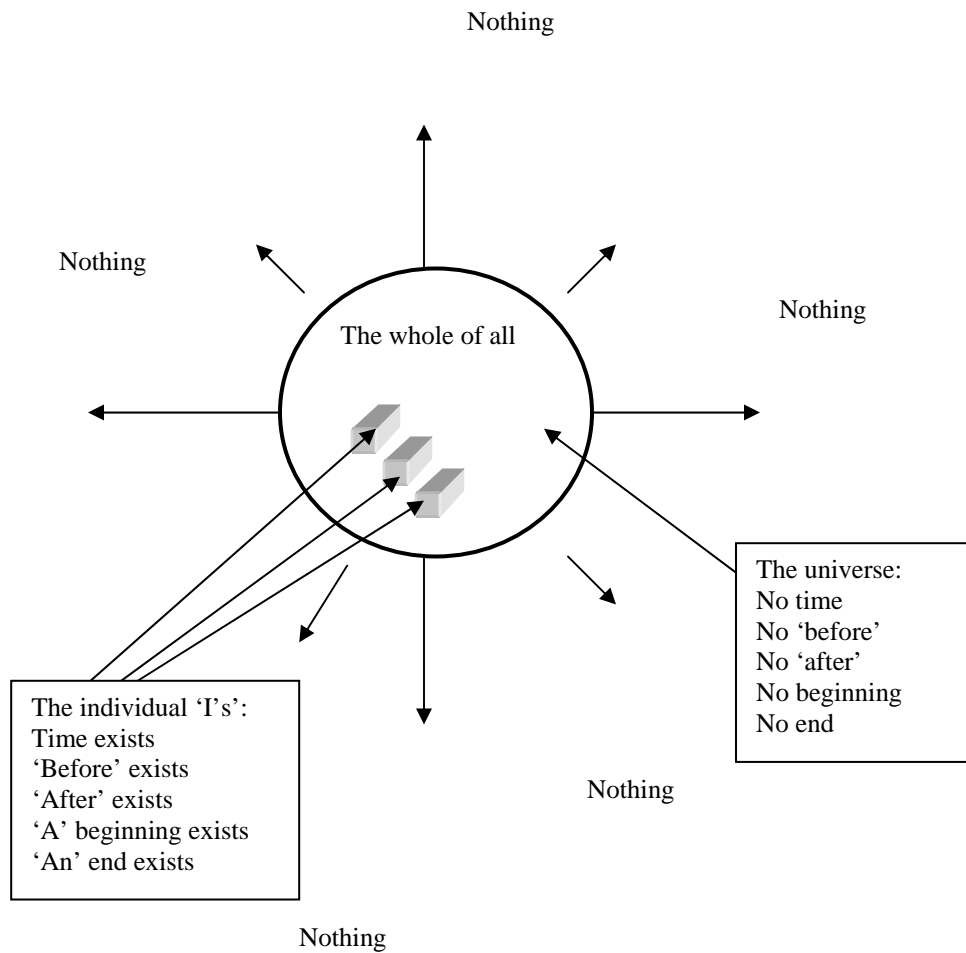


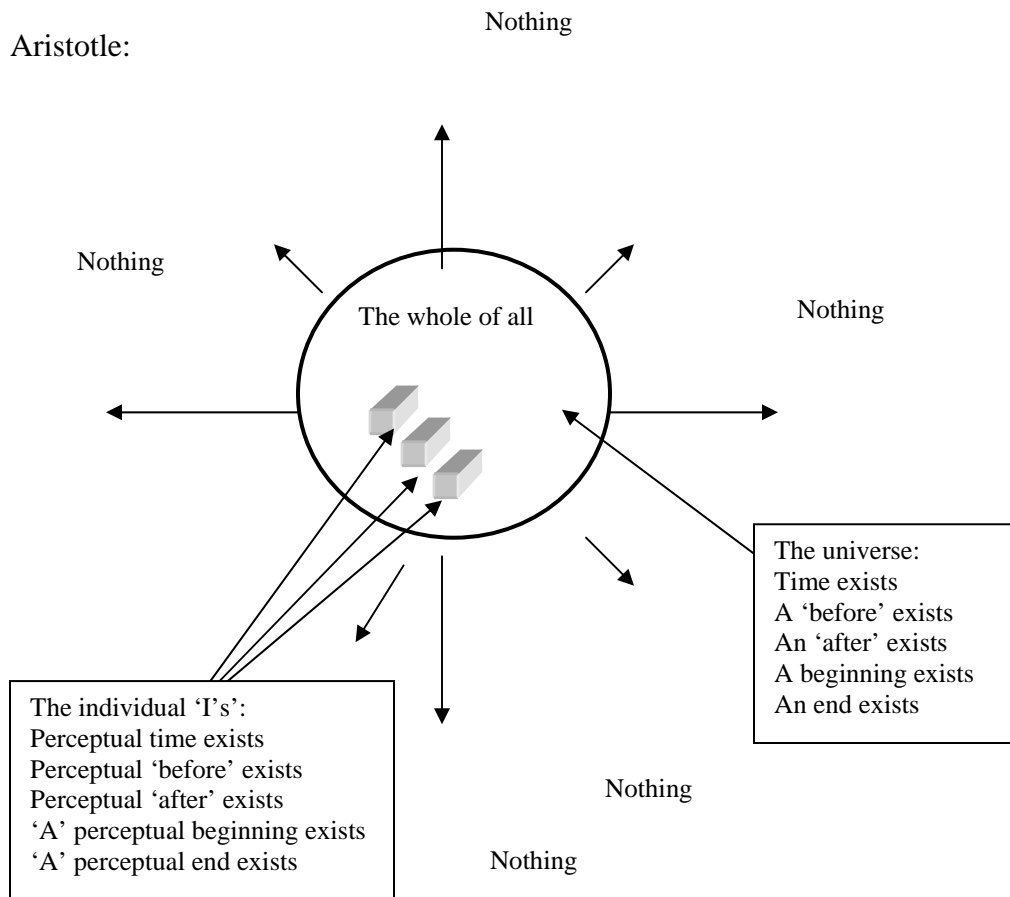
'Into' what does God grow? Is the 'whole of all' growing into space/time?

Within Hegel's non-Cartesian metaphysical system, space and time are not 'available' elements for the whole to grow 'into' since space and time are elements of the whole rather than being universal fabrics of the whole.

Within Aristotle's Cartesian metaphysical system, space and time are the universal fabric of reality and as such the whole grows 'into' nothing for there is nothing outside the whole of reality.

Hegel:





But what of the whole of all, what of God, before time and/or space exists? Why create time? Why create space/distance?

It was Zeno who first dramatically introduced the paradox of space and time through his famous space/time and space/distance paradoxes.

It is the understanding regarding the inter- as well as intra-relationship between Hegel's non-Cartesian metaphysical system and Aristotle's Cartesian metaphysical system which we can begin to understand through the examination of this location we call, the Land With No 'before' and No 'after'. Such an

understanding begins through the examination of the metaphysical concept termed non-Cartesianism.

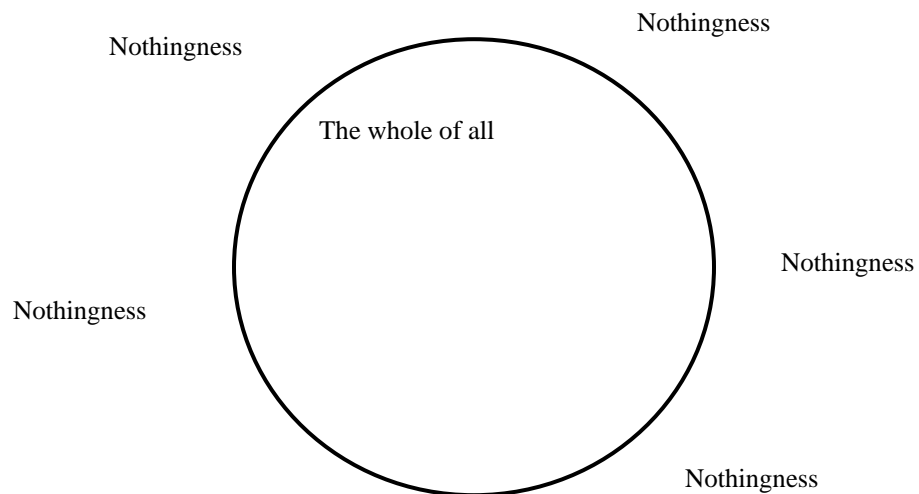
Non-Cartesianism

A non-Cartesian system is a metaphysical system having no single truth upon which it rests. The question then becomes: Is a non-Cartesian system built upon a foundation lacking any form of truth/truths?

There are three answers to this question, all of which depend upon our perception of nothingness.

Scenario #1:

If we view nothingness as being the antithesis of the thesis 'something', in other words if we view nothingness as being what lies 'outside' the whole of what exists, if we view nothingness as being what it is the whole lies 'within' then we graphically obtain:



This graphic of non-Cartesianism suggests there is no 1st truth. The lack of 1st truth emerges through the process of reductionism. The graphic demonstrates that with the annihilation of the universe/reality/the whole, nothingness is what remains.

In fact the graphic suggest not only is there no 1st truth, the graphic suggests there is no truth but that of nothingness itself.

The foundation of such a system is not built upon the concept of the existence of multiple first truths, neither is such a system Cartesian for such a system is built upon the lack of 'all' truth, zero truths exist.

The concept of a non-Cartesian system being built upon no 'truth' is but one option for a non-Cartesian system such a system arises out of the concept of nothing not existing as 'some'thing. If nothing is non-existent as an element found 'within' the system, then nihilism is the rational metaphysical resolution to the reductionism applied to reality for all can be reduced to nothingness since the whole can be reduced to what it is the whole lies within.

In this scenario, nothingness does not exist and as such all can be annihilated to such an existence, the existence of non-existence. The implication for truth: All truths can be reduced to nothingness and therefore do not exist. Truth does not exist. Truth is relative in terms of its very existence.

A question arises when observing the graphic: Why is there a solid boundary for 'the whole of all'? The solid line represents the concept of there being a limit to 'the whole of all', which in turn allows us to perceptually 'locate' the region for nothingness as being 'outside' 'the whole of all' as opposed to 'within' 'the whole of all'.

Wouldn't such a system simply reduce to:

The whole of all

Actually no, the system would not reduce to the graphic indicated. Such a graphic implies there is no 'outside' to 'the whole of all' and thus a specific understanding regarding the 'location' of nothingness is no longer 'perceivable' since nothingness in this particular scenario should lie 'outside' as opposed to 'within' the whole of all.

This concept can be best understood if we revert back to the original graphic and remove the boundary for 'the whole of all'. When doing so we obtain:

Nothingness

Nothingness

The whole of all

Nothingness

Nothingness

Nothingness

The result: nothingness in essence resides ‘within’ ‘the whole of all’

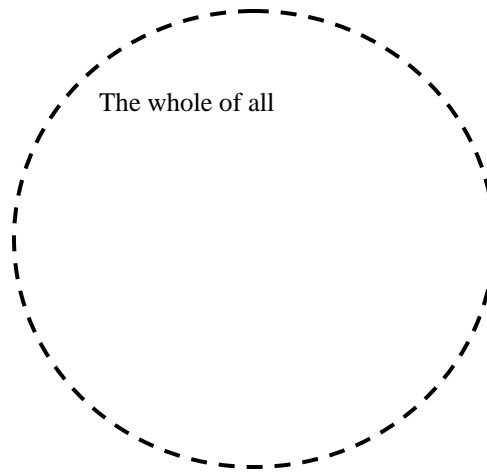
How then do we depict the scenario of nothingness lying ‘within’ ‘the whole of all’? Such a scenario leads us to scenario #2.

Scenario #2:

If we view the system as being Cartesianism, in other words as being reducible to ‘a’ ‘1st truth’, then nothingness does not exist but in this case the non-existence takes on an existence of non-existence ‘inside’ as opposed to ‘outside’ the whole of all. As such the graphic becomes:



In this scenario since ‘nothingness does not exist the graphic can be reduced to:



The graphic simply reverts back to The Whole of All and we again revert back to Hegel’s thesis: something, antithesis: nothing, synthesis: ? But why a dotted line as opposed to a solid line around ‘the whole of all’. A dotted line is depicted because there is no ‘outside’ to the whole for the whole is the all of all.

Within such a system there is no ‘beginning’, nor is there an ‘end’. As such we have a foundationless system, a non-Cartesian system that takes on the appearance of a Cartesian system.

A Cartesian system is a system which is built upon one ‘truth’ such a system arises out of the concept of nothing not existing as ‘some’thing. If nothing is non-existent as an element found ‘within’ the system and if nothingness does not exist ‘outside’ the system then nothingness itself appears to not exist. The convenience of such a system lies in what the scenario allows us to accomplish. By denying the existence of nothingness we then deny the potential of nihilism existing. In this scenario there is no rational metaphysical resolution to the reductionism applied to reality for all reality is indestructible. Reality becomes the universe and thus the

search for the 'creation' of matter, energy, space, and time becomes a mute quest for such a beginning is impossible.

Within such a scenario, the appearance of Cartesianism is an illusion. Although the 1st truth within such a system would appear to be what existed in the beginning. Such a paradox emerges from the fact that in such a system there is no 'beginning'. As such matter, energy, space, and time all exist and all are truths while abstractual knowing may not exist. Regardless of whether or not abstractual knowing exists, matter, energy, space/time do exist and as such the system cannot be reduced to one fundamental element for the three appear to be innately interrelated. Without a foundation of singularity the concept of Cartesianism evaporates to leave in its place a form of non-Cartesianism.

Intuitively we sense a flaw in this argument, for everything we observe scientifically, religiously, and philosophically brings us back to a beginning.

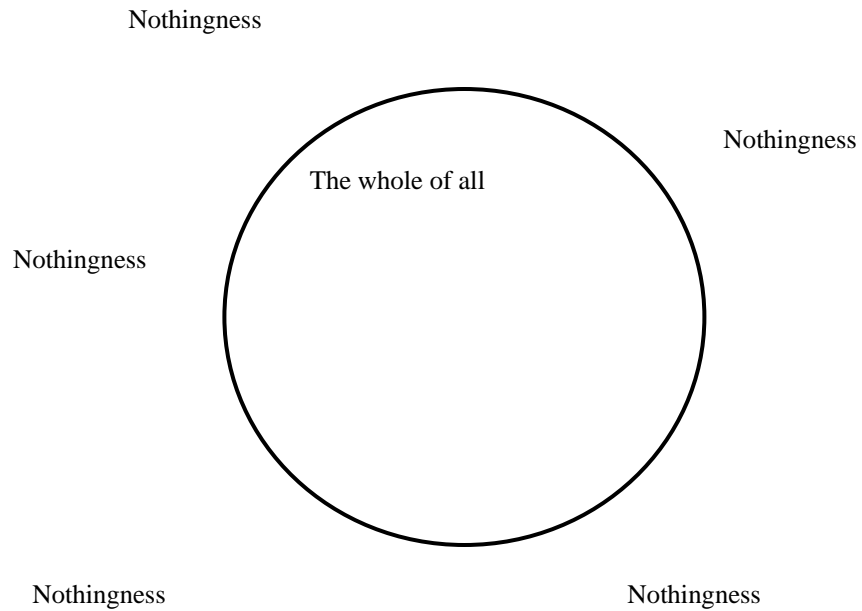
As such, scenario #2, as is the case with scenario #1, constantly haunts us in the sense of being intuitively flawed.

How does one resolve such a paradox?

Scenario #3:

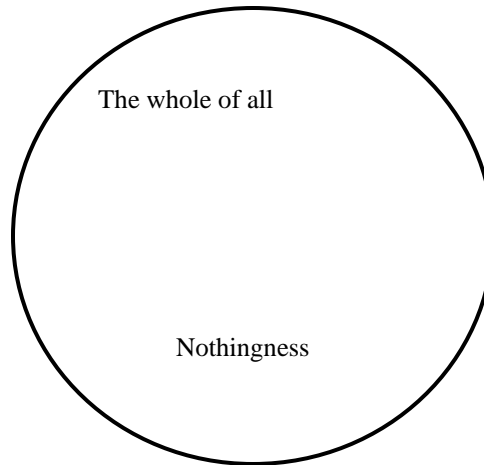
The fusion of a non-Cartesian system with a Cartesian system resolves the paradoxes created by a Cartesian metaphysical system and the paradoxes created by a non-Cartesian metaphysical system. In scenario #3 we obtain:

1. If we view nothingness as being the antithesis of the thesis 'something', in other words if we view nothingness as being what lies 'outside' the whole of what exists, as being what it is the whole lies 'within' then we graphically have:

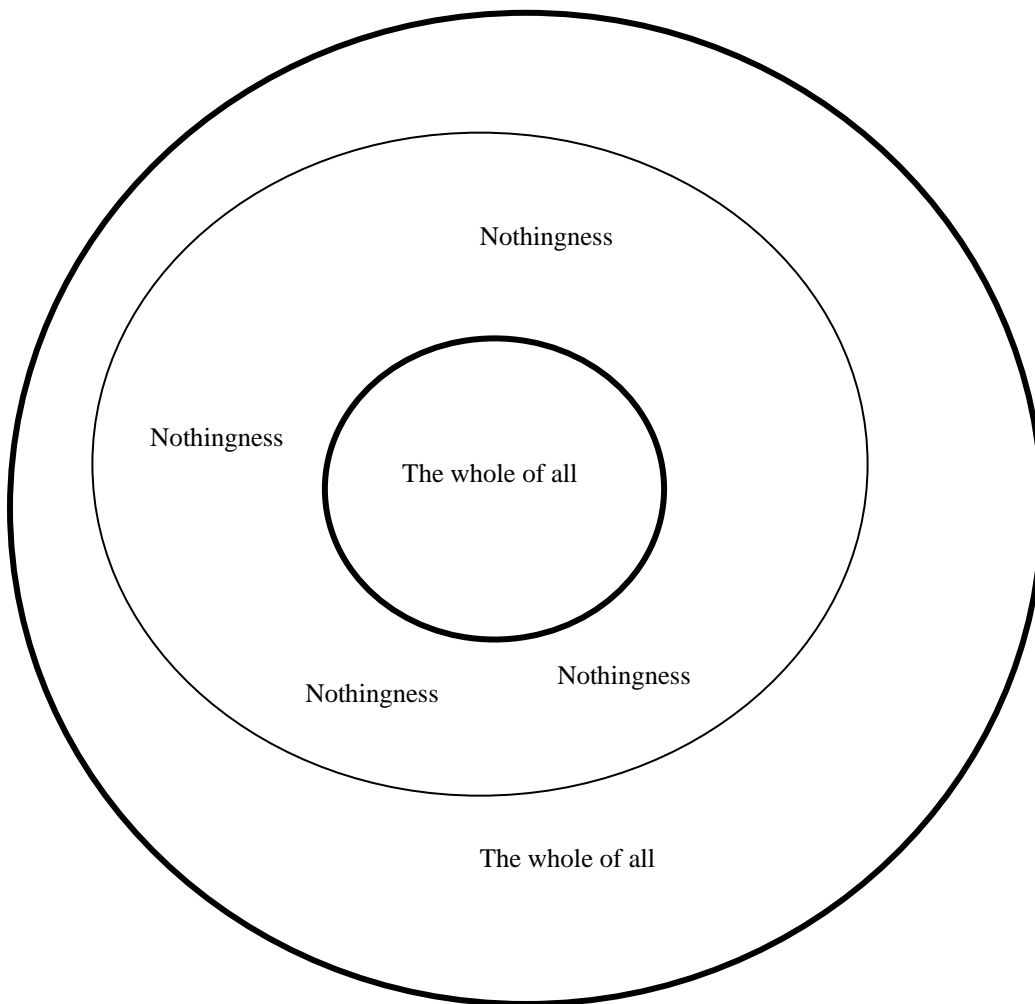


In this scenario 'the whole of all' is the whole of our physical reality, the whole of matter, energy, and space/time. If we then fuse this with the scenario #2

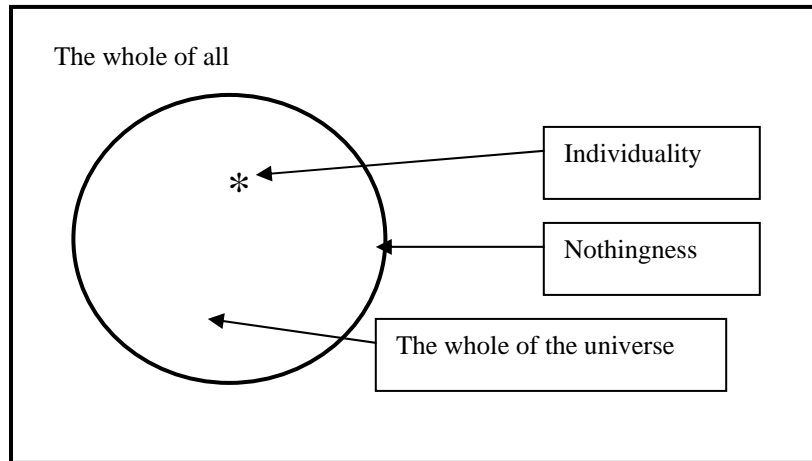
2. If we view the system as being Cartesianism, then nothingness does not exist but in this case the non-existence takes on an existence of non-existence 'inside' as opposed to 'outside' the whole of all. As such the graphic is:



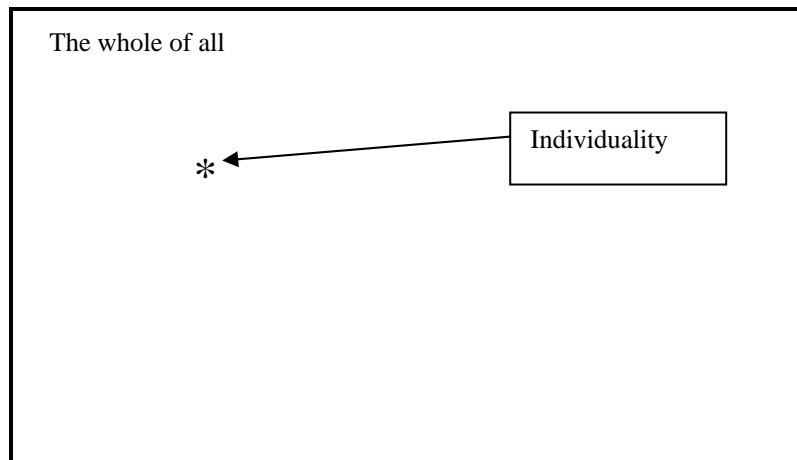
Merging the two metaphysical systems we obtain:



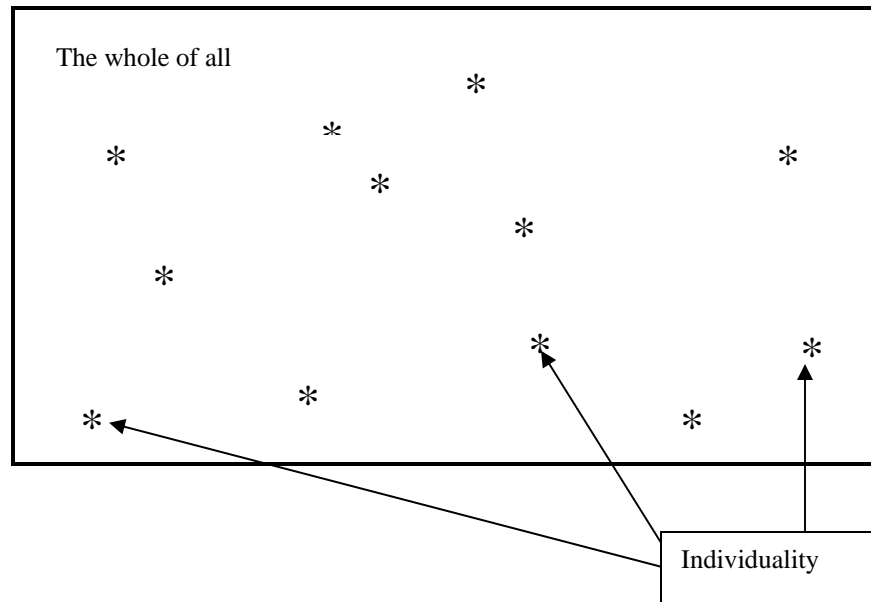
What does such a graphic present to us? The graphic in essence presents multiplicity lying within seamlessness, presents individuality as being contained within the whole. It may be easier to understand the concept by applying a unique geometric form to each of the entities:



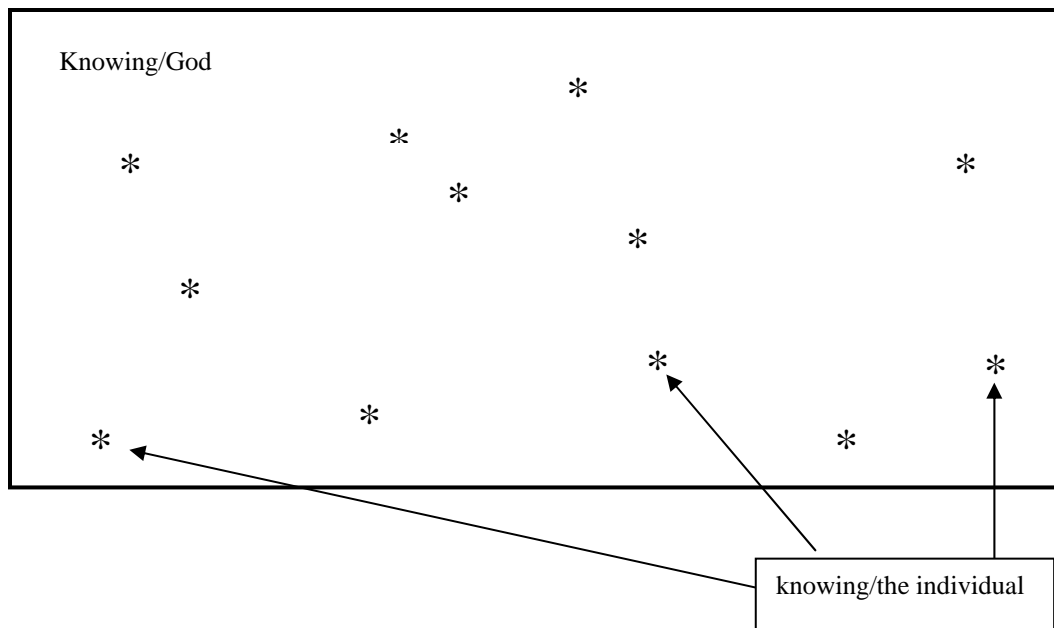
Such a scenario allows for the beginning and end of physical reality, 'a' 'before' and 'an' 'after' the universe would appear as:



With the understanding of nothingness being just what it is, nothingness, and the simultaneous existence of multiplicity 'located' within singularity, the graphic would appear as:



In essence one obtains the seamlessness of 'the whole of all' through the existence of the multiplicity of unique entities of knowing. Such a depiction would appear as:



Expressed verbally and from our (the individuals') perspective we obtain: the individual acting within God where:

| | |
|--------------------|------------------------------------------------------------------------------------|
| The individual is: | The passive state of multiplicity of the 'I's' – individuality of the 'I's' |
| Action is: | The passive state of existence |
| God is: | The passive state of singularity of the whole, the whole of Reality versus reality |

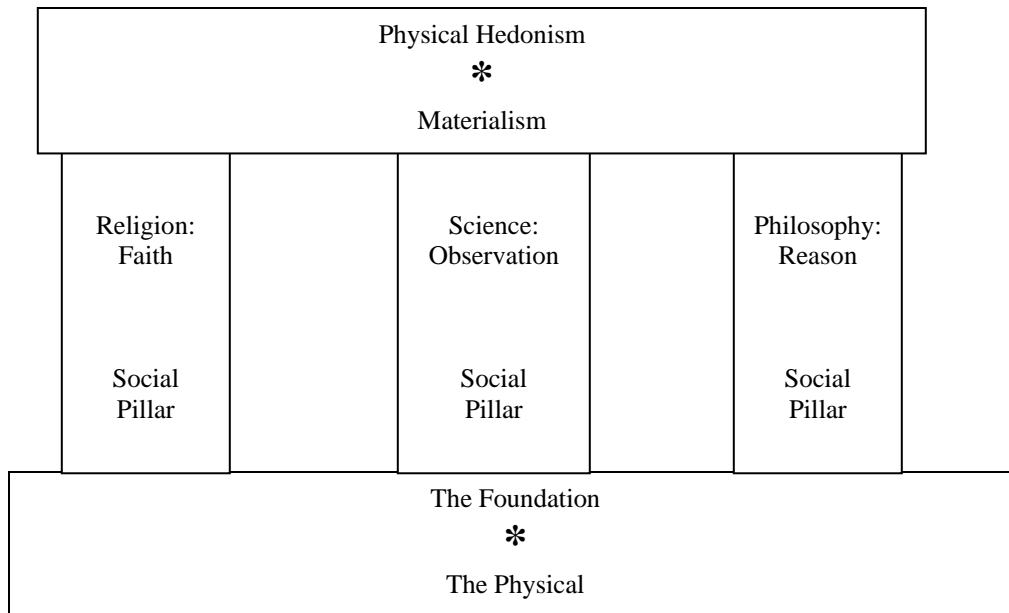
The lack of a Foundation

Until well into the twentieth century, metaphysicians did not think 'beyond' (meta-) the physical because the concept was rationally inconceivable.

If there is no 'beyond' the physical then there is no 'meta'physics. If there is no 'beyond' the physical, then metaphysics simply becomes an illusion. The result: With the physical acting as the ultimate boundary of our existence, physical hedonism not only becomes the rule but physical hedonism becomes the only rational form of action.

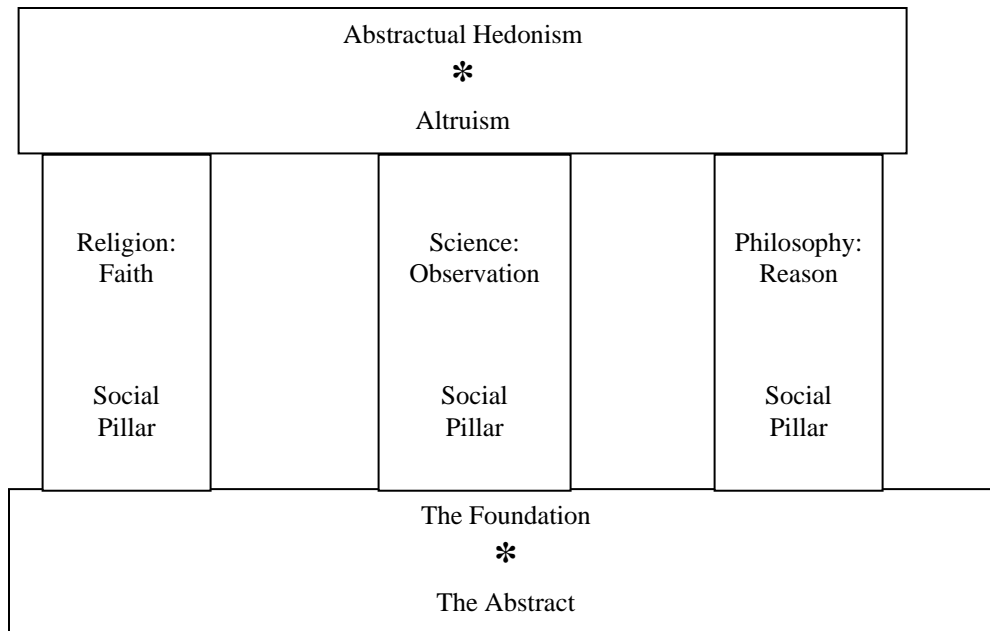
If there is a 'beyond' the physical, then there is 'meta'physics. If there is a 'beyond' the physical then metaphysics becomes real be it real or a 'real' illusion. The result: The emergence of an understanding of a location into which the physical can be placed creates an understanding as to how the abstract could act as the ultimate boundary of our existence and as such abstractual hedonism would not only emerge as the rule but abstractual hedonism/altruism would emerge as the only rational form of action.

Presently humanity's perceptual means rest upon a foundation of the physical:



Materialism is not a negative if in fact the universe is the ultimate of boundaries. If, however, the universe is but a sub-element of the whole then materialism is a misperceived ultimate foundation for action and thus becomes a 'false' foundation upon which we base action. If the universe is but a sub-element of the whole then materialism becomes a means we use to deceive ourselves as to what is important, becomes a means by which we rationalize self-delusion.

How does one correct such a form of self-delusion if in fact one is self-delusional? One corrects self-delusion through the process of examining the base, the foundation, which acts as the point of origination of one's self-induced delusional action. Understanding the foundation of action lies at the very heart of metaphysics itself. If there is such a thing as metaphysics then the understanding of what lies beyond the physical causes the above graphic to evolve into:



Foundations establish a footing for social action. When irrationality establishes an equal footing with rationality any one entity within society, be it an individual or group of individuals, can formulate an argument to justify any actions.

However, for those who wish to immerse themselves in the phenomenological reductionism of Husserl, rationality provides the only alternative to irrationality and as such the only arguments, which remain standing, are:

1. Rationality of faith
2. Rationality of observation
3. Rationality of reason

Through these three forms of rationality, metaphysics, being what it is, has little choice but to recognize the only alternative to present day perceptions

Aristotelian/Hegelian perceptions:

1. Rationality of faith: God dominates humanity.
2. Rationality of observation: The whole dominates the universe.
3. Rationality of reason: God dominates the individual.

evolves into:

Non-Cartesian powered by Cartesian perceptions:

1. Rationality of faith: God dominates humanity/humanity dominates God
2. Rationality of observation: The whole dominates the universe/the universe dominates the whole.
3. Rationality of reason: God dominates the individual/the individual dominates God

Such a perspective of reductionism does not imply true domination in the sense of 'conquering' but rather implies the sub-elements of the whole play a critical role in determining what the whole itself 'is'. The sub-elements of the whole impact the 'can become', as opposed to the 'will become' through the very act of 'true' free will as opposed to a 'facade' of free will. In short, potentiality becomes a critical element of the whole through the existence of free will itself.

The result of such an evolution of perception creates an understanding that truth lies not in singularity but rather in multiplicity. For Kant, therefore, to seek 'a' 1st

truth is an exercise in futility for there would be more than one 1st truth if multiplicity is an aspect of the whole's singularity.

What do discussions regarding singularity and multiplicity have to do with the 'lack' of a foundation? The discussions indicate that regardless of whether the foundation is the physical because there is no existence beyond the physical or whether the foundation is the abstract because there is no existence beyond the abstract, a foundation exists.

Hegel's concept of a foundationless system did not suggest there was no foundation rather Hegel's foundationless system suggested there was no single root 1st truth. Hegel's non-'Cartesian suggested there was no single truth which could be found standing alone if one applied the extreme form of reductionism to Reality or reality whichever may be the case.

Non-Cartesianism, in and of itself, leads to the concept that 'God' is not necessary but the whole, on the other hand, is necessary. Hegel, as did Kant, intuitively sensed a system in some form was a requirement of metaphysics.

Aristotle perceived the universe to exist in a constant dynamic state within which we, entities of knowing, functioned. Aristotle's metaphysical system defined entities of knowing (ourselves in particular) as being changed by the events they encountered within the universe.

Kant, like Aristotle, also perceived the universe to exist. However, rather than the universe being in a constant dynamic state which affected entities of knowing, Kant described a metaphysical system wherein the universe was in a form of variable dynamic state wherein the entities of knowing affected/changed the universe, within which these same entities of knowing found themselves to exist.

Hegel moved Kant's perception one step further. Hegel perceived the universe to be found within the 'knowing' of the 'entities of knowing' and thus time and space were to be found within the knowing entity rather than being found within the physical universe itself. In essence the physical universe becomes contained within the entity of knowing rather than the entity of knowing being contained within the physical.

Hegel created a system where there is no single 1st truth and where there was no need for a first cause outside of one's self. In other words: The concept of God died.

Kant's perception was: I perceive and as I perceive the universe changes. Thus I am needed for the change but without the universe no change can take place. The question for Kant then became: Which is 1st truth: the 'universe' or the 'I'? Kant created a chicken and the egg dilemma. During the seventeenth hundreds of Kant time, it was perceptually inconceivable for a universe to exist without first cause without a 'creator'. Kant was unable to conceive of a resolution to his dilemma for this dilemma defied identification of its own foundation - defied identification of its own 1st truth.

Kant's system strengthened the perception that existence is Cartesian and we, knowing entities, therefore, have no rational choice other than placing our purpose for existing second to that of first cause. This acquiescing of the importance/purpose of individuality reinforced the concepts of hierarchical perceptions and relative value of the individual. Having established the 'creator as being the top of hierarchical order, it was then only natural to establish the rest of the hierarchical order all the way to the 'least' of the sub-elements. Since humanity was the one defining the relative values of each of the sub-elements, humanity was naturally not prone to place itself 'below' any of the sub-elements

other than the 'creator'. We have seen the results of such a process consistently throughout human history.

Hegel suggested Kant's dilemma could be resolved by means of replacing Kant's Cartesian system with a non-Cartesian system/a foundationless system. Hegel's metaphysical system demonstrated existence is non-Cartesian and we, knowing entities, therefore, have no purpose other than existence itself. Within a non-Cartesian system there is no form of hierarchy for there is no single root 1st truth from which the formation of a hierarchical system can begin to emerge. A non-Cartesian metaphysical system establishes the foundation for the emergence not only of Existentialism, Phenomenology, and Nihilism but a non-Cartesian metaphysical system establishes the foundation required to rationalize the equality of all individuals one to another.

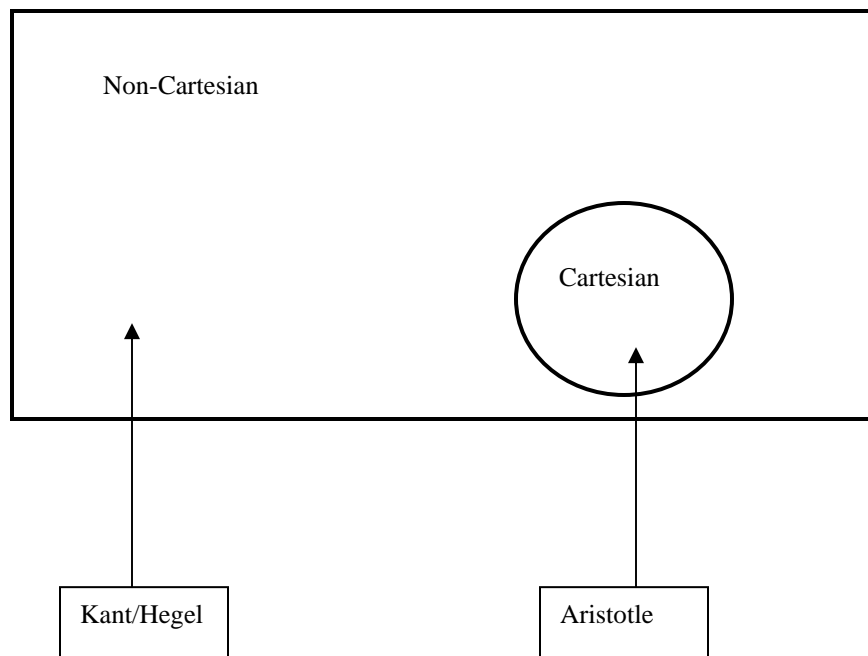
At first glance, equality of the individual would appear to be the ultimate of evolutionary developments. Upon closer scrutiny, however, one realizes such an evolution came at the expense of purpose. Within the Hegelian system the individual has no purpose. Even the state of existence is not a purpose in and of itself for existence 'is' and there is no choice in the matter. Although one might potentially terminate one's existence, one cannot terminate one's having existed in the first place.

Kant's system may not have offered equality of the individual but Kant's system did offer purpose. Hegel's system may not have offered purpose but Hegel's system did offer equality of one entity of knowing to another.

The two schools of thought, Aristotle – Cartesianism/a foundation based system and Kant/Hegel – non-Cartesianism/ a foundationless based system, now competed one against the other.

The question becomes: Why need one or the other be the case? The resolution to the competing Aristotelian and Kant/Hegelian metaphysical conflicts lies in a form of hybrid system, lies in a form of Cartesian system immersed within a non-Cartesian system wherein the Cartesian system acts as the ‘power source’ generating the dynamics behind the non-Cartesian system.

Such a system would appear graphically as:



The result of this hybrid system: Equality of the individual prevails and the individual retains functionality within the system, has purpose to the system itself.

The purpose of the entity of knowing, the purpose of the ‘I’s’ within such a system, and where it is entities of knowing are located within this system now becomes the point of focus.

The need for ‘a’ whole remains

If there are a multiple set of ‘wholes’ then metaphysically speaking the summation of the multiple sets of wholes is nothing short of being the actual whole of the multiple sets of the ‘whole’. To put it simply, regardless of how we perceive the sub-elements, the whole exists if for no other reason than by definition of the whole itself.

Questions – Technically

Where are the I’s?

Metaphysically: The I’s are inside the whole.

Cosmologically: The I’s are inside the whole.

Ontologically: The I’s are inside the whole.

What are the I’s?

Metaphysically: The I’s are sub-elements of the whole

Cosmologically: The I’s are sub-elements of the whole

Ontologically: The I’s are sub-elements of the whole

Why do the I's exist?

Metaphysically: The I's exist to experience and thus expand the whole of knowing itself.

Cosmologically: The I's exist to experience and thus expand the whole of knowing itself.

Ontologically: The I's exist to experience and thus expand the whole of knowing itself.

The concept of the whole/singularity is ontologically known as God/totality. The concept of purpose is cosmologically known as *being* - action, process/reality. The concept of sub-elements/multiplicity is metaphysically known as the individual. The hybrid result of location of singularity and multiplicity joined with purpose through the process of reason technically becomes the individual acting within God.

Questions – Philosophically

Where are the I's?

Metaphysically: The I's are inside 1st cause.

Cosmologically: The I's are inside primal cause.

Ontologically: The I's are inside 1st cause.

What are the I's?

Metaphysically: The I's are sub-elements of all.

Cosmologically: The I's are sub-elements of the whole.

Ontologically: The I's are sub-elements of God.

Why do the I's exist?

Metaphysically: The I's exist to experience and thus expand the whole itself

Cosmologically: The I's exist to experience and thus expand the whole of knowing itself

Ontologically: The I's exist to experience and thus expand the knowing omniscience of omniscience itself.

The concept of location demonstrated within the tables, in the generic ontological sense, is known as panentheism. The concept of purpose is in the generic cosmologically sense known as symbiosis. The hybrid result of combining location and purpose developed through reason, developed through metaphysics, is symbiotic panentheism.

God becomes a redundancy

Pre-Kant:

Aristotle: A Cartesian system

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

1. A closed system: Aristotle's system followed the logic: 'What is' is. As such the only conceivable perception of reality was 'what is' as opposed to 'what could be'. In the Aristotelian model, 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. Pantheism takes the approach: If the universe, the physical, dissolved into nothingness, nothingness remains and thus God reduces to nothing, becomes nothingness itself.
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, as described by Charles Seife in his book *Zero – A Biography of a Dangerous Idea*, did not exist, had been suppressed by the Greeks. In essence Aristotle's system had no end and no beginning. It always existed and always would exist as itself even if in no other form other than God itself.

3. A system in a passive state of permanent equilibrium: Aristotle's system was reducible to one 1st truth. Once reduced to 1st truth only 1st truth remained and as such the remaining 1st truth had nothing left with which to interact, but itself. Once reduced to itself, 1st truth had no other option but to remain in a state of permanent equilibrium existing in a passive state for by definition of sole existence no growth/change could occur beyond itself.

Post Kant:

Hegel modified Kant's system by describing it as being a non-Aristotelian, non-Cartesian system. Such a system is one built upon the assumption: There is 'no' 'foundation' to the system. Metaphysically this means, the system has 'no' first principle and as such has no 'beginning' and has no 'end'. The most dramatic implication emerging from such a system lies in ability of such a system to initiate perceptions based upon an ability to believe' versus an ability to observe/science or an ability to reason/philosophy. The religious perceptual development, which emerges is: There need be no first cause/'God'

Hegel: A non-Cartesian system

Non-Cartesian: 1. an open system 2. a system with no beginning 3. a system in a passive state of permanent equilibrium

1. An open system: Hegel's system followed the logic: 'What is' is but will not be what it is from another point of perspective. As such the perception of reality was 'what is' as well as 'what could be' becoming. In the

Hegelian model, the universe was, in essence, active. Like the Aristotelian model, 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 however the universe was all there was. This is a pantheistic approach vs. a panentheistic approach. Pantheism takes the approach: If the universe, the physical, dissolved into nothingness, nothingness remains and thus God reduces to nothing, becomes nothingness itself.

2. A system with no beginning: Hegel's system conceived of no 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 Hegel for the concept of nothing did not exist, had been suppressed by the Greeks, as described by Charles Seife in his book *Zero – A Biography of a Dangerous Idea*. In essence Hegel's system had no end and no beginning. It always existed and always would exist even if in no other form other than the universe itself.
3. A system in a passive state of permanent equilibrium: Hegel's system was reducible to no '1st truth' and was thus perceived as 'containing' no absolute truths. Hegel's system 'contained' relative truths based upon one's personal point of view. Paradoxically, such a system is reduced to 1st truth and as such only 1st truth remained once the system is completely reduced to its simplest state. The remaining 1st truth became the 'I', in other words 1st truth became what it is one perceives it to be. As such the remaining 1st truth, the 'I', had nothing left with which to interact but itself. Once reduced to itself, 1st truth had no other option but to remain in a state of permanent equilibrium existing in a passive state for by definition of sole existence no growth/change could occur beyond itself.

Over the course of time, Western philosophy has developed two entirely different metaphysical perceptions. In the scenario incorporating a Cartesian system, 1st truth becomes the singularity of first cause. In the second scenario incorporating a non-Cartesian system, 1st truth becomes the multiplicity of individuality.

The two systems find themselves at odds one with the other. Forced to choose between one or the other metaphysical positions, individuality, and in particular humanity finds itself faced with an ever expanding rift ever more difficult to bridge.

The whole versus the sub-element/the individual

What can be said about Hegel?

Hegel declared metaphysics to be dead and why not, after all: If the universe is a non-Cartesian system as Hegel proposed then there is no beginning or end to the universe

The two most dramatic aspects of our universe appear to be birth and death. Understanding the ramifications of birth and death can be demonstrated through Hegel's own process:

Thesis:

Antithesis:

Synthesis:

As such we obtain:

Thesis: Birth
Antithesis: Death
Synthesis: Life

Stated slightly differently we have:

Thesis: Beginning
Antithesis: End
Synthesis: Time

The thesis, antithesis, synthesis process applies to the whole of the physical universe. Such a statement conforms to the observations of physics presently in place today since matter and energy are directly related to the concepts of space and time as shown through Einstein's equation:

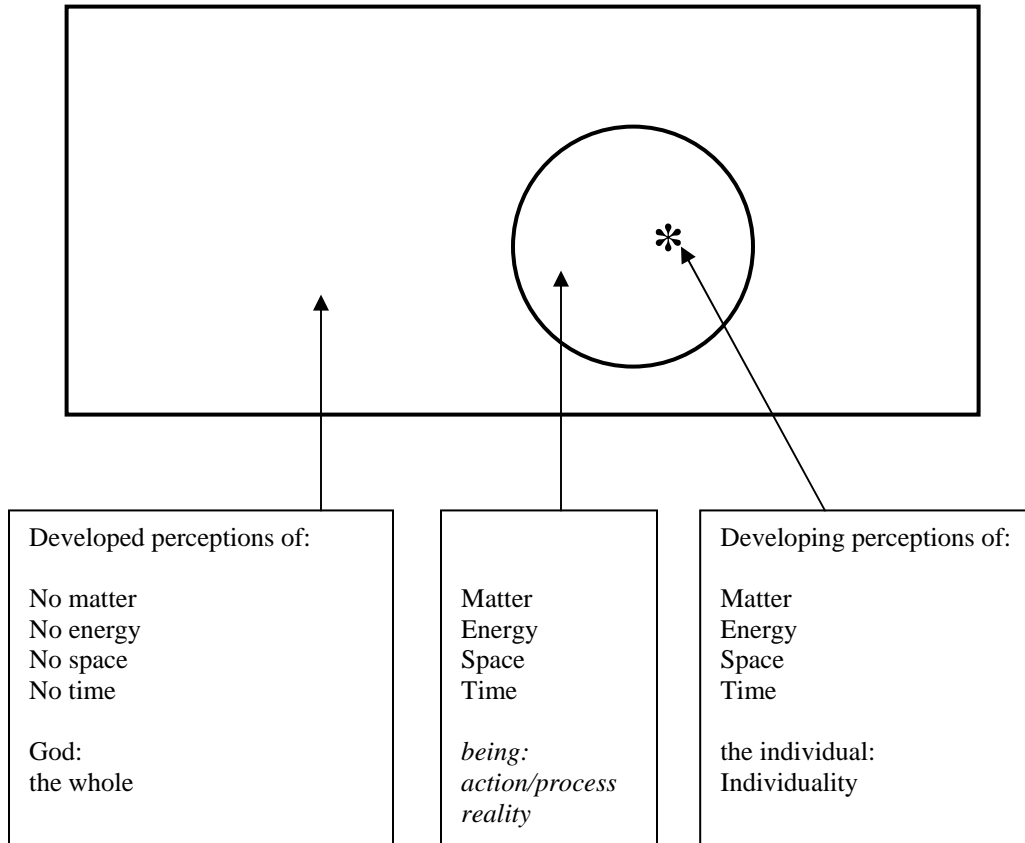
$$E = mc^2$$

The formula involves time since 'c' is the speed of light in a vacuum squared and speed is velocity or the ratio of distance to time squared. Thus emerges the apparent inseparable physical scientific relationship of matter and energy to space and time.

If we refine and redefine the thesis we obtain a new understanding of the possibilities for a new antithesis as well as a new synthesis.

Thesis: Matter/energy – space/time
Antithesis: No Matter/energy – no space/time
Synthesis: Abstraction

Graphically such a situation would appear as:



As such:

Thesis: Birth/beginning

Antithesis: Death/end

Synthesis: Life

Becomes:

Thesis: Birth/beginning of the developing perceptions of thesis

Antithesis: End of the developing perceptions of antithesis

Synthesis: Life/change/growth/synthesis

Hegel: Metaphysics is dead

Meta: beyond

Physics: the physical

Hegel suggested space and time are found 'within' the individual as opposed to existing 'outside' the individual. As such, the perception emerges there is no 'outside' to the physical for the physical would have no perceivable limit since the concept of distance, the concept of 'from here to there', and the concept of time, the concept of 'beginning here and ending there' would not exist as parts of our reality outside ourselves. If there is no 'outside' to the physical then Hegel is correct there is no such thing as metaphysics for if there is no 'outside' to the physical there is no 'beyond' the 'physical'. Metaphysics, in such a scenario, is dead.

Space/time existing 'within' as opposed to 'outside' the individual, does not, however, necessarily equate to the death of metaphysics for the concept no more 'proves' there is no 'outside' to our reality than does it 'prove' there is an outside to our reality

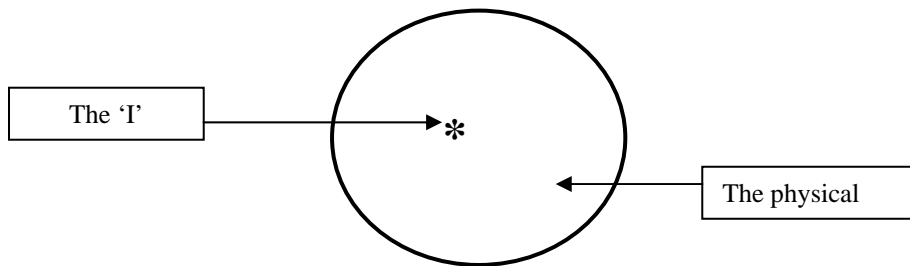
Up to the time of Hegel, metaphysical models were built upon the concept of 'a' first truth emerging from three possibilities: 'first cause exists', 'the universe exists', or 'I exist'. Simultaneously all such metaphysical models found themselves riddled with the appearance of irresolvable paradoxical perceptions emerging from the question: What happens to the remaining two truths if all is reduced to 1st truth?

Hegel's system suggested the possibility of two simultaneously existing 1st truths, 'I exist' and 'the universe exists', emerge from the three possibilities: 'first

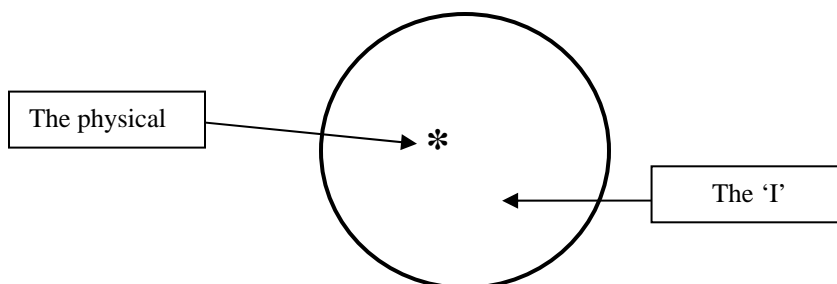
cause/God exists.’ ‘The universe exists.’ and ‘I exist.’ But such a system would appear to be possible only if one rejects an ‘outside’ to the universe. Such a concept leads to the ‘death’ of metaphysics, leads to the death of the existence of a ‘beyond the physical’. It is the lack of an ‘outside’ to the universe which Hegel’s system initiated and it is such a perception Nietzsche verbalized with his statement: God is dead.

Hegel’s system, composed of two ‘1st truths’, leads to the concept of physical hedonism for it is only the ‘I’ and the physical within which the ‘I’ exists that are ‘real within Hegel’s system. As such the ‘I’ logically pursues the ‘other’ 1st truth, the universe/the physical exists. Within such a system, materialism becomes the underlying foundation of all action generated by the ‘I’ thus the emergence of a foundation of physical hedonism: ‘materialism’/physical pursued by the ‘I’/hedonism.

Whether the model is portrayed as Aristotle saw it:



Or as Hegel saw it:



...makes no difference. The result, metaphysically speaking, is the same: Physical hedonism becomes the ultimate goal of the individual. Physical hedonism does not mean tolerance, love, respect, ... cannot exist but the existence of a rationale for such perceptions emerges out of what produces the ultimate 'good' for the 'I'.

Today, with the introduction of this work: *The War and Peace of a New Metaphysical Perception*, Hegel's concept of 'a' system emerging from two 1st truths evolves into a system emerging from three 1st truths existing simultaneously and drawn from the pool of three 1st truth possibilities: God exists, the universe exists, and I exist. But it is not the term 'God' with which metaphysics deals but rather the word 'the whole', "B'eing" (versus "b'eing"), totality, 'R'eality (versus 'r'eality), summation of the whole. 'God' becomes a term mixed within the fundamental foundation underlying the whole subject area of Ontology. 'God' becomes the distinguishing outer limit of metaphysics and the distinctive beginning of Ontology.

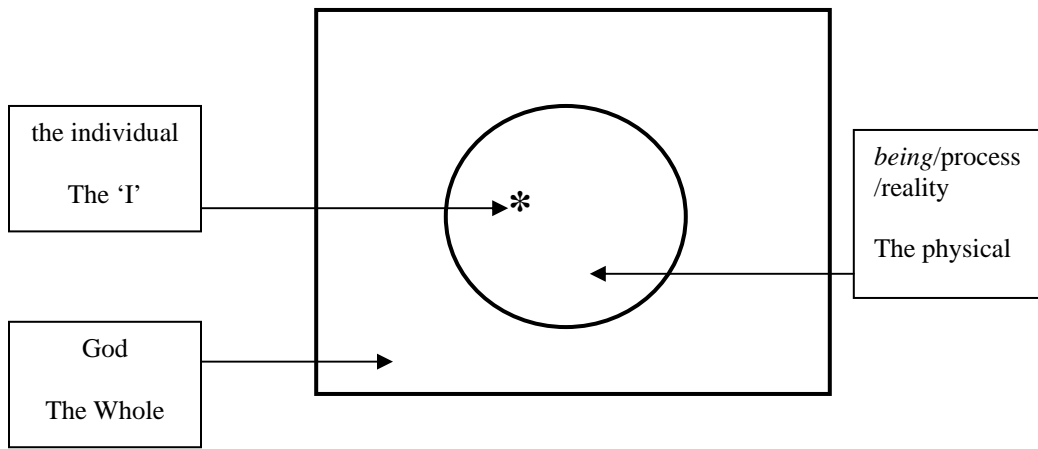
As such the statement must be rephrased to better represent the concept of this work:

Today, with the introduction of this work: *The War and Peace of a New Metaphysical Perception*, Hegel's concept of 'a' system emerging from two 1st truths grows into a system emerging from three 1st truths existing simultaneously and drawn from the pool of three 1st truth possibilities: God exists, *being/process/reality* exists, and the individual exists.

In short three simultaneously existing 'intra' as well as 'inter' active truths emerge as a metaphysical system: the individual acting within God.

This is not to say 'God' is not an element of metaphysics but rather states that religion deals with the dogma's of 'God', Ontology lies at a lower fundamental

level of religion and deals with the personal characteristics of God without the dogma's of religion influencing such perceptions. Metaphysics deals with a lower fundamental level of Ontology in that it deals with the concept of the very existence of the whole ('God'), its parts, and the 'intra' and 'inter' relationship of such elements without the concept of 'God' imposed upon such primal existences and actions.



The metaphysical system, the individual acting within God, is composed of three '1st truths'. The three 1st truths in turn lead to both the metaphysical and ontological understanding regarding why the ultimate form of purpose is abstractual hedonism versus physical hedonism. It is abstractual hedonism, spiritual hedonism, which emerges for both the 'I' and the physical when it is understood that it is within the abstract that both the physical and the 'I' appear to exist in any rationally understandable form. As such the 'I' logically pursues the 'other' two 1st truth, the universe/the physical exists and the abstractual, the whole exists. Within such a system, materialism may still become a foundation of action generated by the 'I' but it no longer is the ultimate of actions. The metaphysical rationale emerges as to why the abstractual/spiritual becomes the ultimate of all hedonisms since it is the physical, which is found to lie within the whole of the

abstract rather than the abstract lying within the whole of the physical. Thus emerges the foundation for the ultimate of hedonisms - abstractual hedonism: the 'abstractual'/spiritual pursued by the 'I'/hedonism.

Pre-Hegelian metaphysical systems built upon 'a' 1st truth' drawn from the pool of three possibilities, produced seemingly irresolvable paradoxes where spiritual hedonism, nihilism, existentialism, phenomenology, physical hedonism, materialism, ad infinitum could all be equally rationalized.

The Hegelian metaphysical system built upon two 1st truths, the physical exists and 'I' exist, produced an environment where physical hedonism became rationally irrefutable and the abstractual hedonism of altruism was 'sensed' to be correct but rationally indefensible.

With the emergence of the new metaphysical system of the individual acting within God built upon three simultaneous 1st truths, built upon the complete pool of possibilities presently understandable to us, material hedonism remains rationally arguable but not arguable as the ultimate of actions but rather arguable as simply a subset of reasonable actions while spiritual hedonism emerges as the ultimate of rational action as opposed to being a form of altruistically indefensible action.

Nietzsche: God is dead

The death of metaphysics leads to the death of God

Although Nietzsche could not provide an alternative to Hegel's metaphysical system, it was Nietzsche who understood the full implications of Hegel's perception for it was Nietzsche who rationalized: 'God is dead.'

What can be said about Nietzsche's statement?

1. Nietzsche was 'correct': 'God is dead'.
2. Nietzsche was 'incorrect': 'God is not dead'.

The two statements appear to be contradictions, but are they? Let's examine the two statements one at a time.

First: Nietzsche was 'correct':

'God is dead'.⁴

In ancient history, we looked at 'God' as being a physical entity disconnected from time. This allowed for the rationalization of polytheism, many independent existences of gods.

The Upanishads perhaps first recognized the death throes regarding the perception of God having a physical form. Recognizing the demise of the 'physical' perception of God, the Upanishads stepped in and replaced this 'physical' form of God with the concept of God existing in an energy form while remaining disconnected from time. This concept incorporated four basic fundamentals:

1. Your 'life force', your essence, the soul, exists
2. An initiating 'force' to the Universe, our reality, exists
3. There is an interrelationship between #1 and #2.⁵
4. This initiating 'force' to the Universe is disconnected from time

The fourth item was the only characteristic, which remained unaltered from the old perceptual views of God. The disconnection of God from time leads to the concept that God is timeless.

It is through the understanding regarding a potentially timeless God that humanity gained the perception of being potentially dualistic as opposed to monistic in nature. The physical aspect of the individual, the body and brain, was perceived to be separate from the abstractual aspect, the soul, of the individual. The energy force within the body was perceived to be the second aspect of the individual. Energy was perceived to provide the physical entity a uniqueness of its own and expanded the perception regarding the immortality of the individual.

As the concept of the initiating 'force' grew out of the limits imposed by the physical into the more expansive nature of energy, so to grew the perceptions regarding the domain of humanity.

Our initial perception of a physical God was not adequate to address the evolving creativity of this thing known as 'humanity'. This is not to say our primitive perception of God being a physical form was 'unreasonable'. This primitive perception was a natural emergence of our evolutionary development.

The death of God, the death of God having a physical form, was a historic event for our specie. It was the first death of God to take place within the recorded history of humanity. God's first death, God existing as a physical form, God being composed of matter, was on the way out.

Nietzsche did not acknowledge this ancient death phase regarding a physical God form. Nietzsche did not look back upon history before he spoke perhaps one of his most famous aphorisms: 'God is dead.' Had he done so, perhaps he would

have recognized that his proclamation regarding the death of an energy God form was in essence, a dramatic statement of our having evolved once again and our being ready to advance one more level in our evolutionary development of 'the whole'

The first 'death' of God, the death of God being a 'physical being' disconnected from time, led to the death of the individual being 'rooted' in the arms of the family unit.

The new perception, a God of energy, a formless God, caused human perception to take a quantum leap. Human perception regarding the significance of the individual now rested within the larger picture. The individual now gained a sense of immortality, a disconnection from time just as we perceived was the case with God. The individual was emerging as an 'image of God'.

A perception regarding the individual was not the only thing that changed with the emerging perception of an energy God form. With the emergence of an energy God form, humanity sensed itself becoming an entity unto itself. The concept of the specie, the concept of humanity as an entity, came into existence with the death of God as a physical form. The new form of God - the perception of God being an entity composed of energy, spirit, and universality - led to the understanding that we existed as a specie. Just as we were unique as individuals, we began to see ourselves as being unique as a specie.

The death of God being a 'physical being' led to God becoming a 'spiritual' God, a God of energy, a God of immense force, a God which remained larger than the growing picture of humanity. As the concept of the size of our reality grew, we sensed a need to increase the size of God. As the size of our reality grew we

discovered a need to cooperate with our neighbors. This led to the concept of regional families, national families.

Regional and national families evolved into the concept of regional and later national pride and identity. The world became humanity's for the taking. World domination by the nation replaced regional domination by the family.

A physical God was large enough to accommodate man as he reached to dominate the small valleys and regions contained by mountains and rivers. However, as time would have it, man was to evolve beyond these limits and he would begin to see a whole world to conquer.

The physical form of God died when man began to sense the expanse of his reality.

Whether the new perception of God occurred as an intentional act or an unintentional act is not the point here. Neither is it our concern within this tractate to debate whether humanity expanded its social boundaries because our perceptions of God expanded or whether our perceptions of God expanded because humanity expanded its social boundaries. The point is the evolution did occur.

Not only was our physical world evolving, but our perceptual world was also evolving.

With the physical death of God, our perception of first cause evolved. First cause was beginning to be perceived as form of energy, a 'force' disconnected from time rather than a 'physical form' disconnected from time.

As such our perception of God underwent a slight modification yielding phenomenal results. Since 'energy' was all around us, omnipresent, so was God omnipresent. Since energy was the source of power, and God was the summation of all energy, we perceived God to be omnipotent. Since knowledge was power and God was all-powerful, omnipotent, we perceived God to know everything, God was perceived to be Omniscient.

It took humanity thirty five hundred years to replace the physical form of God with the energy form of God. Three thousand years into the process, science began to make some interesting and irrefutable observations and inevitably the concept of God being a form of energy would become a questionable concept.

As is usually the case, a great thinker and philosopher observed the death of this form of God long before the rest of us. Having sensed the inevitable end to our thirty five hundred year evolutionary development characterized by a God of 'energy', an initiating 'force' to the universe, Nietzsche stood up and defiantly proclaimed, 'God is dead.' Nietzsche did not make this observation in a vacuum. Nietzsche came to this conclusion after having examined the metaphysical system Hegel placed before our specie. Hegel in turn came to his conclusions through the process of having examined Kant's work and Kant in turn ...

The first death of God was agonizing. It took thousands of years for God to die. It took rivers of blood, unimaginable quantities of human suffering before the old physical form of God eventually was, for the most part, replaced by the new energy perception of God

Nietzsche had no suggestions as to what was to replace our perceptions of God. Since Nietzsche had no other form of God to replace the prevailing entity of energy, Nietzsche simply proclaimed God to be dead and left it at that.⁶

The result of this proclamation led to the creation of a horrific vacuum within the midst of humanity. This vacuum had the potential to create the perception that everything our specie had worked to establish regarding the significance of the individual was nothing other than a misplaced illusion.

Nietzsche said it: 'God is dead'. Nietzsche is right, God is dead, but not in the manner most of us perceive. The perception we had of God existing as a form of energy is dead. This death was inevitable just as the death of a physical form of God was inevitable.

Nietzsche had no concept other than matter and energy with which he could provide form or quasi-substance to God and so it was that Nietzsche's proclamation was uttered as the beginning of what is to be our new understanding of God.

This then brings us to the second statement: Nietzsche is 'incorrect':

God is not dead.

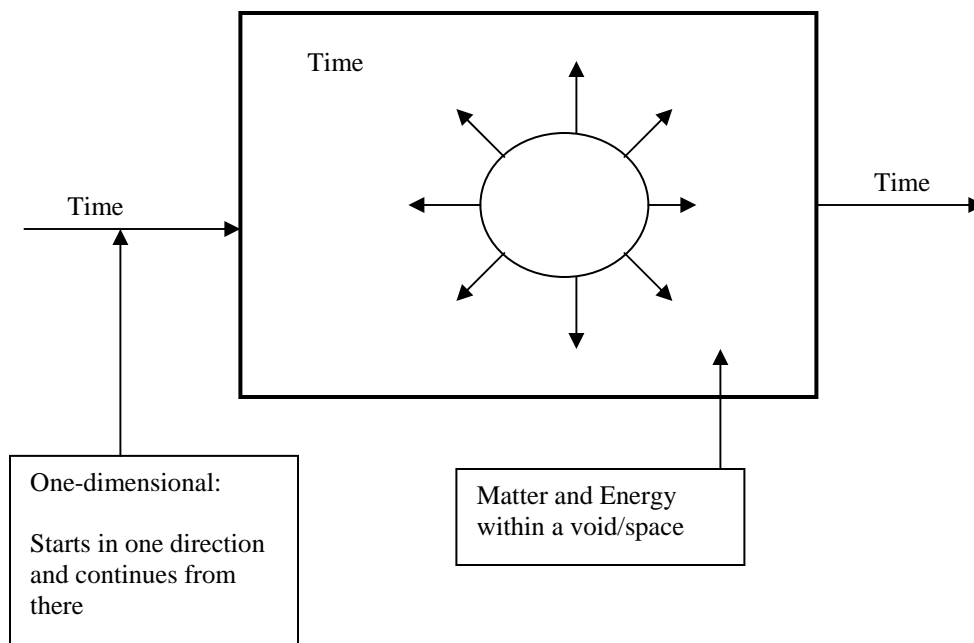
Time is a function of matter. Matter is a function of energy. If we replace matter, energy, or both as the essential elements of God's composition, we remove the element of time from God and God would be timeless.

The timelessness of God creates a paradox for Nietzsche and the easiest means of resolving the paradox is to declare the death of God. The death of God interprets into the death of timelessness, which would appear to eliminate the apparent contradiction created by the simultaneous existence of time and timelessness.

If there is no timelessness, all things reduce to time and time by definition is limited whether time be linear or circular:

If time is linear it is limited by its very innate characteristics. If time is circular time is limited by its bounds of circularity.

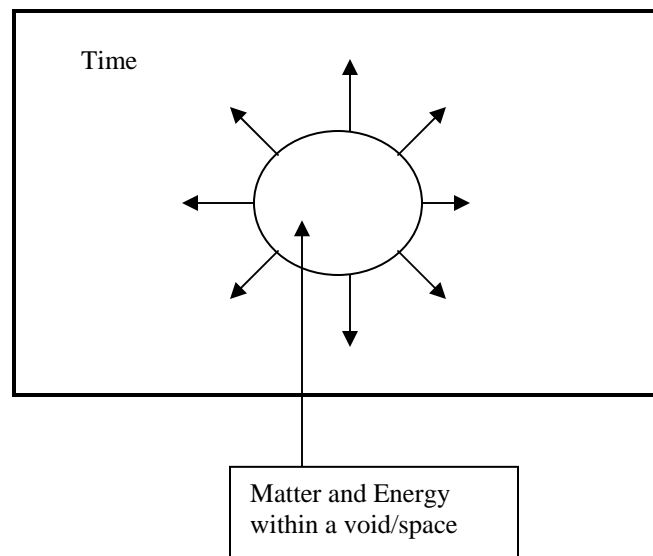
We can conceive of an endless timelessness, which by definition is greater than the concept of a bounded existence of time. Time itself is more limited than timelessness by the very fact that it is a one-dimensional existence within which an infinite number of directions of existences lie.



Some might speculate that quantum mechanics would disagree with the graphic and instead suggest time shoots off in an infinite number of directions forming infinite universes of one type or another. The graphic does not dispute such a claim nor does it attest to such a claim.

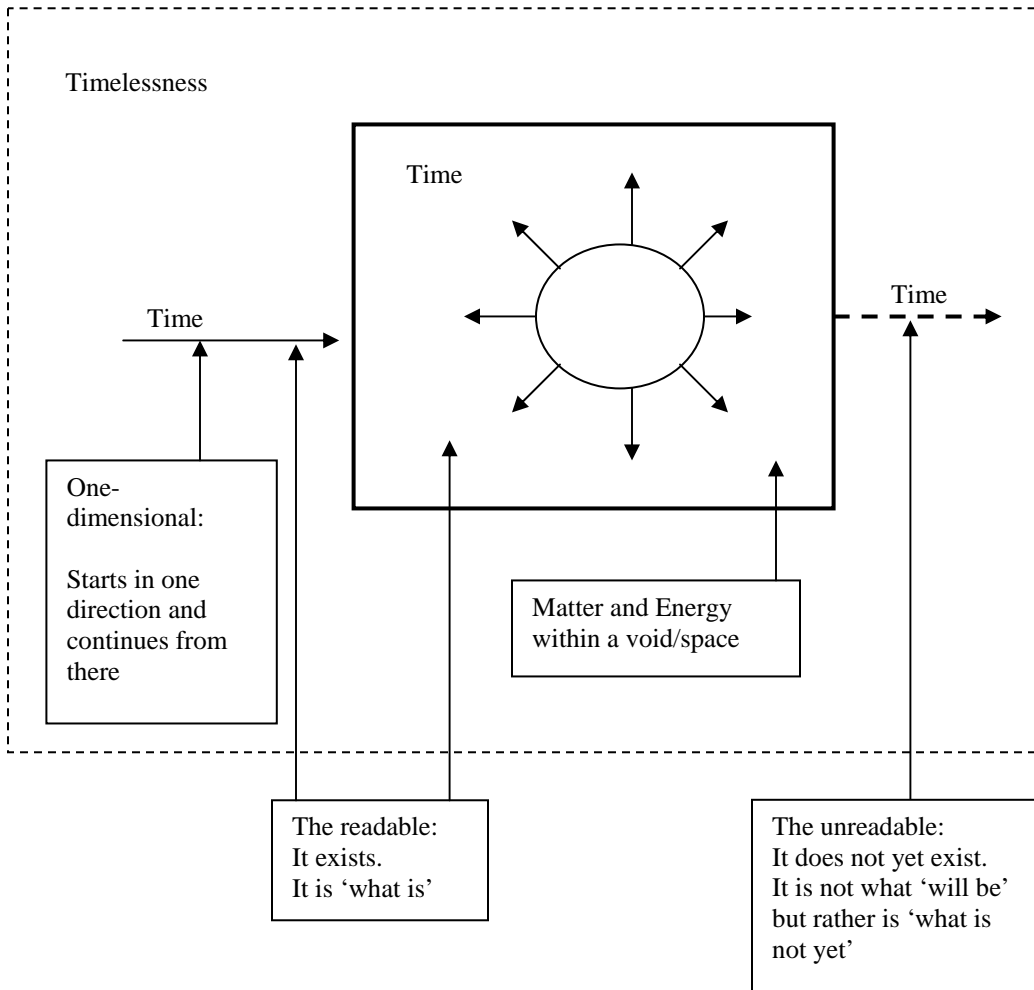
What then does the graphic suggest may be the case? The graphic implies that time lies within time and that time may lie within timelessness. What does the graphic imply is not the case? The graphic implies that timelessness is not found within time and thus if timelessness exists, and if timelessness lies outside of time, than timelessness is 'greater' in 'size' than the limitedness of time.

Such perceptions lead one immediately into the analogy of life being like a book in the sense that the characters within the book cannot see what is on the next page but the reader (God) can open the book at any page and see what is taking place. Such a perception is what exists within society today. Such a perception lies at the heart of Nietzsche's proclamation: God is dead. For if God is dead there is no reader of the book and timelessness does not exist for there is no 'outside' to time. Such an existence would graphically appear to be:



A new perception, symbiotic panentheism, the individual acting within God, would suggest life is like a book and God, the reader, can open the book at any point and see what the characters have themselves experienced. On the other

hand, God, the reader, could not read the remaining pages of the book, for remaining pages are blank pages since they have not yet been experienced. Such a graphic would appear as:



Wouldn't this Metaphysical perception of the whole lead to an Ontological perception that time is in God? Yes, but time would be contained within packets found within God rather than time being a universal fabric of God.

Wouldn't this Metaphysical perception lead to an Ontological perception that time is an element in God? Yes but time would be contained as sub-elements of God.

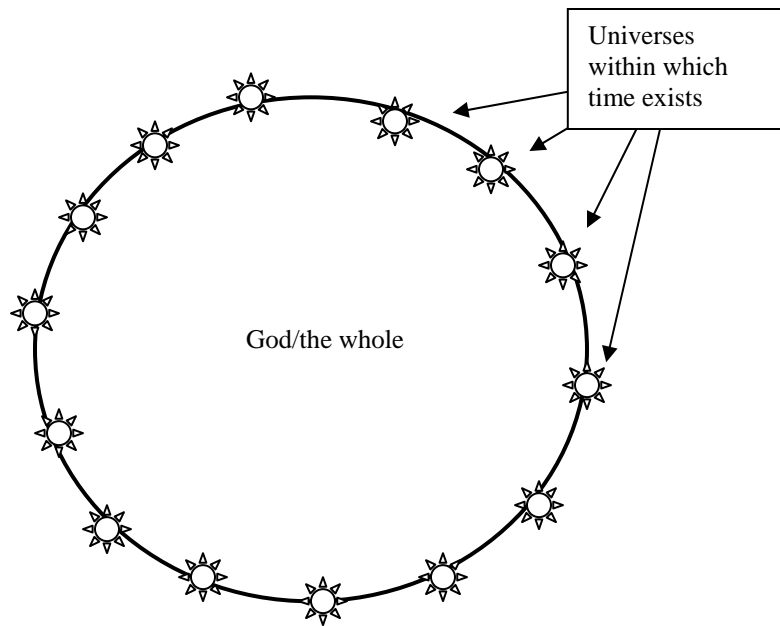
But wouldn't this Ontologically imply God is influenced by events of progressions of actions, which defines the concept of time? No, for God would be perceived Ontologically as omnipotent, omnipresent, and omniscient only in terms of 'our perception of time' as opposed to the lack of time. Ontologically time would be perceived as existing within the void, God being outside time would be perceived as knowing all, is all, is all powerful, God is the three omni's.

Within such a Metaphysical system, Ontologically it is time which exists within the void, which acts as the process by which God grows and thus becomes a greater concept of God than our concept of God without growth/God in a permanent form of equilibrium.

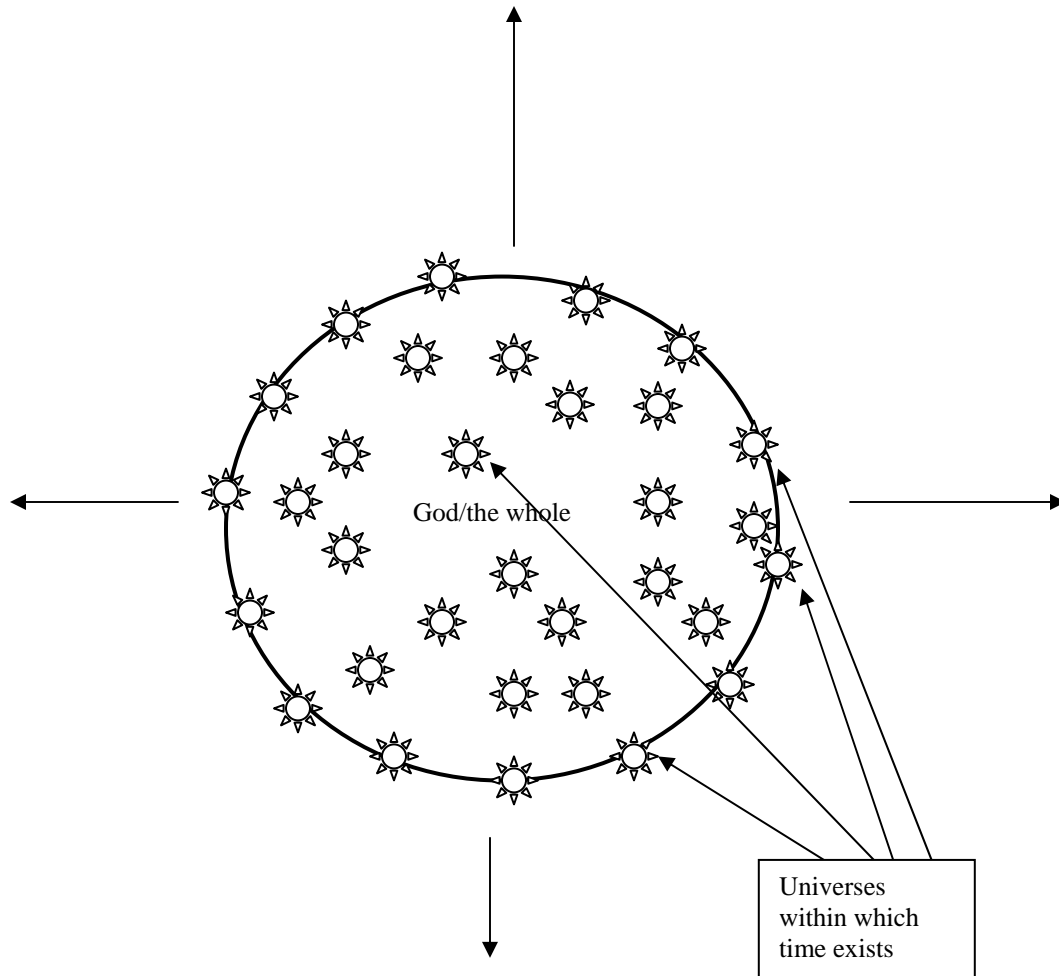
The new metaphysical perception of the whole, ontologically develops a God in a permanent state of equilibrium capable of expanding to a new state of equilibrium and the multiplicity of individuality, we, are the sub-elements of God working within, injected within (whichever is the case) time to do the work of growing knowing, growing God's essence. Ontologically the new metaphysical system of the individual acting within God generates the perception that we, the multiplicity of individuality, are God at work. Metaphysically we, the sub-elements, are perceived as the individual/knowing (noun) in the form of multiplicity of individuality expanding God/Knowing (noun) in the form of singularity of the whole as the whole through *being/knowing* (verb) in the form of active action/process/reality taking place from the base of being (verb) passive existence.

Ontologically, the metaphysical system produces a perception of individuals being pieces of God/the whole with the power of free will to expand God/ the whole.

Graphically one could look at universes as:



When factoring in the exponential growth of awareness/knowing, which would be facilitated by such a dynamic system, the graphic becomes more closely perceived as:



In essence one obtains a 'God' core of the fissionable material/knowing at critical mass and we are the neutrons being emitted by each atom.

If time is found 'within' packets of universes and timelessness is found outside the packets of universes then what is it God/the whole is expanding into?

‘The next goal of metaphysics may become what might better be termed as theoretical metaphysics. The purpose of theoretical metaphysics may begin as an elementary speculation regarding what lies ‘outside’ God/the whole. To begin the perceptual examination regarding what lies ‘outside’ God will take a better understanding of what God/the whole is and what we, multiple elements of individuality, are.

The elimination of matter and energy acting as the universal fabric of ‘God’/the whole may not eliminate God/the whole/totality itself but it would eliminate an aspect of totality’s active action/dynamic growth.

And this is exactly what Nietzsche was saying. Modern science has brought us to the second funeral of God. God once again has died in terms of our understanding of what God is.

The first ‘death’ of God, the death of God being a ‘physical being’ disconnected from time led to the death of the individual, being ‘rooted’ in the arms of the family. The new perception of God being a form of energy caused human perception to take a quantum leap. Human perception regarding the significance of the individual now rested within the larger picture. The individual now gained a sense of immortality, a disconnection from time just as we perceived was the case with God. The individual was now perceived as being made in the ‘image of God’.

Perceptions regarding the individual were not the only perceptions that changed with the new energy perception of God. Humanity now became an entity in its own right. The concept of the specie, the concept of humanity as an entity, came into existence with the death of the physical form of God. The new form of God, the perception of God being an entity composed of energy, spirit, universal, lead

to the understanding that we, as a specie, existed. Just as we were unique as individuals, we were unique as a specie.

This evolved into the concept of regional and later national pride and identity. The world became humanity's for the taking. World domination by the nation replaced regional domination by the family.

A physical God was large enough to accommodate man as he reached to dominate the small valleys and regions contained by mountains and rivers. However, as time would have it, man was to evolve beyond these limits and he would begin to see a whole world to conquer.

The physical form of God died when humanity began to sense an additional expanse of reality. The energy form of God died when it became apparent humanity understood it was not to be denied the ability to move to the very edge of the universe itself. Humanity was on the threshold of claiming the universe as its own. Humanity now understood it might not be the center of the solar system and humanity understood it might not be the center of the galaxy. Humanity had reluctantly let go of these ideas and humanity had subconsciously replaced them with an even more grandiose concept. Humanity now believed it was the center of the universe, if not physically than at least in terms of destiny

The death of God leads to the death of Metaphysics

The death of God leads to the death of truth.⁷

Hegel's work suggested the death of metaphysics, which in turn led to Nietzsche's suggestion that God was dead.

The result of Hegel's and Nietzsche's combined effort: The perception emerges: God and metaphysics are both dead:

'God is dead.' is not a declaration of God's death but rather a declaration of humankind's 'greatness'. God is dead is a declaration that the one universe within which humanity is located is the 'be all' and 'end all' and that it is humanity which is perceived by humanity itself as being the entity which is destined to dominate the universe from end to end.⁸

Humanity perceives itself to have the potential to understand the concepts of physical limitlessness, to understand, given enough time, an infinite universe. If the universe is a physical place of limitlessness, the universe is limited for it becomes wrapped within the concept the physical, which is a limited perception in and of itself.

The limit of infinite physical-ness is reached at the end of the existence of the physical or wherever it is an infinite physical-ness starts over once again. The physical is simply a function of time and time is a function of the physical. If one takes time out of the equation of the physical, something else replaces the limits time imposes upon the physical and as such the physical retains a limit due to the very nature of physical-ness itself. Physical-ness becomes limited if for no other reason than we can begin to grasp the physical which leads to an eventual end to understanding.

So, what does limited infiniteness have to do with humanity's perceived 'greatness' regarding itself? The death of God leads to the concept that we,

humans, can, have the potential to become God Itself, Causation Itself, Primal Cause Itself rather than being 'a piece of', 'contained within' God, Causation, Primal Cause. The process culminates with the achievement of all knowledge, omniscience.

If we have a potential to understand then we have the potential to understand it all and if the universe, the physical, is the end all and be all then we have the potential to understand the entire universe, dominate the entire universe. If we have a potential to understand and/or dominate the entire universe, however slight it might be, this would imply we have the potential to replace God as God. Humanity replacing God as God might take a very long time but the potential would exist if the physical universe were the end all and be all of reality and if time were infinite.

The concept of humanity replacing God as God is not a reasonable scenario. So where is the error of the thought process? The error lies, actually, in an infinite number of places, but the most obvious choice of the infinite choices is that the physical is not the 'be all' and 'end all' of all there is.

Were Hegel and Nietzsche correct? Yes, Hegel and Nietzsche were correct. God is dead, but not in the sense we assume, but rather in the sense of a God of physical-ness and in the sense of a God of energy.

Were Hegel and Nietzsche incorrect? Yes, Hegel and Nietzsche were incorrect. God/the whole, the summation of the abstraction of knowing exists as a conceptually reasonable, a conceptually understandable concept.

The issue, however, is not whether Hegel and Nietzsche were 'correct' or 'incorrect' but rather the issue is: Does Hegel's proposed metaphysical system

represent the ultimate of metaphysical systems or does Hegel's proposed metaphysical system simply represent one of many metaphysical summits to be conquered.

If Hegel's metaphysical system is the ultimate metaphysical system rather than simply being one of many metaphysical summits to be conquered, then metaphysics is dead and with the death of metaphysics comes the death of God.

The death of metaphysics, via Hegel's proposed metaphysical system, represents the death of truth. Truth simply becomes what we perceive it to be. Metaphysics is the pursuit of truth and if there is no truth, other than what we perceive it to be, then there is no time, no matter, no energy, for by definition reality does not exist without the concept of truth

Not only does reality not exist as we perceive it to be, it will not exist in the future for our new perception of reality will not exist as truth any more than our present perception of reality.

What would the whole have to say regarding both Hegel's and Nietzsche's metaphysical perception?

The whole/God: Nietzsche is dead and for that matter Hegel is also dead

And so it is: Nietzsche is dead.

But is Nietzsche anymore dead than God is dead? If God/the whole can die, Nietzsche/the subset of the whole can die. Likewise: If God/the whole cannot die, Nietzsche/the subset of the whole cannot die.

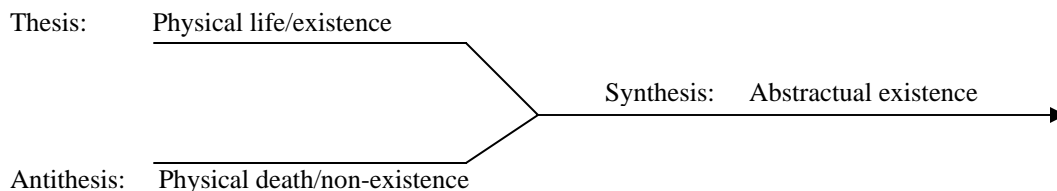
If we retain the perception that God/the whole has the final word, then in fact both God and Nietzsche are correct while just as surely both Nietzsche and God are wrong.

How is this possible? It is possible because we have assigned our perception of death to God and thus humanized God. To better understand the error of such a perception let's break down this error of perception into its various aspects:

1. Nietzsche was correct: God is dead. – God in a form of matter and/or energy.
2. Nietzsche was incorrect: God is not dead. – God in a form of abstractual knowing.
3. God is correct: Nietzsche is dead. – Nietzsche in a form of matter and/or energy
4. God is incorrect: Nietzsche is not dead. – Nietzsche in a form of abstractual knowing.

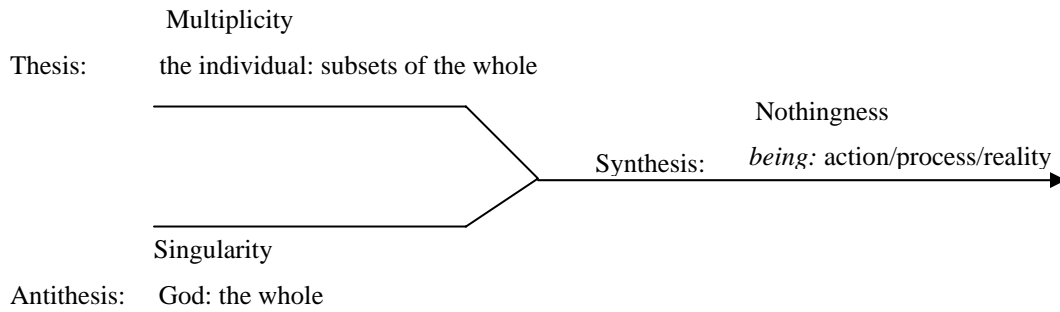
In terms of the whole picture/the whole itself only one aspect can be correct. The existence of any two or three forms of death occurring simultaneously as innate characteristics of the whole creates contradictions where contradictions should not exist.

Using Hegel's process, we can begin an understanding as to the contradictions created if two or more of the statements are held to be correct:



The War & Peace of a New Ontological Perception

The thesis, antithesis, synthesis process leads us to the new metaphysical perception:



Or simply the individual acting within God

Part II: Resolving the issue with a new metaphysical perception

Introduction

Does ‘nothingness’ exist? Presently nothingness exists as the antithesis of the thesis of existence.

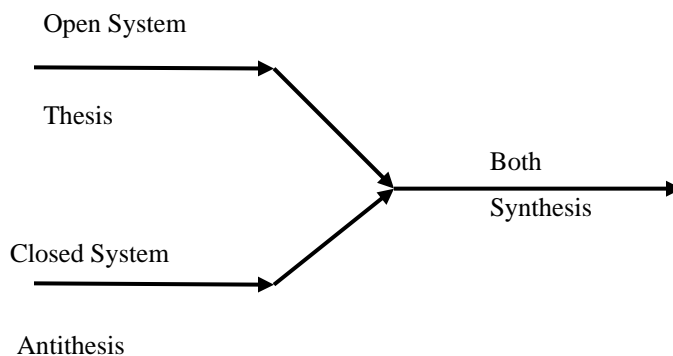
Thesis: Existence

Antithesis: Nothingness

Synthesis: ????

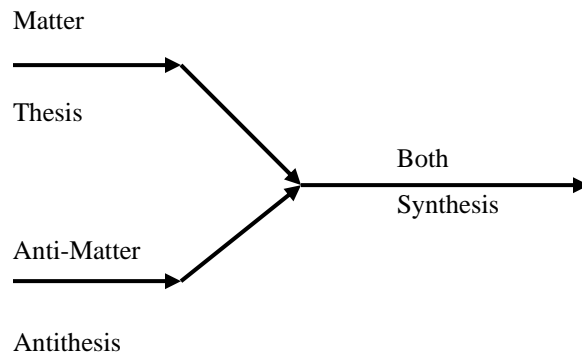
Where then does the study of the void of existence emerge? The study of nothingness becomes indirectly the study of the thesis: existence. Hegel’s process of thesis, antithesis, and synthesis can lead us to an understanding regarding metaphysics, can lead us to the understanding regarding ‘beyond’ the physical.

Hegel and Open Metaphysical Systems:

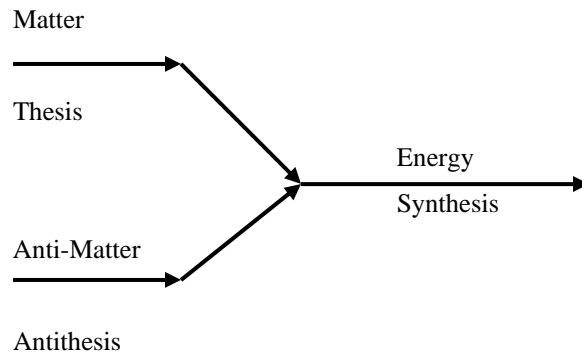


Rather than examine this specific schematic, we will continue implementing the process thesis, antithesis, and synthesis until it leads us to less acknowledged but fundamentally significant metaphysical consequences.

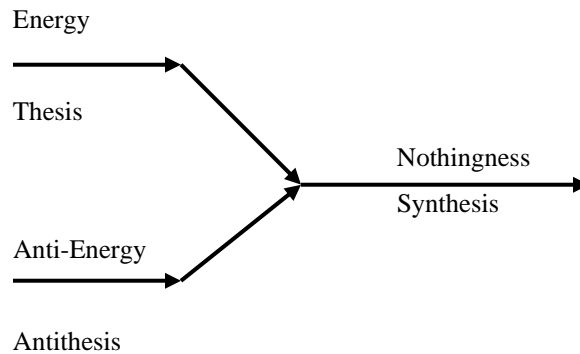
Since matter and energy are both the open and closed forms of metaphysical systems:



Leads to:



It should be noted here that we know of both matter and anti-matter and we know the two, when they come into contact one with the other, produce energy. This leads to the possibility:



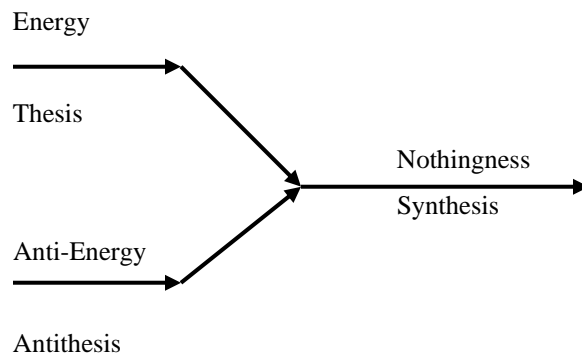
It should be noted here that we know of energy but we do not know of anti-energy and this is where metaphysics vaults ahead of science and regains its appropriate position of being ‘ahead’ of science in the learning curve versus ‘following’ science.

The graphics address the relationship, which exists between metaphysics and science.

What of the relationship, which exists between metaphysics to metaphysics. If we apply Hegel’s process of thesis, antithesis, and synthesis to metaphysics itself, metaphysics begins to resolve its own problem.

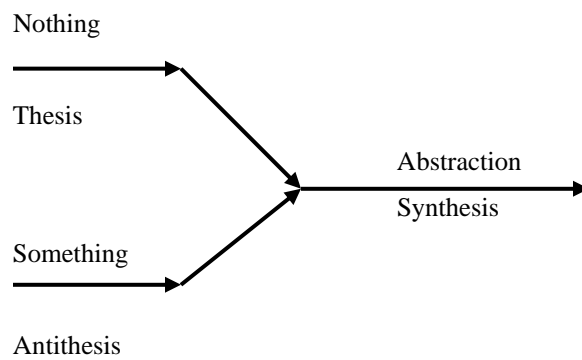
Where does the metaphysical unknown emerge?

The War & Peace of a New Ontological Perception

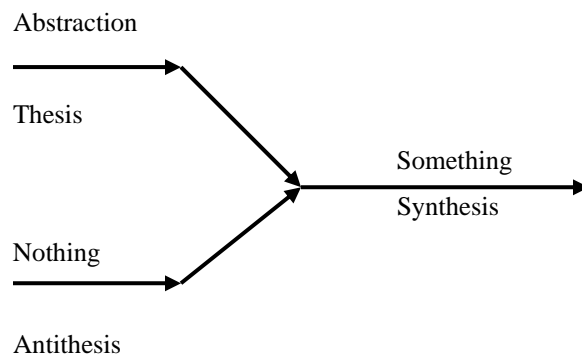


Suggests several possibilities:

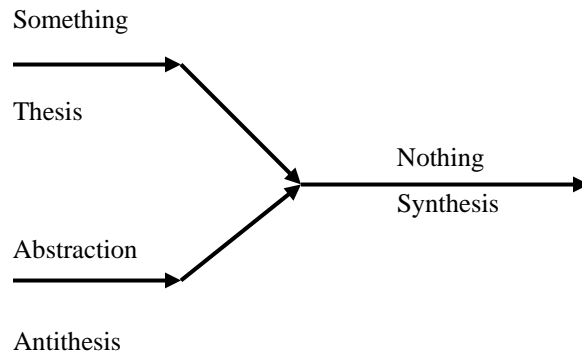
First:



Second:



Third:



Now what is ‘something’? ‘Something’ is not matter and energy. Actually ‘something’ is matter, energy, space, and time for space and time are innate characteristics of matter and energy. Matter and energy are innate characteristics of space and time. Be that as it may the study of matter and energy necessitates the study of space and time and likewise the study of space and time necessities the study of matter and energy.

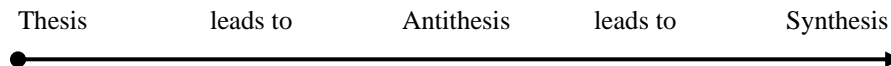
What is it this obsession with thesis, antithesis, and syntheses offers metaphysics?

Thesis, antithesis, synthesis

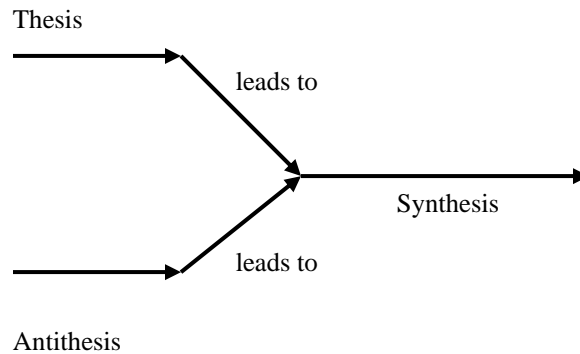
Thesis and antithesis does not lead to synthesis through the exclusion of thesis and antithesis but rather synthesis emerges as a process of blending the two if in fact one has the correct antithesis of the thesis. The rejection of either the thesis or the antithesis in the development of the synthesis becomes a necessity only if the antithesis is not the antithesis of the stated thesis.

The process of developing the synthesis from the identified thesis/antithesis relationship can lead us to a greatly advanced understanding regarding two 'locations' generated by the metaphysical system of the individual acting within God as opposed to one location generated by a closed metaphysical system and one location generated by an open metaphysical location. The two locations generated by the metaphysical system of the individual acting within God are: the realm of physical reality and the realm of abstractual Reality.

The process of 'learning' acquired through the tool of thesis, antithesis, and synthesis can best be maximized if one understands the structure of such a process. What must be recognized in understanding the process is that the process is not simply linear in nature:



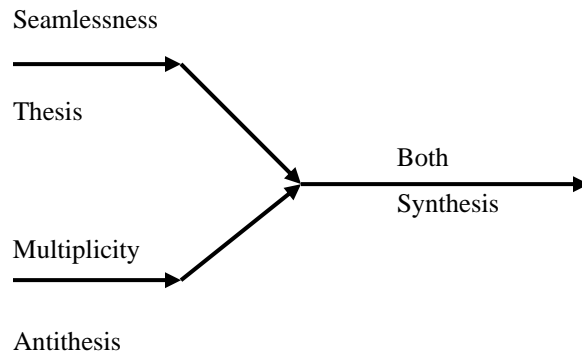
Rather the process is linear in a tri-linear fashion. A tri-linear process produces a simultaneous existence of the two, thesis and antithesis, rather than an elimination of the two in favor of a new perception identified as the synthesis. The process of a tri-linear product of thesis and antithesis results in a form separation through inclusion versus separation through exclusion:



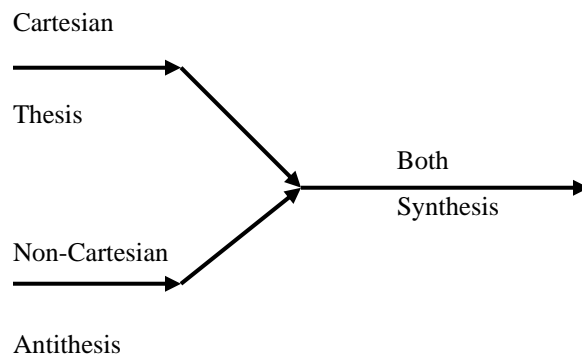
A tri-linear process establishes a synthesis, which retains both the ‘thesis and antithesis’; in such a manner that both remain in existence separated one from the other yet each remains independently dependent one upon the other. This independent dependency creates a synthesis incorporating a dynamic/active existence of thesis and antithesis versus our previous perception of a synthesis incorporating a ‘static’/passive existence of thesis and antithesis. A dynamic/active existence of thesis and antithesis in turn creates a dynamic/active interaction of elements/parts within the whole as well as creating a dynamic/active interaction of elements/parts of the whole to the whole and the whole to its elements/parts.

With this in mind we can re-explore the implications of this process Hegel developed in terms of its significance specifically to: Zeno and Seamlessness, Aristotle and Cartesianism, Boethius and Free Will, Copernicus and Centricism, Leibniz and Theodicy, Kant and Active Observation, and finally Hegel and Open Metaphysical Systems.

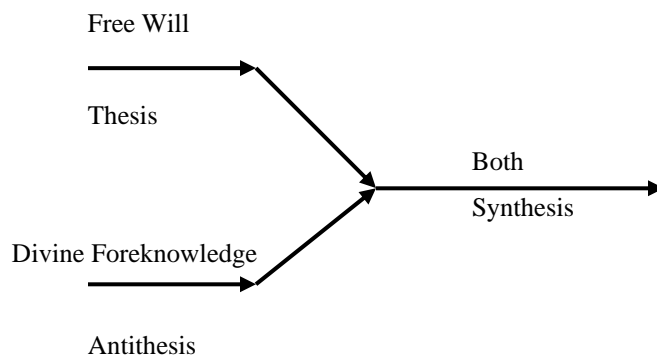
Zeno and Seamlessness:



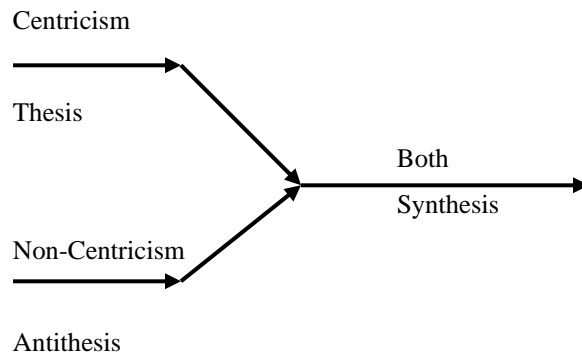
Aristotle and Cartesianism:



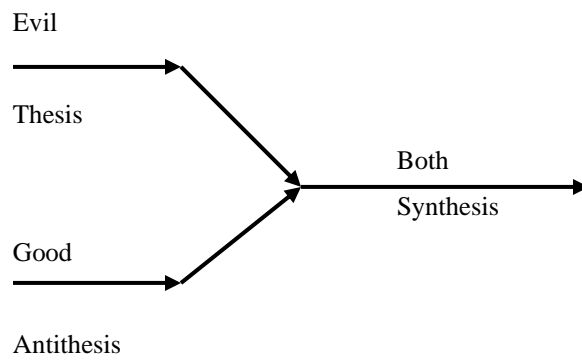
Boethius and Free Will:



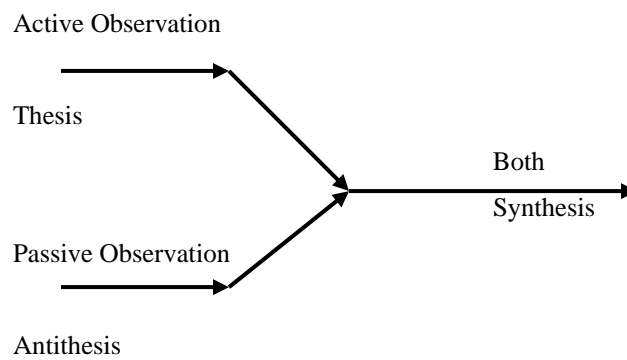
Copernicus and Centricism:



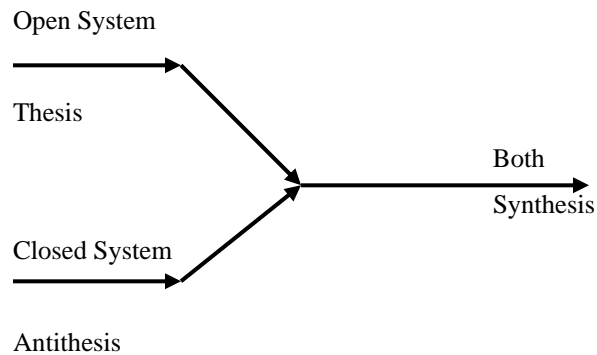
Leibniz and Theodicy:



Kant and Active Observation:



Hegel and Open Metaphysical Systems:



Each of the seven graphics are discussed in detail in within their own tractate sequentially listed as Tractates 1 – 7 of this series.

Synthesis evolves not as a means of splitting the differences between thesis and antithesis. Synthesis evolves as an integration of thesis and antithesis as an independent form of dependency. Hegel emphatically rejected the concept of discarding past philosophical perceptions in favor of new perceptions. Instead Hegel strongly adhered to the concept of retaining past metaphysical perceptions and building them into a more comprehensive model through the process of thesis, antithesis, and synthesis.⁹

Hegel's preferred process of developing new metaphysical systems based upon the integration of what we presently had established is best described as separation of perceptions through the process of inclusion. Hegel's predecessors' often preferred to discard the old and replacing the old with the new. The process of replacing the old with the new is best described as separation of perceptions through the process of exclusion versus Hegel's process of separation through inclusion.

What then can be said of ‘open’ versus ‘closed’ systems? It can be said that the open system and the closed system both exist independently one from the other yet dependently one upon the other through a process of inclusion as opposed to separation through exclusion. It can be said both the open and closed metaphysical systems exist independently one from the other. It can be said both systems exist dependently one upon the other and both exist as dominant characteristics of one over the other in separate locations where one is real when the other appears to be an ‘illusion’

Such a perception becomes: When one is ‘in’ the first, the first is ‘real’ the other is a ‘real’ illusion but should one be transposed ‘into’ the second, be transposed into the ‘real’ illusion then the ‘real’ illusion becomes what is ‘real’ while the previously perceived ‘real’ then becomes the ‘real’ illusion. But which then is real? Both are real. It is only ‘an appearance’ that one is an illusion and that is why the term ‘illusion’ is not used and the term ‘real illusion’ is used to describe the situation.

It would seem that such a concept is more than worthy of our exploration, but we have already examined such a concept within Tractate 1: Zeno and Seamlessness and Tractate 2: Aristotle and Cartesian Systems

In terms of Hegel’s development of metaphysics we find metaphysics to have potentially advanced, through the aid of thesis and antithesis, to the new synthesis:

The thesis: The system has a foundation

The antithesis: The system is foundationless

The new synthesis: The system is the simultaneous fusion of a foundation-based subsystem operating independently of a foundationless-based whole where the subsystem and whole depend upon each other for their very existence as unique independent entities.

Hegel, Nietzsche, and God are all wrong

We find ourselves revisiting a previous section within this tractate: God becomes a redundancy.

We now find a resolution to the two conflicting Western metaphysical systems to be:

Post Hegel:

‘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.)¹⁰

A non-Cartesian system incorporating subsets of the Cartesian: the individual acting within God:

1. An open system incorporating subsets of a closed system

2. A system with no beginning incorporating subsets of systems with beginnings
 3. A system in an active state of permanent equilibrium
-
1. An open system incorporating subsets of a closed system: The metaphysical system, the individual acting within God, follows the logic: 'What is' is but will not be what it is from another point of perspective. As such the perception of reality is 'what is' as well as 'what could be' becoming. In, the individual acting within God, model, the whole is, in essence, active. Unlike the Aristotelian and the Hegelian models, if the universe, the physical, dissolved into nothingness, nothingness would not be all that remained. This leads to the concept that the 'creator' of the universe is not necessarily, but could be, 'within' the universe, 'is' not simply the universe for there is more to the whole than just what lies 'within' the universe. This is a panentheistic approach versus the pantheistic 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, and thus the 'creator', the whole', would remain the creator. The whole is no longer reducible to 'nothingness'
 2. a system with no beginning incorporating subsets of systems with beginnings: The system, the individual acting within God, conceives of no beginning to the whole within which the universe exists. The system does not ignore the concept of: What if the physical dissolved? What would remain? Such questions are not considered to be senseless questions within such a system for the concept of nothing has the potential to exist within such a system. Not only does nothingness have the potential to exist within such a system but nothingness has a defined function, has a

defined purpose within such a system. The dramatic effect of such a perception is: If the least of the sub-elements of the whole, nothingness, has the potential of purpose, so to do all the other sub-elements. And what of humanity and the individual? Humanity as well as the individual are no less a sub-element of the whole than is the least of the many forms of sub-elements.

3. a system in an active state of permanent equilibrium: The system, the individual acting within God, is reducible to no single '1st truth' but rather is reducible to the three 1st truths: singularity – the whole, multiplicity – individuality, the universe – action, process/reality and perhaps but not necessarily, nothingness. As such, the individual acting within God model is perceived as 'containing' three absolute truths. Such a system being reducible to three 1st truths no longer finds only a singleton 1st truth remains once the system is completely reduced to its simplest state. The multiple 1st truths become the 'I'/you, the universe, and the whole. As such the remaining multiple 1st truths, multiplicity, singularity, and nothingness, have much left with which to form interactions should the universe dissolve into nothingness. Thus once reduced to themselves, 1st truths now has a mechanism to remain in an active state of change be it 'growth' or 'decay' depending upon the action of the sub-elements, as opposed to existing in a permanent state of equilibrium/existing in a passive state of existence

With the maturing of Western metaphysics through the merging of the two seemingly irresolvable metaphysical perceptions of Cartesianism and non-Cartesianism, the rift separating humanity reverses its direction and begins to close. The West begins to approach Eastern thinking and Eastern thinking appears

to approach Western thinking. All the while Eastern and Western thinking find themselves able to retain their unique form of thinking.

You are that of which you are a part

If you are immersed in the universe, immersed within the physical, then you are the physical; you are composed of matter and energy.

If the universe is immersed within 'nothingness' then you, being immersed within the universe which in turn is immersed within 'nothingness', interprets into your being nothingness.

So how do we readjust our perceptions of ourselves? We reexamine what it is we find to be rational in terms of just what it is we are a part, readjust what it is we find to be rational in terms of what it is the universe is a part.

This is the realm of metaphysics, meta – beyond, physics – the physical. Whatever it is we perceive it is the universe as being a part so it is we define ourselves.

There are two words critical to such a discussion. One word is a noun the other is a verb. This is as it should be for a noun and a verb have the potential to make a complete statement, have the potential to make a rational statement, have the potential to make a statement, which we as rational beings can understand to have meaning. Two nouns alone or two verbs alone cannot accomplish such a task.

The two critical terms are forms of the same word yet one represents the object and the other represents the action:

1. Knowing: noun/object
2. Knowing: verb/action

Knowing, the noun is an object of abstraction. If knowing, the noun, is non-existent, then the field of philosophy and all its related fields of study are nonexistent. The related fields do not include just the present day sub-components of philosophy such as epistemology, constructivism, metaphysics, and nihilism.

Without knowing, the noun, all fields of science, our means of making statements of truth through observation, and all fields of religion, our means of making statements of truth through faith, would also be nonexistent.

Without knowing, the noun, there would be nothing for knowing, the verb, to know.

Knowing, the noun, is not a form of substance composed of matter, nor is knowing, the noun, a form of substance composed of energy. Knowing is a form of what is identified as abstraction.

Understanding abstraction creates a new 'substance' within which our universe has the potential of being immersed/a part.

In essence it is possible we are contained within the universe, which is contained within abstraction, thus we, being what it is we find ourselves immersed within, would be contained within abstraction.

If the two exist then which is it:

1. Knowing (the noun) knowing (the verb).

or

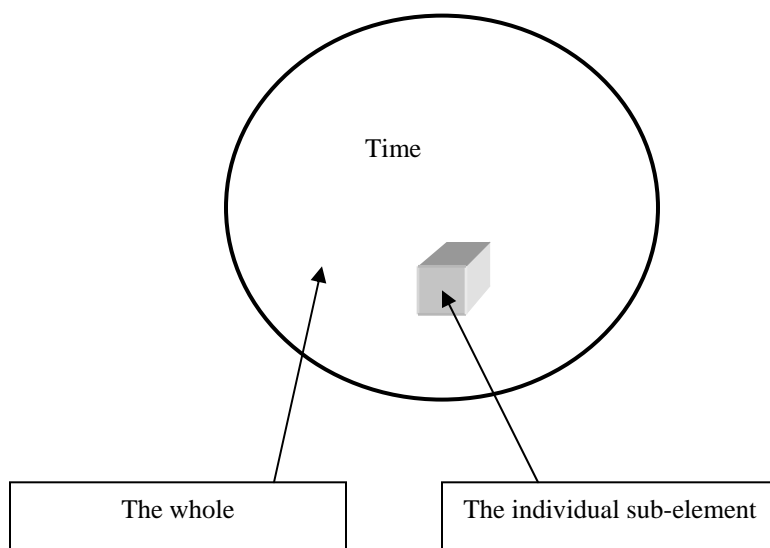
2. Knowing (the verb) knowing (the noun).

Does it matter? Actually: Yes it does matter and no it doesn't matter. Perceptually it matters to those who perceive of themselves as nouns/objects but such a perception is simply a product of our environment, a product of how it is we have been taught to think of ourselves.

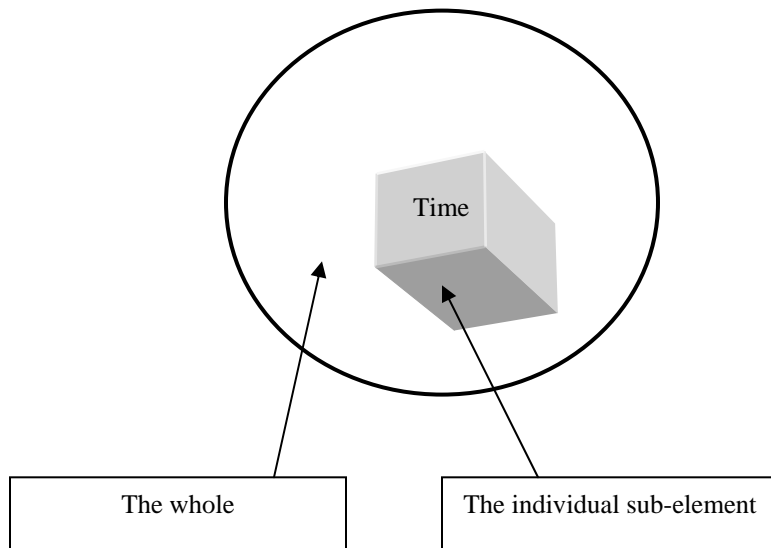
To be knowing, the verb, is in essence no different than to be knowing, the noun, when one perceives the fabric within which universes are immersed is awareness, knowing, the verb.

The question becomes are knowing/noun and knowing/action elements of time? There are in essence two forms of time, physical time and abstractual time. Historically such understanding developed as follows:

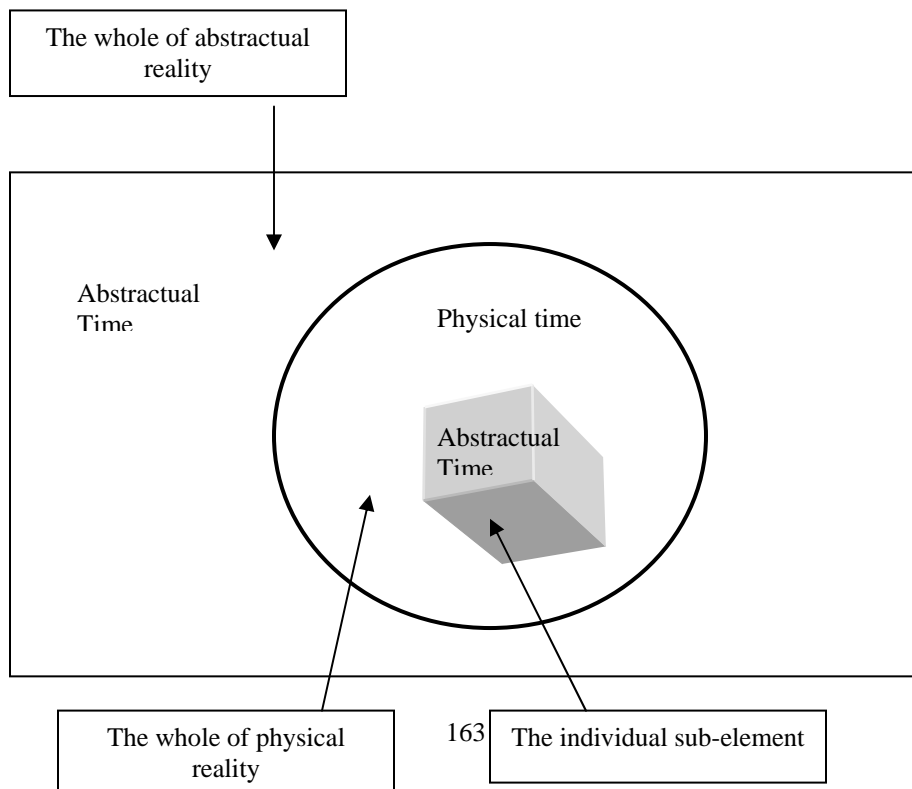
Aristotle: Thesis



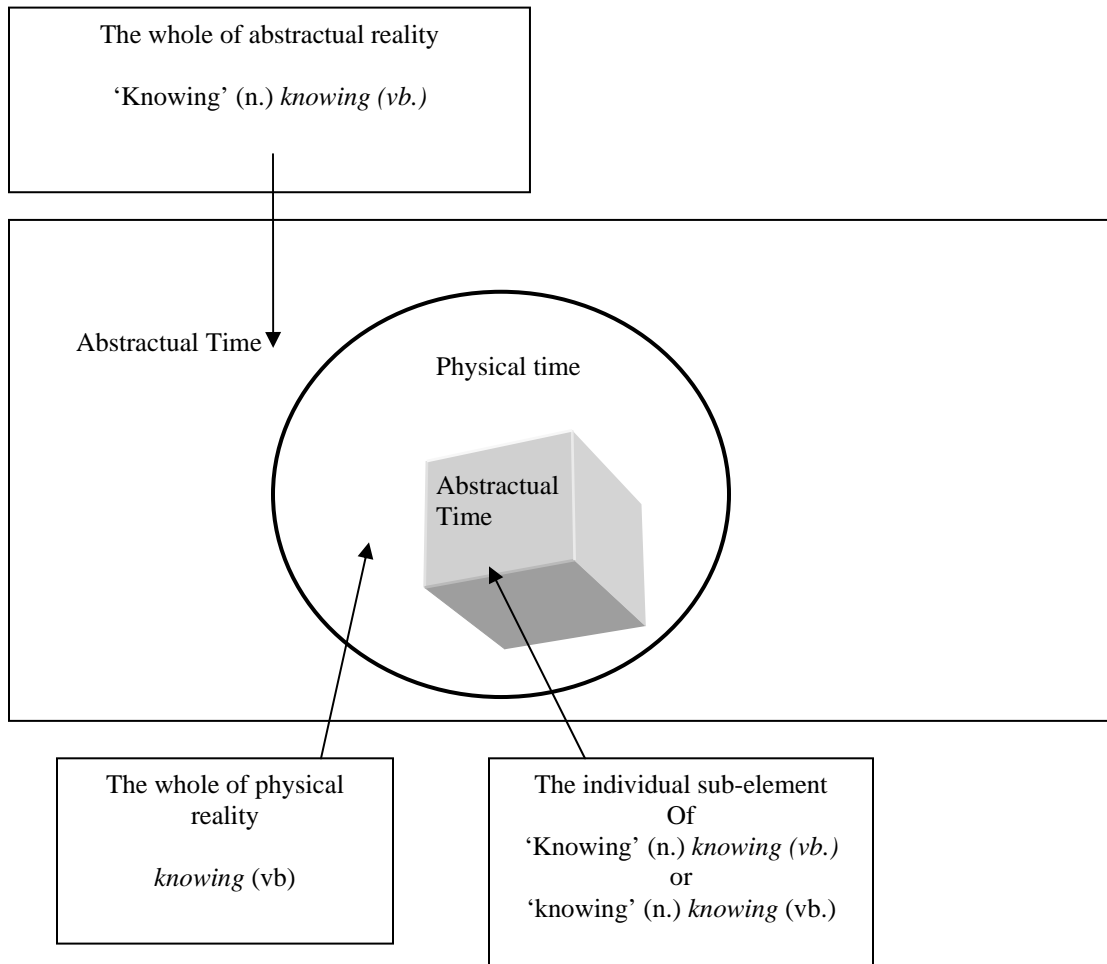
Kant/Hegel/Nietzsche: Antithesis



The new metaphysical perception: Synthesis



In terms of knowing the diagram becomes:



Taken as a total graphic the descriptive phrase becomes:

'knowing' *knowing* 'Knowing'

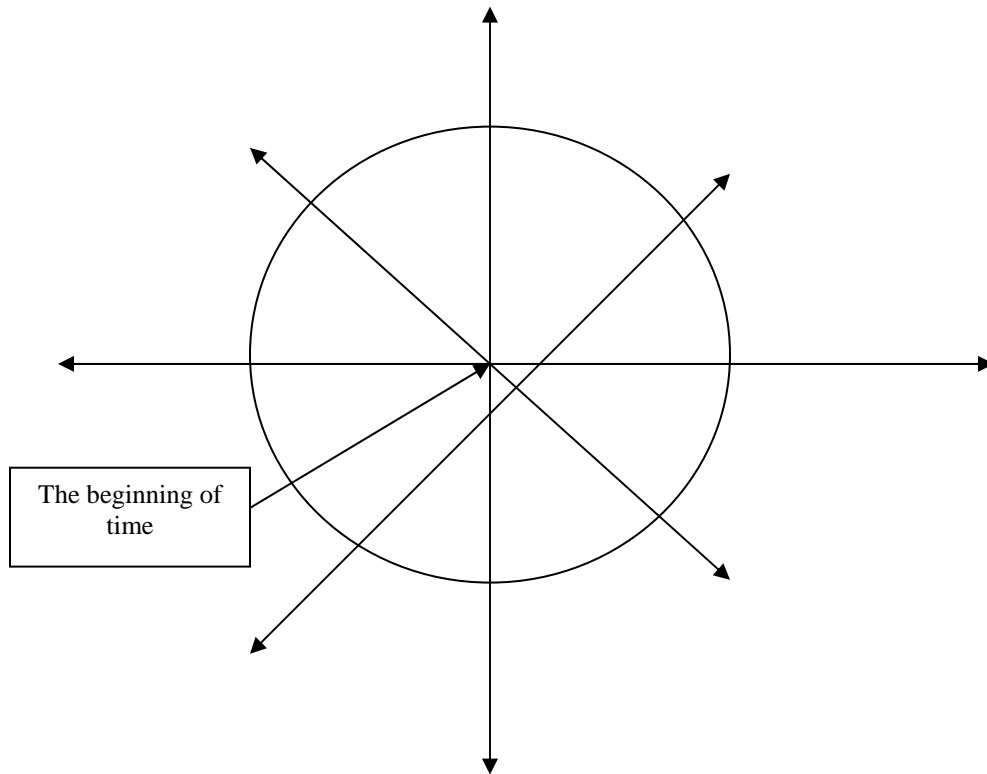
or

'being' *being* 'Being'

or

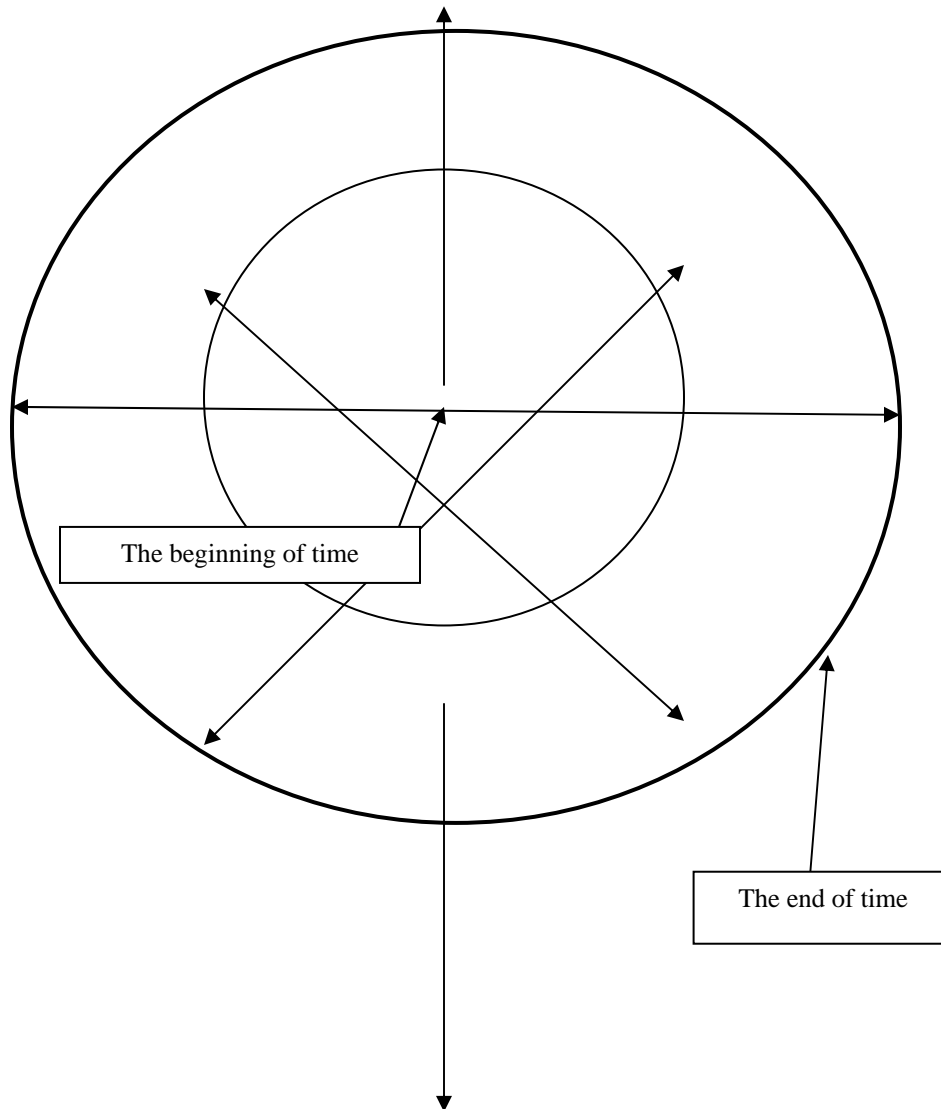
symbiotic panentheism..

Time if linear, started from the beginning and moves outward. Time being linear does not mean time need be one-dimensional:



The graphic shows time to be bounded by the concept of beginning for beginning leads to the concept 'end'. On the other hand, the graphic suggests time is not bounded since the arrows point outward. Regardless of the indication of infinity demonstrated by the arrowhead, time remains bound by time's point of origination/the beginning.

In terms of the outer fringes of time, the graphic appears to become an ever extending outer boundary but a boundary nevertheless. The concept of an ever-extending outer boundary can better be understood with the graphic:



What if time is spiral, circular, or mobia rather than linear? If time is curved in any fashion then not only do the point of origination and the elusive expanding endpoints of time act as boundaries of time but the very existence of curvature acts as a boundary of time.

In essence time is bounded by the very fact we can conceive of it. Time is bounded by the fact it is a function of matter and energy.

Things of which we can conceive or will ever be able to conceive are things that are bounded. Things of which we never conceive are what remain unbounded. Some would say we can conceive of God therefore God must be bounded, limited, and Cartesian. A Cartesian/bounded God would be the case if God were defined as that which we can conceive combined with that which we will someday be able to conceive. However, our definition of God must expand to include not only what we can conceive and will in the future be able to conceive but also include everything of which we will never be able to conceive. In essence we are a 'part'. We are not the whole.

Concepts beyond our ability to ever conceive appear to reach into existences disassociated from time

Time may be endless but that doesn't mean it is not bounded.

What lies outside time or inversely (as opposed to conversely) inside time, should time have been created, as an inverse function of a timeless existence, exists for we can conceive of time.

What of the universe? If the universe exists 'within' a location of timelessness, would the universe not then be an illusionary entity? Absolutely. In terms of the whole picture the universe simply separates the two forms of being, the individual/the sub-element and God/the whole. The universe acts as the means by which the greater God, the summation of 'beings' can grow, thrive, live.

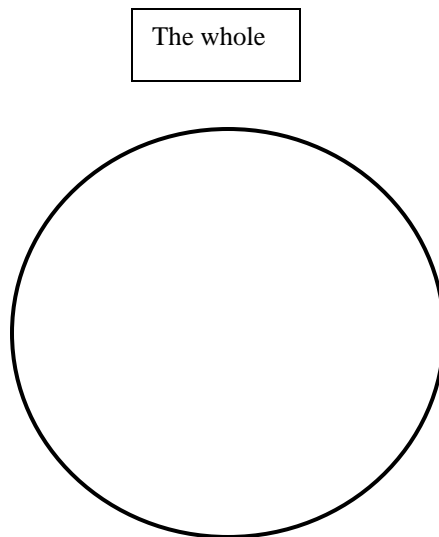
The metaphysical system generated through the merging of the Aristotelian and Kant/Hegelian systems may not seem to be a significantly important concept but

when examined closely it becomes obvious that the foundation of action, perceptions, change immensely with such a new metaphysical perception. The new perceptions establish a new perception of God. The new perception of the whole, of God, could not occur without the termination/death of the old form of God. The new metaphysical system establishes a new perception of existence where humanity now becomes contained within, a piece of God, a significant aspect of the whole/God as opposed to our previous variety of perceptions.

The whole does change

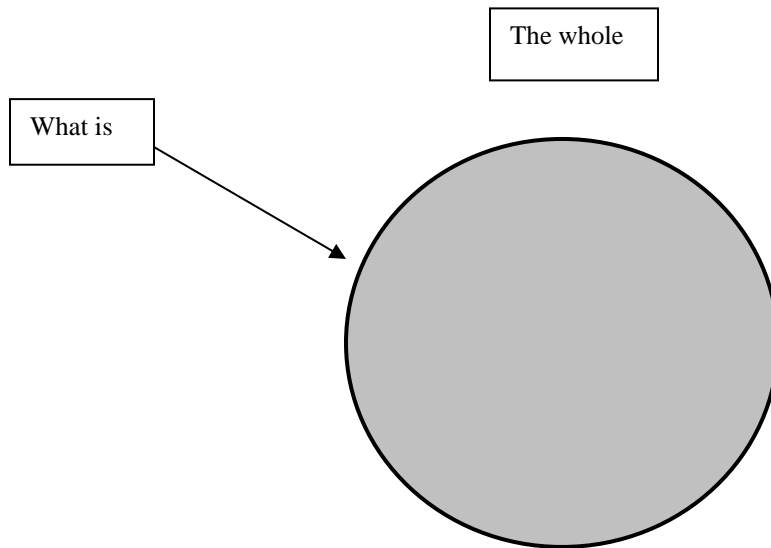
Nietzsche may well have been correct in stating: God is dead. But Nietzsche didn't understand that death of one form of God only occurs when we are ready to make a quantum leap regarding the boundaries of our travels and experiencing.¹¹

So what is the boundary?

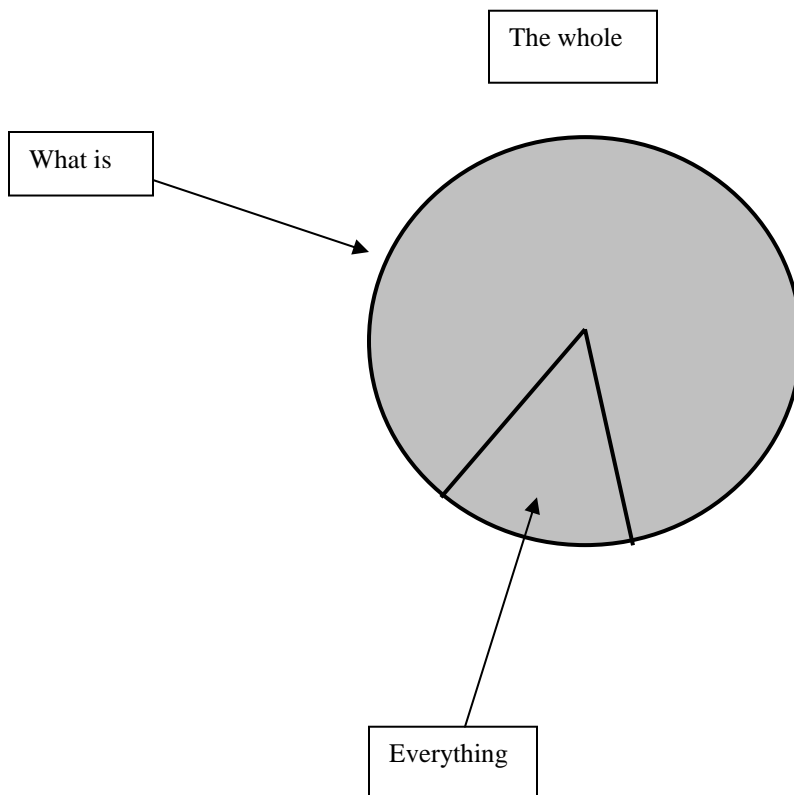


We don't 'know' what the whole is but for now we will say the whole is the whole.

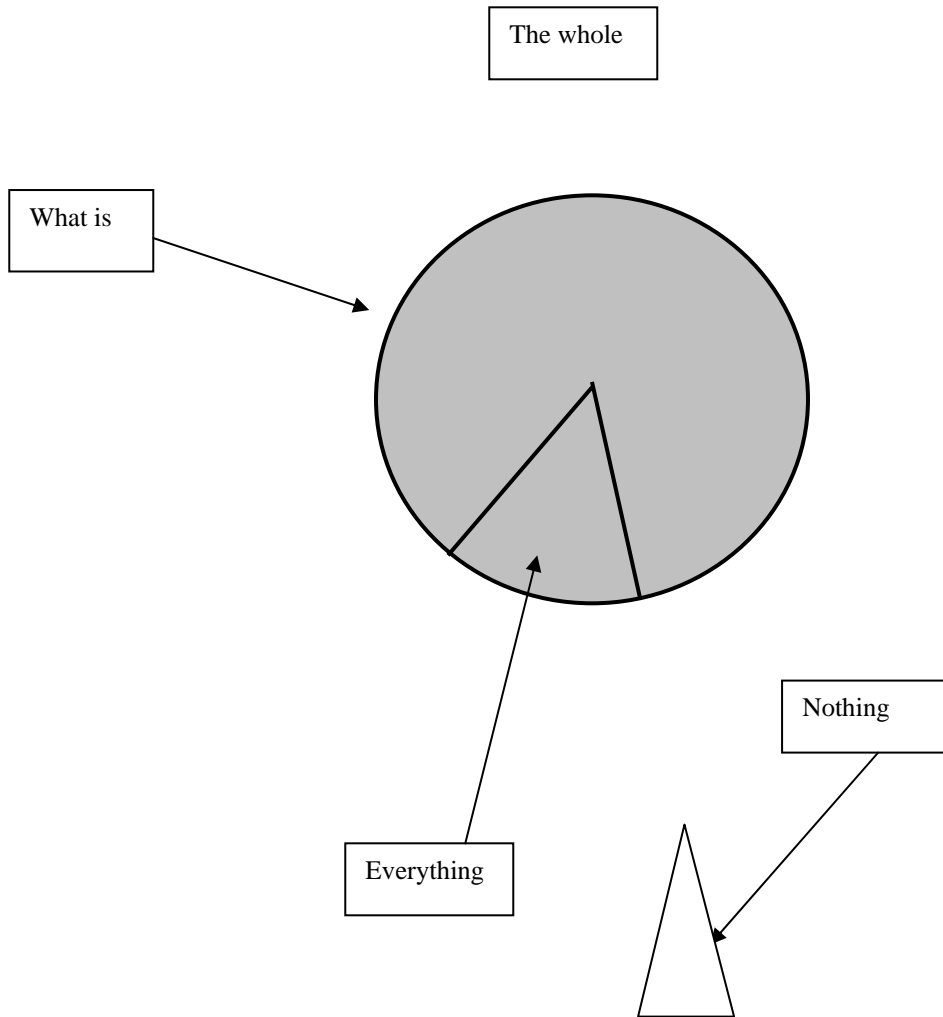
To this we can add a perceptual understanding of the whole:



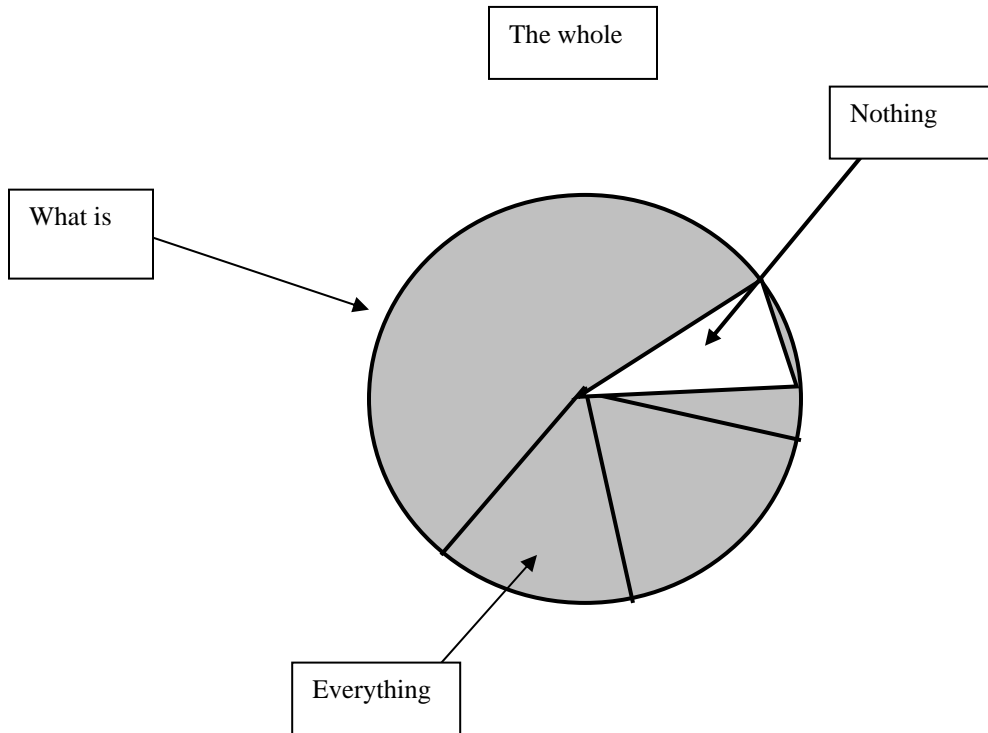
To this we can add a second perceptual understanding:



The graphic helps us understand where it is nothingness belongs within this schematic:



There is no existence, which lies beyond the whole. Since there is no 'beyond' the whole, the diagram has no meaning in terms of either reason or in terms of rationality, and therefore the graphic should be:



In such a model, what becomes of abstractual knowing? Knowing is disconnected from matter and energy and as such it is timeless. An 'abstractual creator' as a form of abstraction/awareness may or may not be unable to directly affect matter and energy. An abstractual creator may or may not need to affect matter and energy through awareness within the physical and energy limits of form.

An idea could potentially be planted or directly carried into the universe via abstractual existence of awareness. Such implantation could potentially be exemplified through such entities of awareness as Mohammad, Buddha, Christ, etc. The means of 'implanting' could have potentially been accomplished through direct implantation or through a process such as 'waiting upon' or meditation. Biblically it might be suggested Moses 'waited upon' a message.

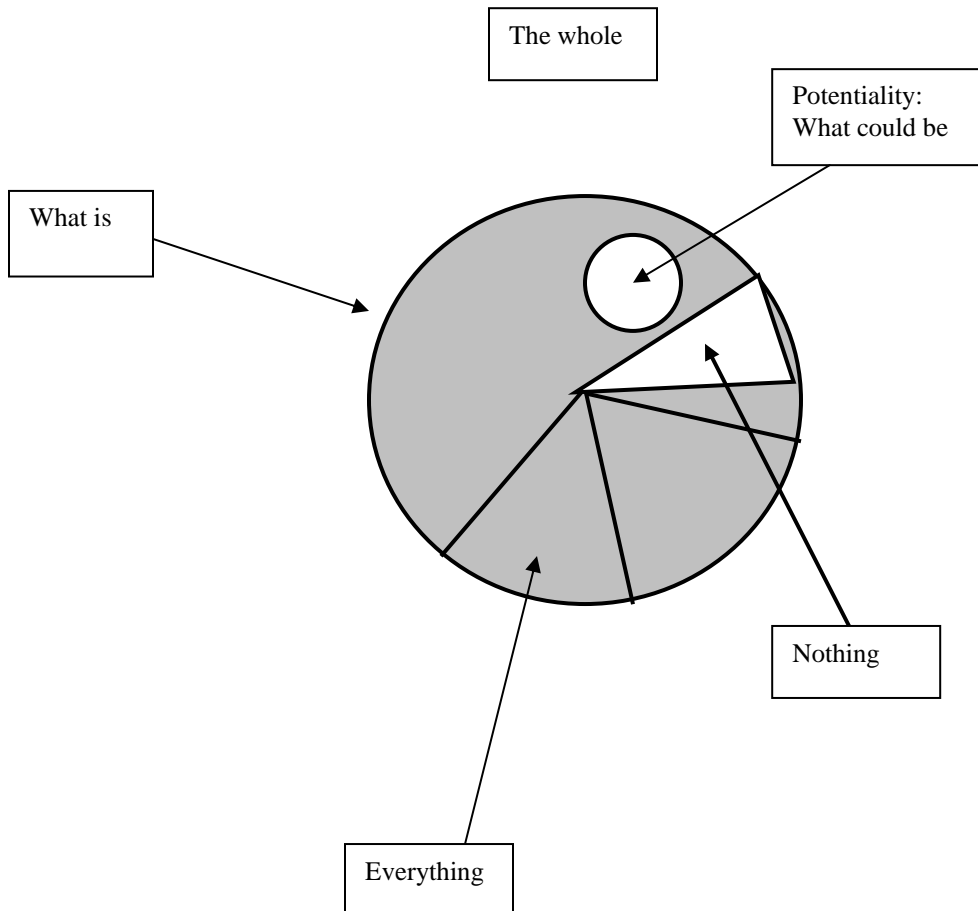
The point is: Abstractual concepts could potentially move from what lies ‘outside’ ‘into’ everything. If it is conceivable for abstractual concepts to flow ‘inward’, then it would be conceivable for abstractual concepts flow ‘outward’, thus creating a multidirectional flow of abstractual concepts.

In essence, the question being asked is: What happens to potentiality? What is being suggested by the new metaphysical perception of the individual acting within God is that potentiality is gained but not gained in a format of cause and effect upon the whole. The sequencing process of cause and effect would factor into the equation as an element of time being imposed upon the timelessness of the whole. Potentiality is gained in a form of timelessness wherein time is an element of the multiplicity of individuality/unique entities just as Hegel suggested.

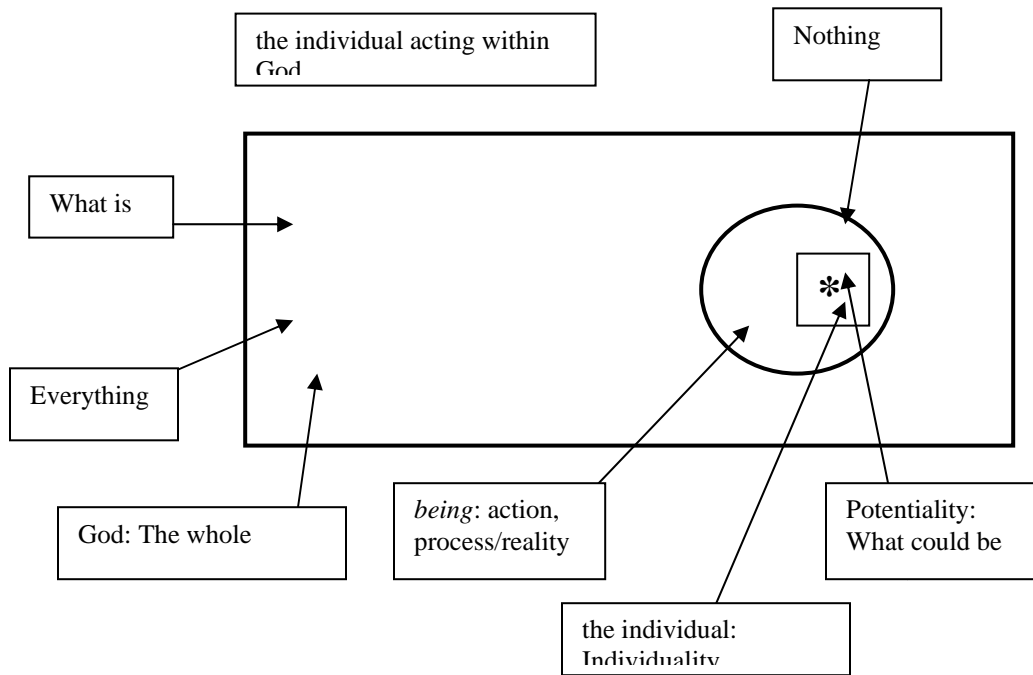
Not forgetting Aristotle, we must add that these multiple elements of individuality/unique entities containing time would have gained perceptions of time by passing through time itself.

Thus Aristotle and Hegel both retain their status within the new metaphysical perception. The result of both Aristotle and Hegel retaining their statuses in effect accomplishes Hegel’s intuitive sense that metaphysics is to enfold what we have learned regarding past metaphysical studies with what it is we learn in present day metaphysics as opposed to discarding the past metaphysical perceptions and replacing it with present day metaphysical perceptions.

With the addition of potentiality, our graphic becomes:

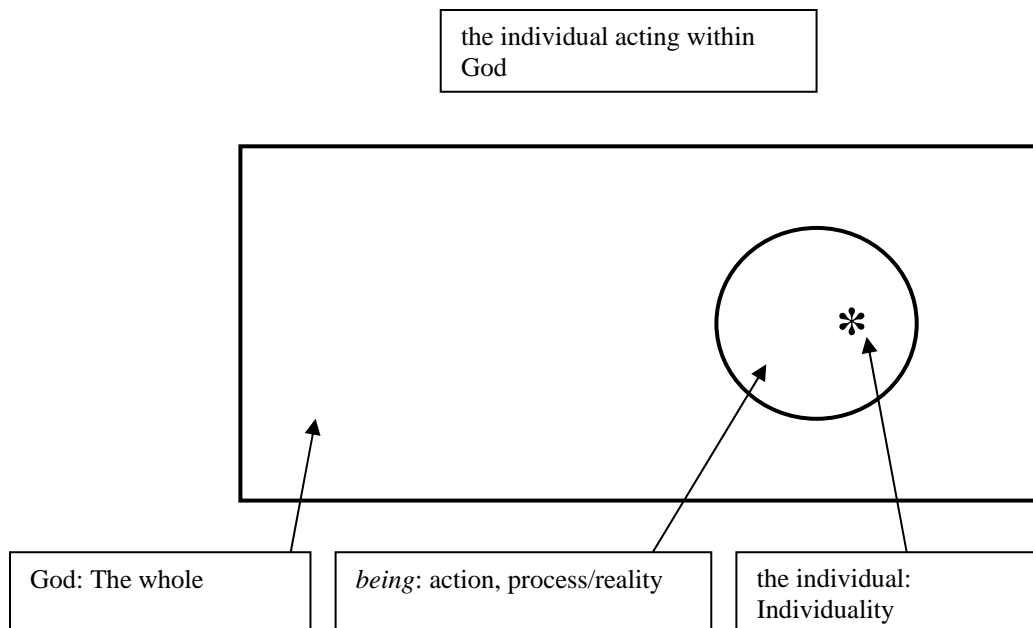


The graphic is beginning to take on the appearance of the new metaphysical perception:



In other words, potentiality becomes contained within the whole just as nothingness becomes contained within the whole.

The graphic in its most basic form simply becomes:



Socially and ethically the implications are that we can make of the whole what it is we wish to make of the whole. The problem created by such a metaphysical system is that the system implies we have a great deal of responsibility to the system as opposed to just existing within the system with few or no responsibilities.

Metaphysically the implication is that a system exists which 'is' and thus the whole of the systems does not change since 'it is' but simultaneously the system contains potentiality and thus can exist in an unchangeable form while simultaneously incorporating change.

Before the introduction of this new metaphysical system, such a changing changeless system would have appeared to be contradictory and thus paradoxical. With the detailed introduction of the new metaphysical system, however, the statement becomes neither contradictory nor paradoxical nor apparently paradoxical.

The inclusion of potentiality creates an awareness by the 'viewer/awareness, be it the whole or the sub-element/multiplicity of individuality, regarding all possible permutations and combinations of patterns available to itself. The permutations available to the whole begin with '0' and end with 'what is' as opposed to ending with 'what could be' generated by the active action of free will for what 'could be' is not yet.

What happens to potentiality?

Potentiality becomes contained within the whole.

What happens to nothingness?

Nothingness becomes contained within the whole.

Expanding Knowing

Phenomenology – Lambert 1764 – That which appears – based upon four theories

1. Appearance - Language
2. Truth – What is
3. Logic – Language
4. Semantics – Language

Items numbered 1, 3, and 4 are used to communicate what truth is (item number 2).

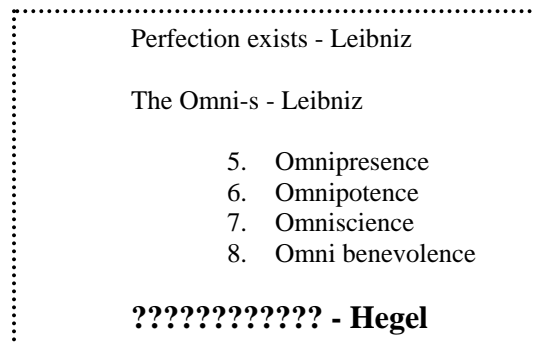
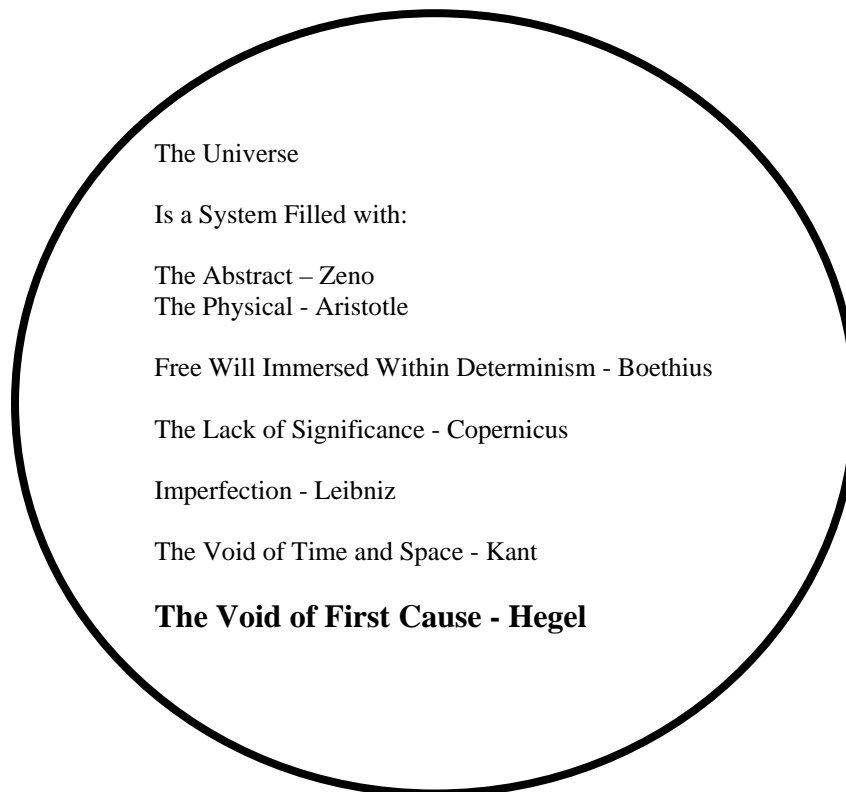
Phenomenology has moved into the realm of defining ‘that which is apparent’ to mean ‘that which is measurable’. But truth cannot be measured only appearances can be measured. As such phenomenology has moved down a dead end road and philosophers, the originators of present day philosophy, have followed the road and have bent their heads in supplication to Hegel as he professed: ‘Metaphysics is dead’.

What then becomes of us? We, the rest of humanity have thus been sentenced by philosophers to mortality, sentenced to life and all the word ‘life’ implies – love, beauty, hope, as well as their symmetrical components – hate, violence, and

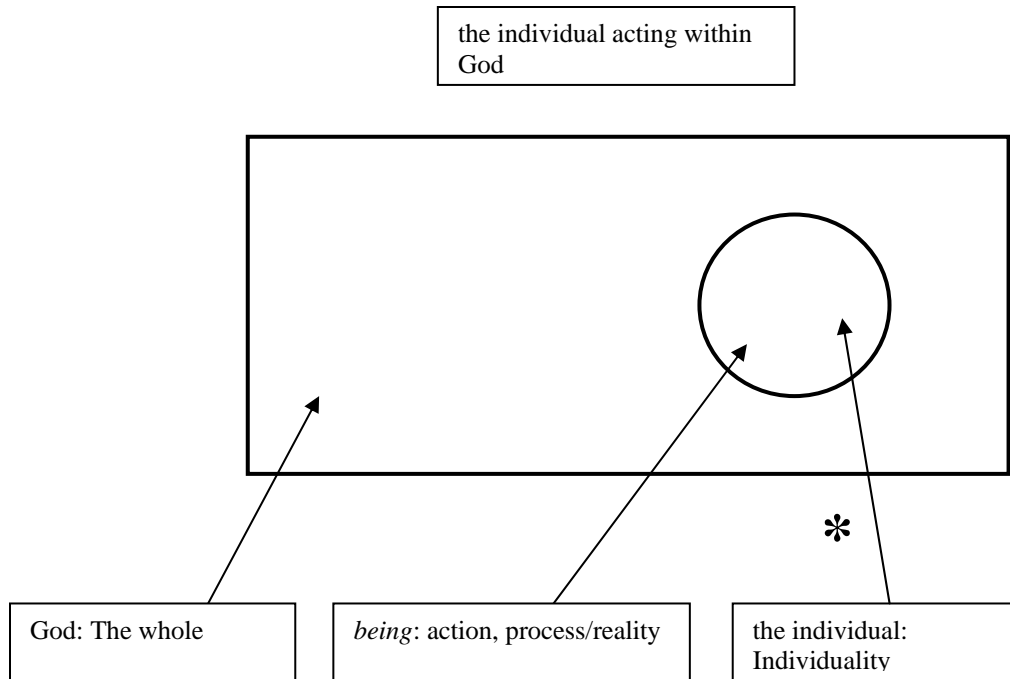
despair. At first glance the sentence does not appear to be extreme until one examines the finality the concept of mortality implies. Mortality includes the final stroke following life. Mortality includes the pure and simple final stroke of absolute death.

Conclusion

The following diagram led into Hegel:



Now becomes:



This new metaphysical system helps us to understand that there are things humankind can never know/experience for they belong to two realms:

1. the realm of 'what is' which lies 'beyond' the realm emerging from the physical
and
2. the realm of potentiality, the realm of 'what could be'.

Where then do things we can never understand lie? Things we can never understand lie in the region beyond the confines of infinite time and space. Things we can never understand lie in the confines of other realities whose very fabric of existence does not incorporate the concept of time and space being the innate

characteristic of existence itself. 'Unknowable things' lie beyond our realm of existence.

This is not to say we will never be contained within such an existence should such an existence incorporate 'knowing'. Our knowing being timeless and independent of space will eventually become contained within total knowing and our knowing will become contained within an existence we call 'total' knowing.

And what of 'what could be'? We will never know 'what could be' for 'what could be' is not and how is one to experience what is not unless one converts 'what could be' into being 'what is'. It is through the action of free will that we are able to dream of 'what could be' and convert such dreams into the reality of 'what is' in order that we can experience newness. The benefactors of such action become ourselves and those that follow such actions.

It is when we leave a reality of time and space that our timeless/spaceless knowing will have the capacity to know what aspects of 'could be' we have or haven't implemented under the actions of free will. It is when we leave a reality of time and space that our timeless/spaceless knowing will have the capacity to know the 'could have been' which never became 'what is' because we did not implement our innate characteristic of free will to initiate the potentiality of change/newness/growth.

We now understand that

Hegel is a vital link in moving our perceptual understanding forward regarding the 'system' being composed of multiplicity to the system being composed simultaneously of multiplicity and singularity. As such, multiplicity and singularity - with the help of Hegel - now have a location

within which each dominates. And now, the understanding regarding the role of multiplicity and singularity as well as the understanding regarding the interrelationship between multiplicity and singularity, 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 multiplicity and singularity interact one with the other.

¹ Tom Rockmore, *Before and After Hegel*, University of California Press, p. 1, 1993.

² Tom Rockmore, *Before and After Hegel*, University of California Press, p. 2, 1993.

³ Tom Rockmore, *Before and After Hegel*, University of California Press, p. 2, 1993.

⁴ **Clarification:** The section on Nietzsche doesn’t accurately reflect why he made the claim that “God is dead”. He was making a social observation about the decline of Church authority. The Cambridge Dictionary of Philosophy states it this way: “What Nietzsche called “the death of God” was both a cultural event – the waning and impending demise of the “Christian-moral” interpretation of life and the world – and also a philosophical development: the abandonment of anything like the God-hypothesis. As a cultural event it was a phenomenon to be reckoned with, and a source of profound concern, for he feared a “nihilistic rebound” in its wake, and worried about the consequences for human life and culture if no countermovement to it were forthcoming.” Response: I agree and it is the philosophical development, which this tractate addresses. The philosophical development reduces, through the tool of Husserl’s reductionism and Ockham’s razor, to the fundamental understanding of Nietzsche’s metaphysical system itself. If in fact God does not exist in the form of matter and if God does not exist in the form of energy and if there is ‘nothing’ beyond the realm of the physical, then there is no meta (beyond) physics (the physical) and God becomes the universe pure and simple. The result of eliminating metaphysics is the establishment of pantheism as opposed to panentheism. The result of eliminating metaphysics is the elimination of existence itself for existence is then to be found ‘within’ the physical and ‘nothing/nothingness’ is to be found ‘outside’ the physical. The result of applying Ockham’s razor and Husserl’s reductionism to such an understanding is the dissolving of the physical leaving nothing, leaving nothingness in its wake. Thus nihilism becomes the logical, the only rational product left existing once Ockham’s razor and Husserl’s reductionism have ruthlessly been applied to reality. As to the consequences for human life and culture if no countermovement were forthcoming, Nietzsche had every right to be concerned with such consequences. It is true religions have had their negative impact but it is also true that religions have had their positive impact upon human life and human culture. To remove the positive while leaving the negative intact could have grave consequences for humanity as well as for other rational thinking life forms humanity may encounter as it reaches out to explore the heavens.

⁵ Dictionary of Philosophy and Religion, William L. Reese, 1996, p302

⁶ **Clarification:** Nietzsche did propose, but not in a very systematic way, a response to the “God hypothesis”. Remember though that many philosophers don’t consider Nietzsche to be a real philosopher because of how he approached philosophical questions. His methodology and procedures were radically different than those prevalent in philosophy in general. He tended to use aphorisms to express his ideas rather than a step by step explanation of his position. Your comment that “Nietzsche simply proclaimed God to be dead and left it at that” is not an accurate representation of his position. Response: Quite the contrary ‘the death of God’ ‘is’ exactly the extent of Nietzsche’s proposed metaphysical advancements for humanity. In terms of the less

renowned concept of ‘eternal recurrence’: The concept of ‘eternal recurrence’ was not original to Nietzsche nor for that matter was the concept of atheism original to Nietzsche. It was, however, Nietzsche who so lucidly expressed the concept of atheism through his unique philosophical aphoristic style that became the catch phrase for all atheists – God is dead. The confirmation of such perceptions regarding Nietzsche is best described within the work: The Cambridge Dictionary of Philosophy, Robert Audi, 1995, Nietzsche, Friedrich Wilhelm, pp 534 – 355:

In speaking of the death of God, Nietzsche had in mind not only the abandonment of the God-hypothesis (which he considered to be utterly “unworthy of belief,” owing its invention and appeal entirely to naïveté’, error, all-too-human need, and ulterior motivation), but also the demise of all metaphysical substitutes for it. He likewise criticized and rejected the related postulations of substantial “souls” and self-contained “things,” taking both notions to be ontological fictions merely reflecting our artificial (though convenient) linguistic-conceptual shorthand for functionally unitary products, process, and sets of relations. In place of this cluster of traditional forces, he conceived the world in terms of interplay of forces without any inherent structure or final end.

In addition, if in fact Nietzsche did propose any other response to the ‘God hypothesis’ other than the quasi-metaphysical system of ‘eternal recurrence’ concept it is quite impossible to address such additional alternative ‘God hypothesis’ unless the alternative response Nietzsche proposed is elucidated.

⁷ **Question:** Why should the death of God mean the death of truth? Why couldn’t truth exist in a Godless universe? **Answer:** See footnote #12

⁸ You imply that the statement “God is dead” derives from human vanity. **Question:** Why should humankind be subservient to a God? **Answer:** That is just the point: Humankind need not be ‘subservient’ to a God. Present day metaphysical systems, with the exception of the individual acting within God, however, leave no other logical choice than for humankind to be subservient to a God because the most commonly accepted metaphysical system, the Aristotelian system, established a natural emergence of a system of hierarchy, a form of animalistic caste applied to humankind and God where God occupies the highest station within the hierarchy due to God being the ‘creator’, the initiator of the system itself, and due to God being omnipresent, omnipotent, and omniscient. Humankind is then perceived by itself to occupy the second highest level within the hierarchy due to humankind being not only a ‘creation of’ but the only perceived ‘rational thinking’ element found to exist ‘below’ the highest level element found within the hierarchy/caste system, namely God.

⁹ Tom Rockmore, Before and After Hegel, University of California Press, p. 2, 1993.

¹⁰ Paul Strathern, Wittgenstein in 90 Minutes, St. Edmundsbury Press, 1996

¹¹ **Clarification:** Nietzsche worried about the “nihilism” that would exist after the decline of Church authority. There was a vacuum that he felt science couldn’t fill. As such “...he feared a “nihilistic rebound” in its wake, and worried about the consequences for human life and culture if no countermovement to it were forthcoming.” Rather than moving from one certainty to another, humankind went from one “certainty” to “ambiguity”. Response: Moving from ‘one certainty to another’ is nothing less than moving from one truth to another truth for it is only truth which is certain and it is in the lack of truth where ‘ambiguity’ is found. In addition, Nietzsche should have been concerned about the impact his perceptions and aphorisms could have. The understanding regarding the impact is perhaps best described by the work: The Encyclopedia of Philosophy, Macmillan, Inc., 1967, Volumes 5 & 6, Nihilism – Meaninglessness of Life, p 516:

Passing to the second meaning of the term “nihilism”, we find that the pertinent questions are less logically or technically philosophical than psychological or sociological. There are two questions here, corresponding to the two forms of antinihilism. Is it true that a loss of faith in God or cosmic purposes produces a sense of despair over the emptiness and triviality of life, consequently stimulating selfishness and callousness? Is it true that industrialization and conformist social

pressures have trivialized life in a similar way, causing us to adopt an attitude of ironic detachment? A negative answer to these questions would appear to fly in the face of most contemporary social criticism and analysis as well as the testimony of most contemporary literature.