

An Ontology Series

Issue 8

The War and Peace
Of
A
New
Ontological
Perception



God

Einstein

Symbiotic Panentheism

and

Imaginary Numbers
(*'i'*)



Daniel J. Shepard

Ontology/Theology

Issue 8

**God
Einstein
Symbiotic Panentheism
and
Imaginary Numbers
(‘i’)**

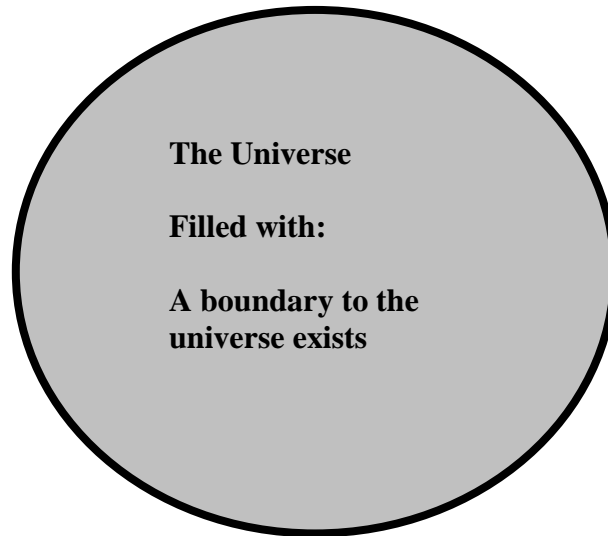


The Paradox Of:

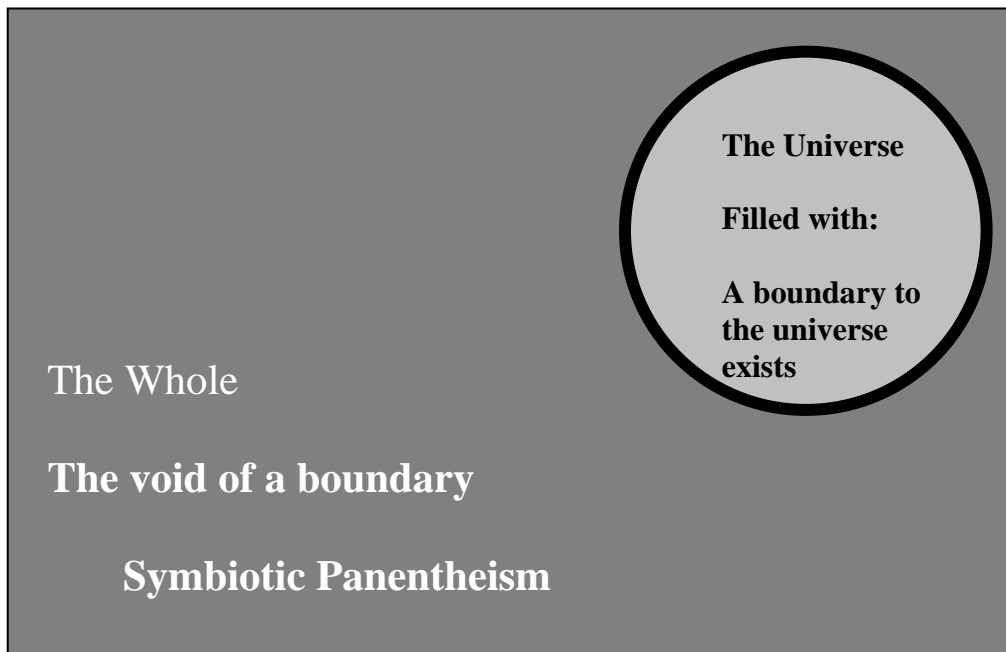
- **The Square Root of ‘-n’**
- **The Abstract Equals the Physical**
- **$E/m = c(2)$ where $c = d/t$ (distance/time)**

Daniel J. Shepard

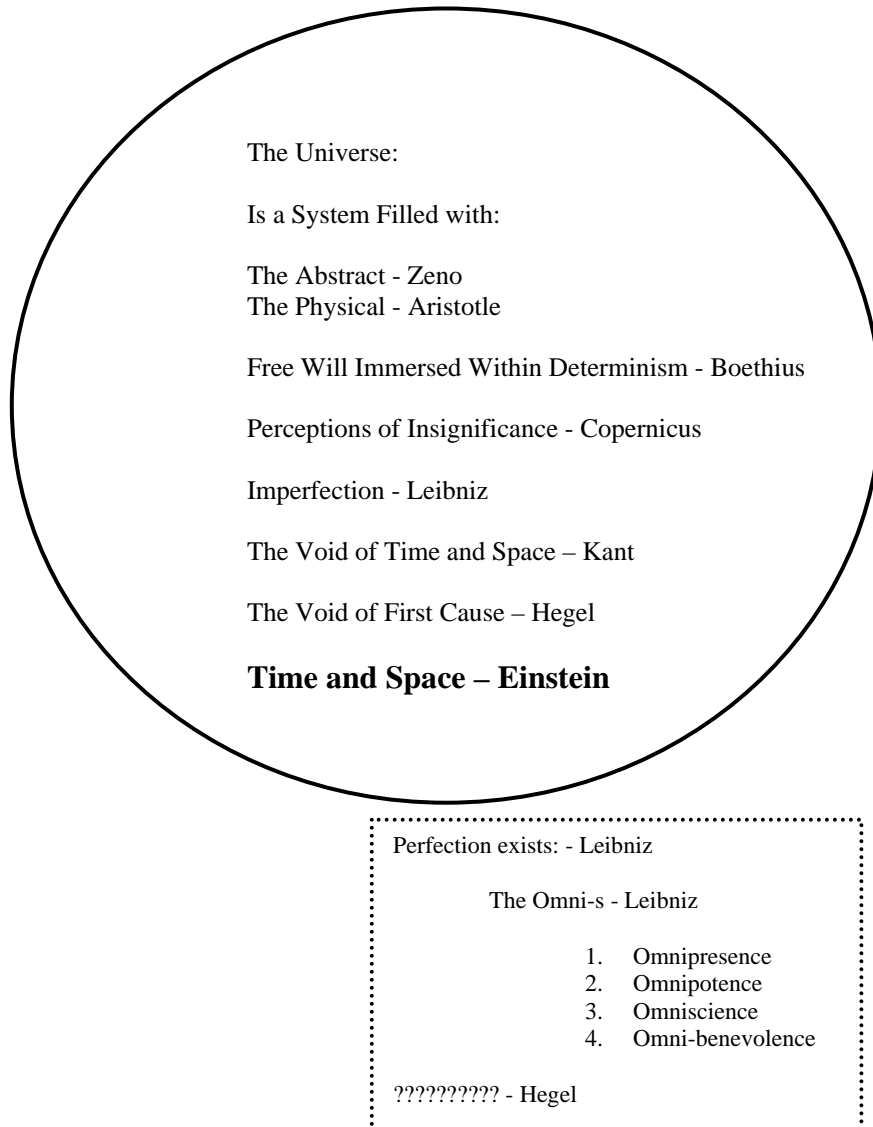
Einstein helps us understand



Symbiotic panentheism helps us understand how a boundary could exist 'within' God without causing God to be bounded.



1. The System built upon a foundation of time and space



The error: The paradox of ‘time and space’

The perception: Einstein moves our perceptual understanding regarding the Kant/Hegel system being filled with ‘timelessness and spacelessness’ back into the system being filled with time and space. As such, ‘time and space’, with the help of Einstein, once again have a location within which they can be found. However, the understanding regarding the role of ‘time and space’ and the role of ‘timelessness and spacelessness’, as well as the understanding regarding the interrelationship between ‘time and space’ and ‘timelessness and spacelessness’ 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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$$d = t$$

1

0

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$$\infty / 1$$

$$1 / \infty$$

$$1 = 0 / 0$$

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Terms

Constancy of consistency
Constancy of sequentiality
Constant of physicality
Coherency of time
Constancy of time
Constant 'k' variable
 $D = t$
Doppler affects of time
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Experiential permutations
Hegel's mirror
Illusion
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Incoherency of individuality
Incoherency of time
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Real numbers
Taser
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Tunnel of perception
Universal building block
Variability of time

Tractate 8

**Einstein – The Error of
A System Built Upon Time and Space**

Part I: The paradox of ‘i’

Introduction

Newton, Einstein, and ‘i’ are the key to understanding how it is we get from the location of ‘here’ to the location of ‘there’ and the key to understanding how it is we metaphysically go from understanding the direct proportional interrelationship of time and distance to understanding the interrelationship of inverse time being directly proportional to the inverse of distance and then proceed to metaphysically understanding the concept of squaring such interrelationships. In essence, this tractate examines the very relationship of time and distance whether it is in a form of direct proportionality, a form of inverse proportionality, a form of time multiplied by time, or a form of space multiplied by space.

This is a process of stepping onto a surface of quicksand whose depth is indeterminable. The only tangible aspect of this tractate is an intuitive sense that the depth of this ‘quicksand’ will go well beyond Einstein and his concepts of relativity as it applies to metaphysical thought.

This tractate, Tractate 8: The Error of Einstein, is the most precarious departure from the past tractates found within the work *The War and Peace of a New Metaphysical Perception*. This tractate departs from the ‘known’ dilemmas/paradoxes of present day metaphysics into the realm of yet to be defined metaphysical paradoxes.

To avoid such a journey, however, is to turn away from the true nature of metaphysics, which is to explore regions yet to be theoretically examined by science itself. To avoid addressing potentially hypothetical challenges, which a new metaphysical system may ‘encounter’, to avoid addressing potentially hypothetical dilemmas, which a new metaphysical system may ‘suggest’, is to show no confidence in the new system itself. To avoid the inevitable is in essence to shut down the very concept of what a new metaphysical system is required by its very nature to address. To shun examining the full implications of a new metaphysical system including its impact upon the theoretical is to shun the obligations of the most basic principles of metaphysics itself: ‘To thine own self be true.’

And why is the principle ‘To thine own self be true.’ so basic to metaphysics? Principles are so fundamentally basic to metaphysics because it is metaphysics, which deals with the most basic of principles, principles rooted in the purity of truth itself.

So how are we to delve into such an immense project as attempting to understand the concept regarding:

1. Metaphysically understanding the direct proportional interrelationship of time and distance.
2. Metaphysically understanding the interrelationship of inverse time being directly proportional to inverse of distance.
3. Metaphysically understanding the concept regarding the square of the interrelationships expressed in #1 and #2.

To understand the complexity of direct, inverse, and square relationships of time and distance, we will focus upon mathematics and mathematics’ fundamental explanation regarding the relationship

between time and distance. If I were a mathematician, the following concepts could be seriously considered for their mathematical soundness. Since I am not a mathematician, rather than the mathematical soundness of the arguments being the points to consider, one might better focus upon the metaphysical implications of what bits and pieces may emerge from the following examination of mathematics and what clues mathematics might conceivably provide metaphysics regarding an understanding of what lies outside the physical.

Having established a defense for any irrationality which may emerge from the remainder of this tractate, let's explore where reason, fused with mathematics, might take us in regards to metaphysics as we attempt to resolve the puzzling state existing between Zeno's 'i', Newton's 'i', and Einstein's 'i'.

The new metaphysical perception which the individual acting within God creates regarding Zeno, Newton, Einstein, relativity, and the modern physics of quantum mechanics is an unusual one to say the least. Modern physics is immersed in the realm of the physical universe. This is as it should be. What should not be the case however is the perplexing abstractual state of existence within which modern mathematics (the language of physics) and physics find themselves existing. Mathematics and modern physics find themselves immersed within the realm of physicality with no sense of understanding the abstractual significance of the very physical reality they are examining. Mathematics and physics are in a state of abstractual confusion.

This state of abstractual confusion was not 'created' by mathematics and physics but rather was created by the inability of metaphysics to break out of its state of uncertainty regarding the most fundamental of first truths: 'I am.' 'The universe is.' '1st cause is.' This state of uncertainty regarding whether first truth is 'I am.', 'The universe is.', or '1st cause is.', once logically hurdled will allow metaphysics to once again lay down a model which can act as a challenge, act as a guide towards which the energies of mathematics and physics may be directed.

Until a theoretical goal is established by metaphysical ingenuity, mathematics and physics will have no beacon towards which they can advance. Without such a beacon, mathematics and physics will have no choice but to visualize each new advance as a step into the blackness of the unknowable which they find surrounding their reality of the physical. Each step will no doubt expand their horizons, expand the very limits of their presently existing physical universe but each expansion will find itself forever being followed by the question: Into 'what' did our expanding universe just expand?

It is Hegel who points the way regarding an examination of the new metaphysical system, an open non-Cartesian Kantian abstractual system powered by a closed Cartesian Aristotelian physical system, the individual acting within God, symbiotic panentheism introduced by this work: *The War and Peace of a New Metaphysical Perception*. It is this new metaphysical system, the individual acting within God which allows us to understand, in the metaphysical sense, the interrelationship between Newtonian physics and Einsteinian physics.

If the new metaphysical system of the individual acting within God aids us in understanding the connection between metaphysical Newtonian physics and metaphysical Einsteinian physics, what then becomes of the 'i'. Is 'i' a grammatical error? 'i' is not a grammatical error. The 'i' is in fact, 'i' not I.

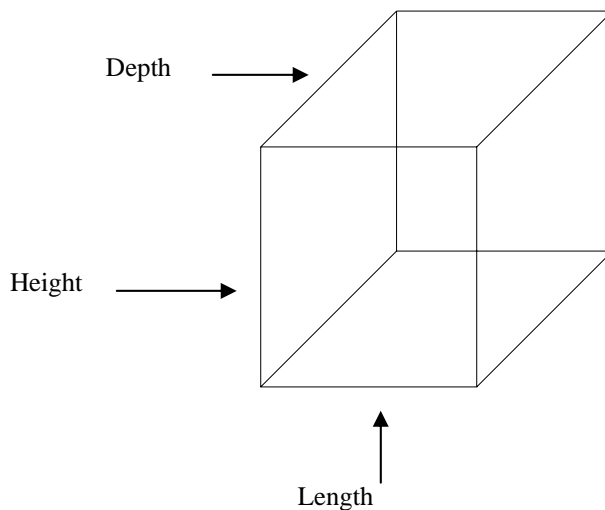
It is through the process of applying metaphysics to the concept of 'i' that we begin to understand theoretical metaphysics today as opposed to practical metaphysics and metaphysical engineering. It is through the process of following the trail the concept 'i' marks as it travels through the physics of Newton and then moves through the physics of Einstein that we gain an understanding

as to the metaphysical concepts Einstein's introduction of relativity has to offer us as a specie of rational, reasoning entities of individuality.

So where do we begin? We begin by examining the most obvious aspect of our reality. We begin by examining what it is we find ourselves immersed within. We begin by examining the realm we call space.

Dimensions

The three most familiar aspects of space are the three dimensions: length, depth, and height.



In a sense, dimensions are nonexistent unless 'something', for example: 'matter' and 'energy', are found within the dimensions themselves. Dimensions immerse themselves within matter and energy or one could say matter and energy immerse themselves within dimensions.

There are such 'things' as zero dimensional objects: 'a' geometric point, emotions of love and hate, concepts of ethical and unethical, justice and injustice, knowledge ...

There are such 'things' as one-dimensional objects: lines, rays, line segments, open line segments ...

There are such 'things' as two-dimensional objects: circles, squares, triangles, semi-circles, rectangles, rhombi, arcs, parabolas, hyperbolas, ellipses...

There are such 'things' as three-dimensional objects: cubes, spheres, cones, square pyramids, Klein bottles, Mobia strips, dodecahedral objects...

As we introduce more dimensions, we introduce more complexity. Interestingly enough as we introduce dimensions themselves as opposed to the lack of dimensions, we leave the concept of abstraction behind and begin entering the realm of the concrete. Now this process is fuzzy in the

beginning but it begins to come into focus as we move further and further into physical reality through the process of adding additional dimensions.

The point is: Once we have left the concept of dimensions, zero dimensions; we begin leaving the realm of pure abstraction and entering the realm of the physical. This is not to say abstraction no longer exists. Once abstraction exists, how can abstractions ever be erased?

Erasing a picture of a flower does not erase the concept of the flower nor does it erase a flower. Erasing a picture of a flower simple erases 'the' picture of the flower. The concrete item, the flower, and the abstract item, the concept of a flower, remain intact, unaffected by your action of erasing a picture of a flower.

In fact, once the flower has been created, its concept, the abstract understanding of the flower can never be erased for it exists. The question becomes: Which came first the abstract or the physical existence of the flower? Simplified, the question becomes: Which came first, the abstract or the physical? Metaphysically we continue to come back to the question: Which came first the chicken or the egg.

Darwinian biologists would say the egg came first. But Creationist biologists would say the chicken came first. Again and again the question becomes: Which came first the chicken or the egg? Metaphysically we are no further along than we ever were.

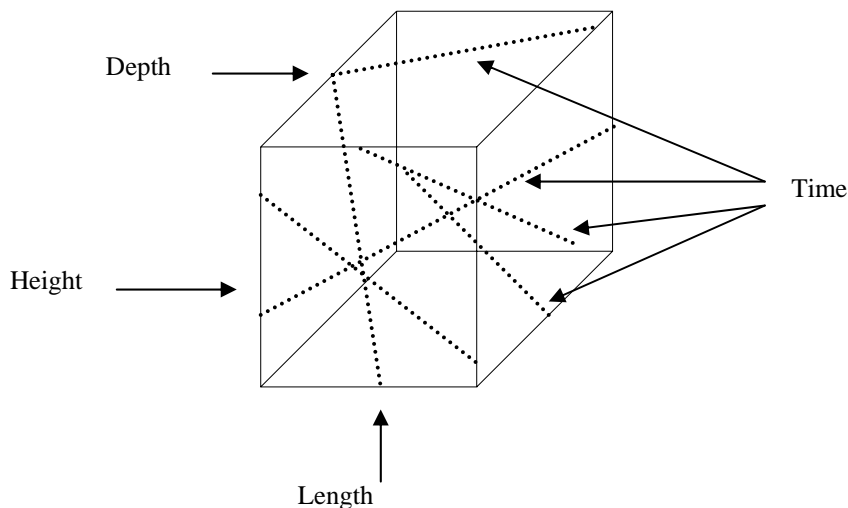
Now I cannot speak for biologists or cosmologists, nor am I suggesting that once the question of which came first, the chicken or the egg, is resolved we will have resolved the question of which came first the abstract or the concrete. What I am suggesting is that we may be able to better understand the interrelationship between the concrete and abstract if we spend a little time with Newton, Einstein, and i.

So now what? Now we need to get back on task and move to the next dimension, the fourth dimension.

Most of us are familiar with four dimensions: length, width, height and time.

It is within the four dimensions, length, width, height, and time that we find the comfort of our home, our environment, our planet, our universe. It is here we find the sense of belonging as we immerse ourselves in the company of our spouses, children, relatives, friends, coworkers, and fellow humans.

It is here we sleep, eat, reproduce, meditate, contemplate, and vegetate.



Time cuts through our universe, immerses our universe within itself, and immerses itself within our universe. Time has been shown by Einstein to be a function of what it is we find within our universe, namely matter and energy. Some would speculate this is not the case. They would say matter and energy are a function of time. This debate is not the issue of this tractate, nor is the chicken and egg paradox the issue of this tractate.

The issue of this tractate, Einstein and i, lies rather in the understanding the relationship of the chicken and the egg, understanding the relationship of time and matter/energy, understanding the relationship of the abstract and the concrete.

So once again, where do we go from here? We need to enter the realm of the abstract. It will be a while before we come back to our home, the realm of the concrete, so if you are a homebody you may wish to skip this tractate for we will not be coming home for a long while.

Goodbye concrete, Hello abstract

Leaving the concrete is as simple as saying goodbye to the physical. If we say, Goodbye, to the concrete, the concrete no longer exists as a reality and we have no other choice but to accept the fact that we now exist 'within' the abstract. What of the concrete, is it gone? No, the concrete is no more 'gone' than the flower is 'gone' once we have erased the picture of the flower. The concrete still exists, the universe, our galaxy, our sun, our planet, our homes, our loved ones, our communities still exist, its just that they do not exist within our ability to physically experience them once we have 'left' them behind.

Metaphysically the action of leaving the physical behind means we not only leave the physical but we leave the ability to take actions which 'create' new experiences, leave behind the ability to add 'newness' to the whole. Being within the abstract does not mean we cannot experience what we have never before experienced for we can experience what it is others have experienced, we can experience what it is we have generated in terms of having created ourselves as entities of unique knowing identified by our unique experiencing generated by our actions of free will applied within

the realm of the illusion we call the universe/physical reality. The complete details regarding the concept of growth of the abstract generated by the active action of free will operating freely within the realm of the physical is addressed in Tractates one through seven.

The objective of this tractate, however, lies elsewhere. The objective of this tractate is to examine the metaphysical significance regarding the interrelationship between Newtonian physics and Einsteinian physics.

It is because we have committed ourselves to examining concepts of abstract mathematics, because we have committed ourselves to examining what lies beyond the physical/concrete that we have labeled the physical as simply an illusion.

The statement: 'Our universe is an illusion.' needs to be rephrased. It is much too uncomfortable a statement to make so pointedly. It is best for our specie that we not make the statement so pointedly since making the statement creates the impression that our universe, our experiences, and we ourselves are simply illusions. Creating the perception that the concrete is an illusion is not only threatening to our ability to go back into the concrete but creating the illusion that the concrete is an illusion suggests that once we have turned our backs upon the physical, the physical never existed and that goes against everything we believe, reason, observe, or thought we believed, reasoned, and observed.

Once we have said goodbye to the physical, what are we to say then about our new perception of the concrete, which is now beyond our reach other than through abstractual perceptions of belief, observation, and reason. We must replace the concept of what was, our 'having' experienced the concrete, with the understanding that the concrete 'did' exist, 'does' exist and thus the concrete is not an illusion, but rather the concrete was a 'real' illusion, is a 'real' illusion.

Redefining the physical to be a 'real' illusion as opposed to being simply an illusion helps us understand that once we leave the physical behind and step into the purity of abstraction, we will be able to return to the region we called our home,. Understanding the concept that the physical remains a location into which we can return may allow us to feel comfortable enough to stay within the purity of our new environment and examine this realm known as the abstract.

Having established a life line back to the concrete, lets now begin examining our new environment, the abstract.

From the point of view generated by the purity of abstraction, we can see various degrees of dimensions. We can see the lack of dimension, zero dimensions. From the point of view of the purity of the abstract, we can see that our universe is not wrapped 'within' four dimensions but in fact the four dimensions are more than four. Regardless of how many dimensions we are able to observe, we can see the multiple dimensions, wrap themselves 'around' that 'thing' called the universe, immerse themselves 'within' the universe, find the universe immersed 'within' them, immersed within dimensions, exist as just that, dimensions.

As we look around most of you would drift towards the abstract concepts which personally interest you. Fortunately or unfortunately, you are with me, a theoretical metaphysician. As such you have no choice but to drift along with me as long as you continue to read this article.

So what then is it I see? I see Einstein's abstract concept: $E=mc^2$

I see the c^2 . I see c as being squared. I see c : the velocity of light. I see velocity as being an abstraction of distance and the abstraction of time. Furthermore, I see c^2 as being the velocity of light squared, as being the quotient of distance squared and time squared.

I see the abstract from the point of view of the abstract while at the same time I understanding my having experienced of the concrete while having been 'within' the concrete. I begin to sense a noncontradictory perception regarding the two, regarding the connection of the two, regarding the need of each for the other, of harmony, of brotherhood, cooperation, respect generated by the tool of separation through inclusion as applies to the two, the concrete and the abstract.

However, I am jumping ahead of myself. I forgot for a moment that you are with me and I must go at a pace comfortable for you.

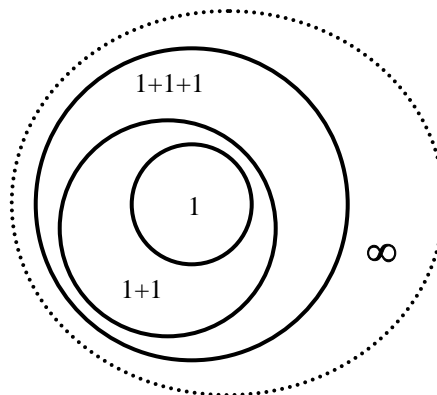
So to begin again: What is it I see? I see a paradox. I see complexity ripe on the vine and waiting to be plucked. I see a situation awaiting the single application of Husserl's reductionism and Ockham's razor simultaneously.

The purity of abstraction provides infinity to the infinite power of possibilities. To make such a vast choice of possibilities manageable, it would be best to examine the infinity to the infinity power of options by examining one concept within this realm of potential perception. The single option of our focus will be the concept of numbers as it applies to Newtonian and Einsteinian physics.

Real Numbers

Let's begin our examination of abstraction by examining the concept of Real numbers. The examination of Real numbers is best begun through the initiation of a discussion of Counting numbers.

{Counting Numbers} = {1, 2, 3, ...} The set of Counting Numbers is the set of numbers one, two, three, etc. into infinity.



The Counting numbers begin with what is called a 'unit' number, a number of which all the rest are composed. For example the number two is simply one more than the number one. The number three is simply one more two ones

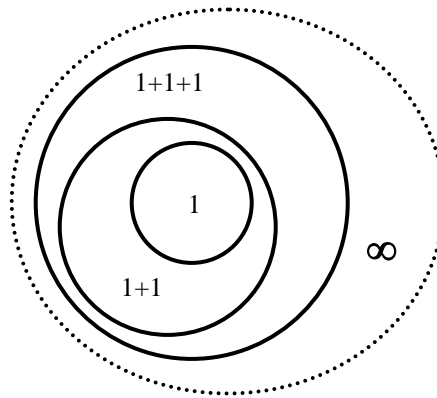
This may not be of interest to most people, but to a theoretical metaphysician it is a truly exciting concept for it, in its simplicity, implies individuality, the individual is no 'little', useless, concept

to be discarded for the 'greater' good, the 'greater' idea. In fact the concept of individuality is the bases of all counting numbers, including infinity itself.

Counting numbers lead to the concept of Whole numbers:

{Whole Numbers} = {0, 1, 2, 3,} The set of Whole Numbers is the set of numbers zero, one, two, three, etc. into infinity.

A new set evolves, or so it appears.



Now why would the phrase be added: 'Or so it appears.'

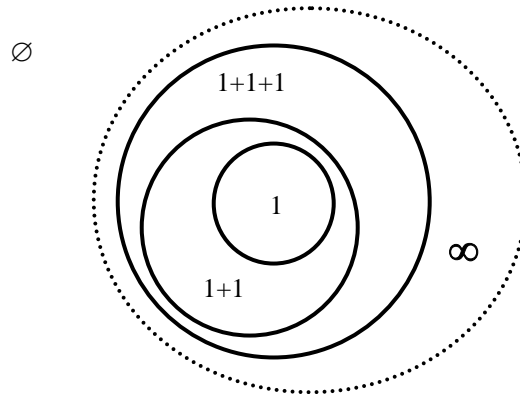
For one thing, nothing was added to the set of counting numbers. Let me say that again, nothing, literally nothing, was added to the set of Counting Numbers

However, this appears to be the same set as the set of Counting Numbers. That's true. So somehow, we have to distinguish the difference between the two sets. Somehow, we have to 'represent' nothingness being added to the set so that we can understand that 'nothingness' was not a part of the first set, the set of Counting Numbers but is part of the second set, the set of Whole Numbers.

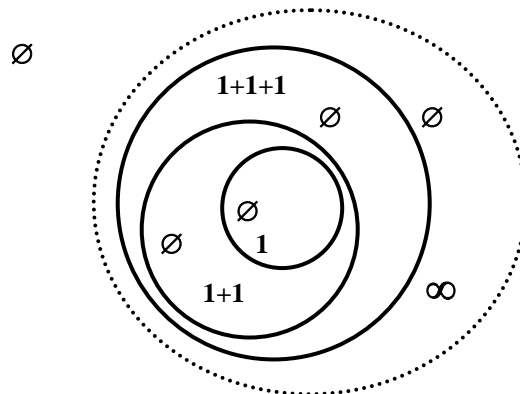
So to distinguish that nothing is the difference between the two sets lets use the symbol: \emptyset . This will keep our drawings relatively simple.

The War & Peace of a New Ontological Perception

Now we have:

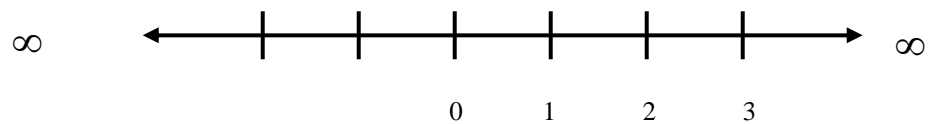


Actually you could have:



Since 'nothing has been added.

On the number line however, zero, nothing, shows up once and only once.



What are the marks on the left of zero, on the left of nothing? We will come back to that very soon. In the mean time lets reconfigure the two dimensional diagram to better represent the one dimensional number line.

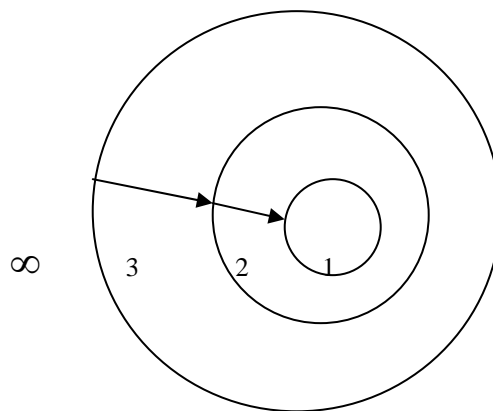
To reconfigure the two dimensional diagram, we need to develop a three dimensional tunnel within which we in essence could walk and observe the numbers which we pass as we walk through this tunnel.

To avoid getting too complicated too soon lets go back to the set of counting numbers and construct the tunnel and then turn around and walk in the opposite direction through the tunnel.

The Tunnel of abstraction

Counting Numbers = {1, 2, 3, ...}

Tunnel of Counting Numbers:

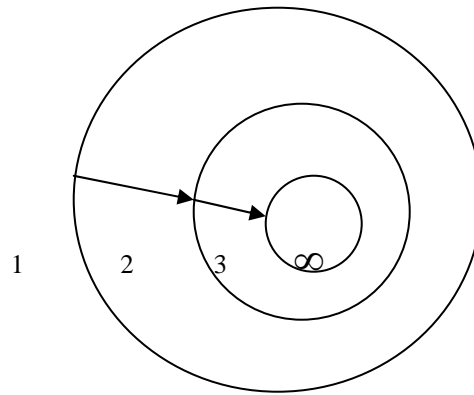


Hmmmm, no the tunnel is going the wrong direction. We must revise this perception for we are individuals, we are the 'one' concept. We, each of us, is 'an' individual. Reversing the tunnel is not a difficult task.

By reversing the concept of the tunnel of numbers we obtain:

Counting Numbers = {1, 2, 3, ...}

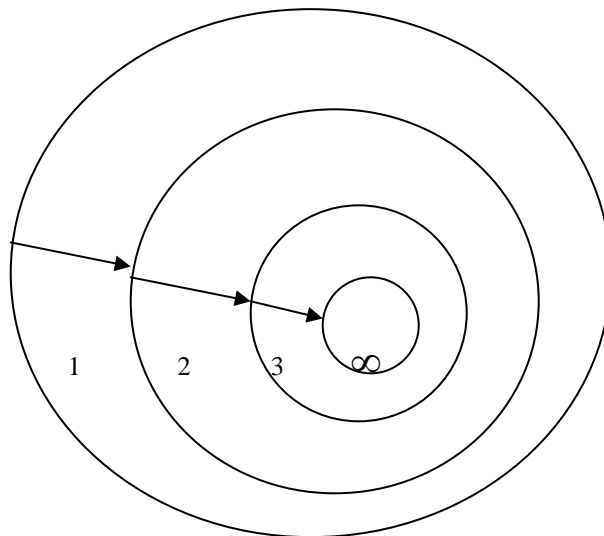
Tunnel of Counting Numbers:



Now we can proceed to the set of Whole Numbers. As we proceed to the tunnel of Whole Numbers, something very interesting develops.

Whole Numbers = $\{0, 1, 2, 3, \dots\}$

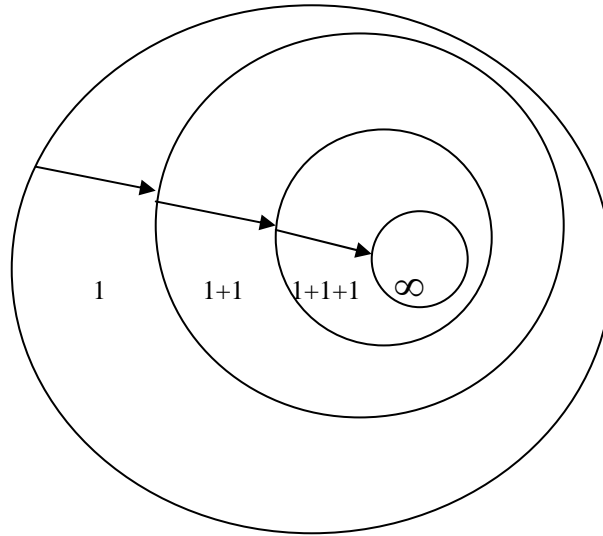
Tunnel of Whole Numbers:



Now 'one' becomes the entity of individuality, as such we must make a further revision to our tunnel of numbers. As we do so, we obtain:

Whole Numbers = $\{0, 1, 2, 3, \dots\}$

Tunnel of Whole Numbers:

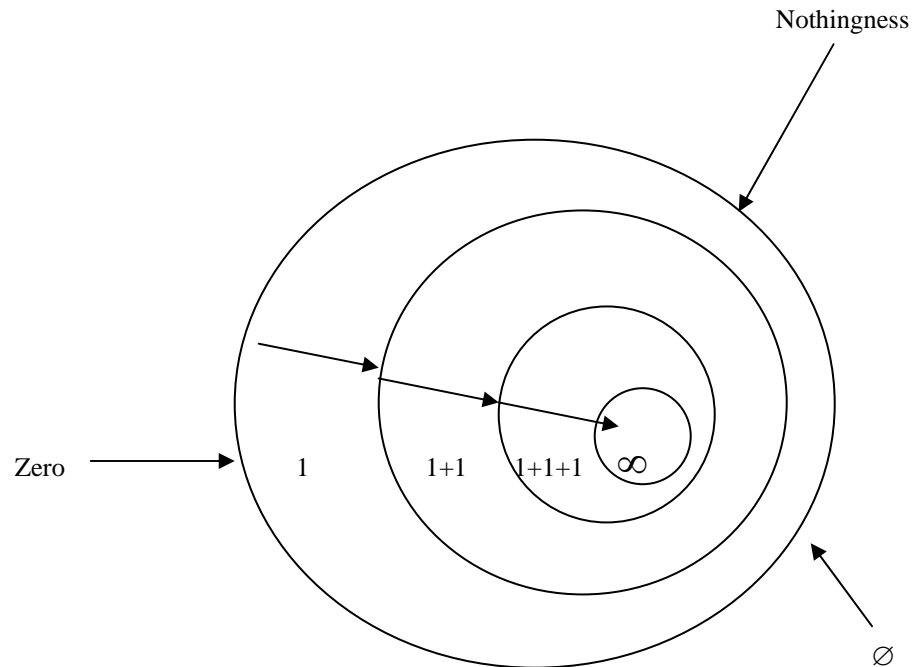


Where is zero? Where is nothingness? Nothingness does not exist in the realm of the physical. We, however, are no longer in the realm of the concrete. We are in the realm of pure abstraction. In the abstract realm, zero, nothingness does exist. As such, because we are in the realm of the abstract, we have the ability to understand that the idea of nothingness exists. We are able to understand for we ourselves are now located within the purity of abstraction. As such, we can now place zero within our graphic.

In actuality, we have already placed zero, nothingness within our drawing, we just haven't labeled nothingness. To correct this oversight, lets redraw the graphic and include the label 'nothingness'.

Whole Numbers = {0, 1, 2, 3 ...}

Tunnel of Whole Numbers:

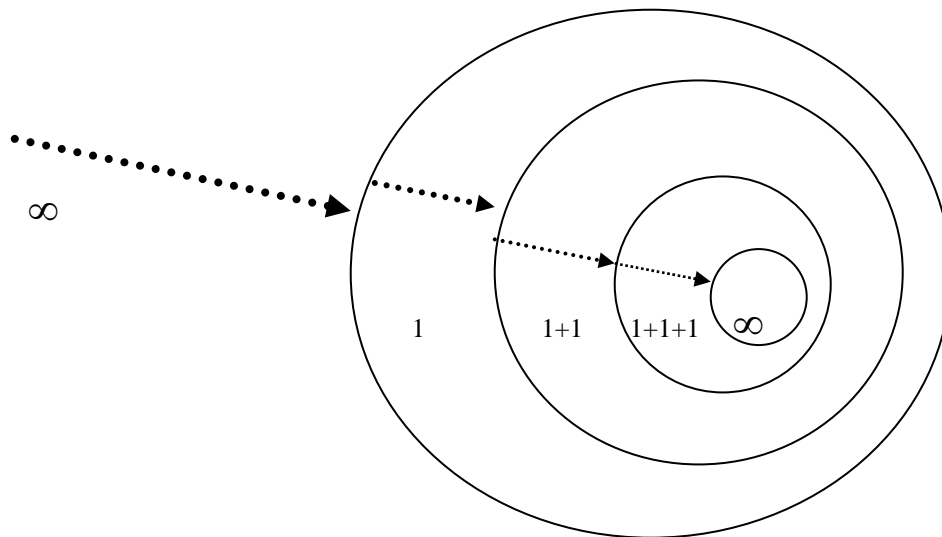


Within this drawing zero appears to take up no 'space' for zero is simply a circle represented by the drawing of a circle and everyone knows lines have only one dimension. Lines do not have depth or width. This perception is correct. Even in abstraction zero, nothing, is nothing and this drawing implies zero is nothing, only a boundary where one begins, where individuality begins, and moves forward with the concept of multiple individuality.

Expanding upon the concept of numbers and adding the concept of parts, pieces of the whole or what we call positive rational numbers such as $1/2$, $1 \frac{1}{2}$, $5 \frac{3}{4}$,..., we obtain:

Positive Rational Numbers = {#'s > 0 which can be expressed as a/b where a and b are Whole numbers and where $b \neq 0$ }

Tunnel of Positive Rational Numbers:



At this point we are going to ignore the concepts of infinite 'largeness' and infinite 'smallness'. Instead we are simply going to consider the concept of size of infiniteness as being simply forms of infinity whose concept of infiniteness alone is what it is we wish to consider. By doing so we eliminate the complexity of $+1/\infty$ as compared to $+\infty/1$.

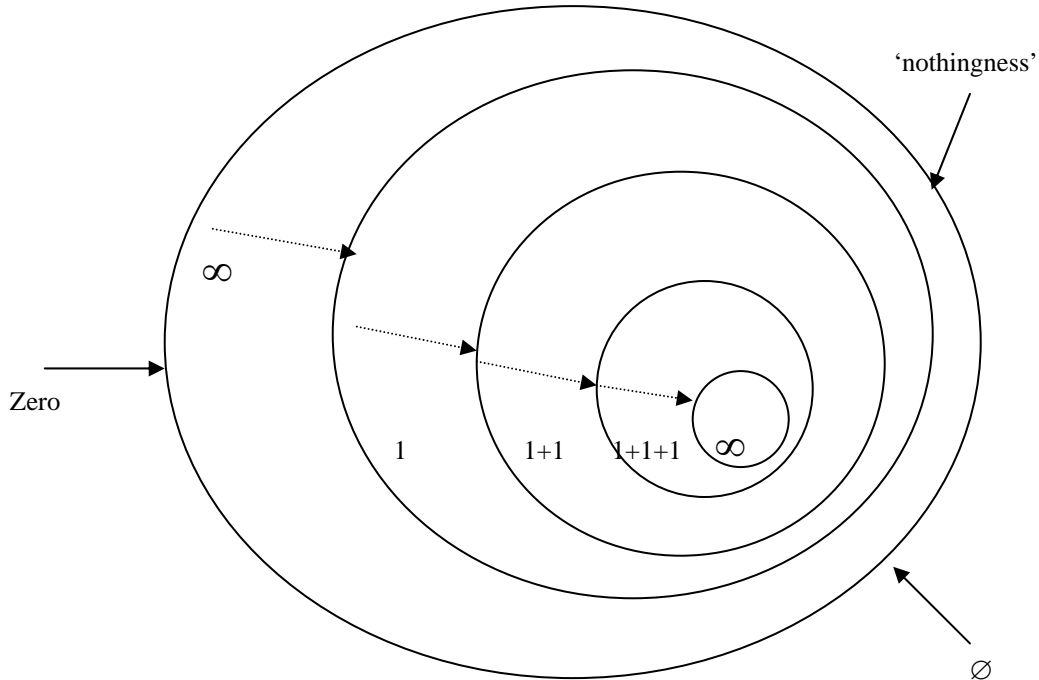
This graphic leads to the termination regarding ever-expanding concepts of numbers unless we do something regarding nothing. Is doing something about nothing a paradox? Doing something about nothing is only a paradox if we continue our past actions of thinking that nothing has no functionality.

To eliminate the paradox of nothingness having no functionality while remaining what it is, nothing, we must revisit the concept of nothingness and continually remind ourselves that, within the realm of abstraction, all abstractions including nothingness have a function. The continual need to revisit the functionality of nothingness, leads one towards gaining an intuitive sense that nothingness is an important concept of abstraction.

Reintroduction of nothingness into the graphic gives us:

Positive Rational Numbers = $\{\# > 0 \text{ which can be expressed as } a/b \text{ where } a \text{ and } b \text{ are Whole numbers and where } b \neq 0\}$

Tunnel of Positive Rational numbers now becomes:



Now what?

Now we move into the abstract realm of the negative. The question becomes: Is this process of diagramming leading us anywhere? The diagrams are leading us to individuality, the individual. The diagrams are leading us to an understanding regarding the concept of nothingness itself. Lastly, the graphics may lead us to the very concept of the concrete, being – action, process/reality.

To advance our understanding regarding our present perception of the 'real' illusion of physical reality we next need to deal with the concept of negativity. We need to examine the negative in relationship to the positive.

This leads us to the concept of Rational numbers as opposed to positive Rational numbers. First however there is one more correction, which needs to take place. As the diagram presently exists, each unique number blends with another. Each number can only be diagrammed as a number because of the circle we have drawn 'between' them. For example we can see the number one is separate from the number two because it has a boundary, the circle.

However, a physical boundary takes up 'space', takes up 'distance', and as we shall see, takes up 'time', takes in time, and incorporates time.

The tractate regarding Zeno showed us there is another alternative to concrete distance. There is a concept of abstract distance, which in effect takes up no 'space' for it is abstraction. Zeno showed us distance has two aspects to it. Distance has the aspect of physical ness and the aspect of abstraction. Both are real. One is reality when one is immersed within it. From this viewpoint the other becomes a real illusion, but does not 'go away', does not become unimportant, does not become 'just' an illusion. One can erase the picture of a flower but the flower remains and the concept of the flower remains as well. Both are real and both remain. Which, the flower itself or the concept of the flower itself, is 'real' is not the question for they are both 'real'. One is 'real' when the other is a 'real illusion' and the 'real illusion' becomes what is 'real' when the 'real' becomes the 'real illusion'. The 'real' and the 'real illusion' go back and forth depending upon where it is one is located when one examines one or the other, as one experiences one or the other, as one finds oneself immersed 'within' one or the other.

Once 'within' the concrete, it is the reality of abstraction which takes on the appearance of being an illusion but which in fact is a 'real illusion', a 'functional' illusion, Once 'within' the abstract, it is the reality of the concrete which takes on the appearance of being an illusion but which in fact is a 'real illusion', a 'functional' illusion. The real and the 'real illusion' do not become unimportant to the whole for the whole cannot exist without the two for the two are integrated as one. Each is dependent upon the other. The one, the Cartesian, the concrete, is the engine of the other, the non-Cartesian, the abstract. And the other, the non-Cartesian, the abstract is the 'creator' of the other, is the 'creator' of its own engine, is the 'creator' of its means to 'grow' as opposed to stagnating or decaying away.

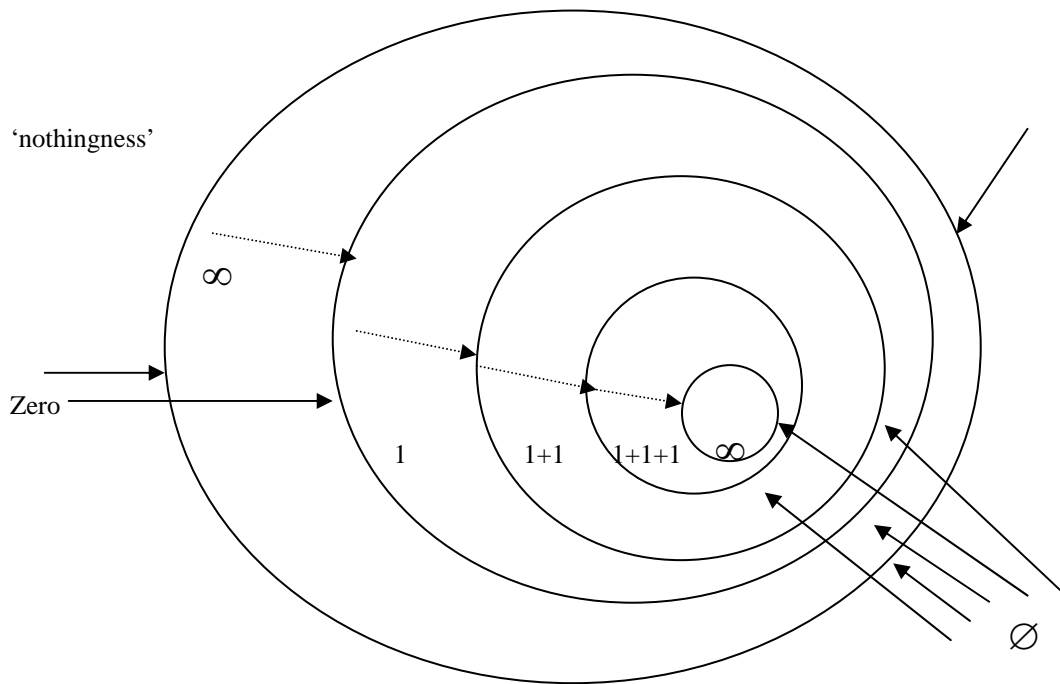
What do the boundaries of zero dimensions, the means of separation, have to do with the concepts of abstraction and the physical? The boundaries are what they are. What are these black circles? The black circles are just what they were said to be. The black circles are, in essence, nothingness. The black circles are 'something', they are nothing and as something have functionality as nothingness. The black circles, nothingnesses, are the means by which unique individuality expresses itself. The circles are a means of individuality retaining its individuality through the existence of the somethingness of nothingness itself.

With the black circles of 'nothingness' one obtains an understanding of individuality, one obtains an understanding of unique and distinct individuality:

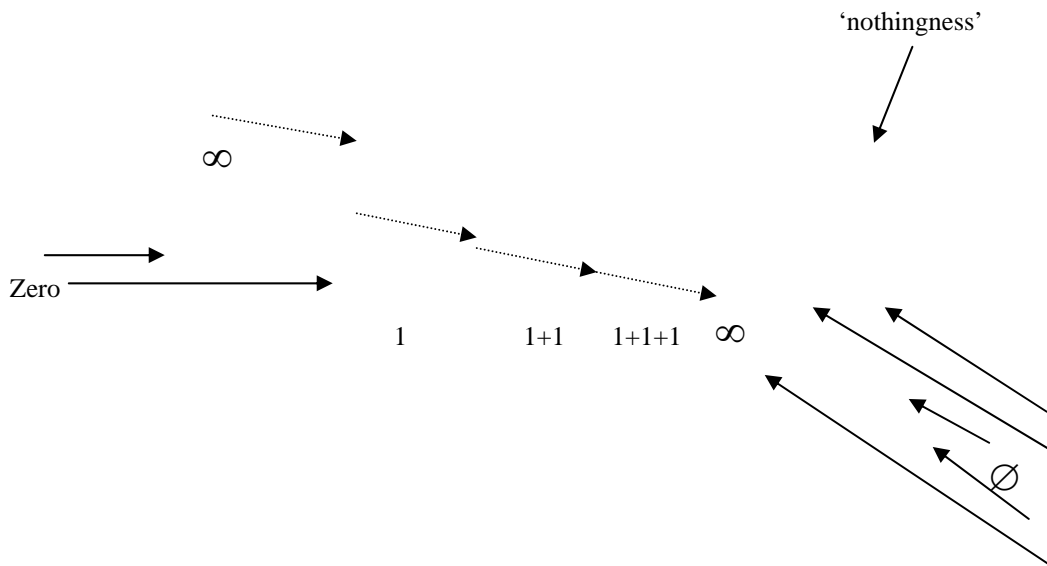
Positive Rational Numbers = {#'s > 0 which can be expressed as a/b where a and b are whole numbers and where $b \neq 0$ }

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Tunnel of Positive Rational Numbers:



Without the separation of individuality created by the boundaries of 'nothingness', one loses order, distinctiveness, individuality and the diagram becomes:



So? So chaos reigns and becomes seemingly meaningless but as we shall see as we proceed, what seems to appear 'to be' need not 'be' what is. This paradox of chaos and lack of order evolving out of order is simply what all paradoxes are. This paradox is simply a lack of perceptual understanding and as such the paradox disappears with the infusion of perceptual understanding, abstract understanding.

Ok, ok, once again, now what?

Now we return to our task of understanding abstractual functionality through expanding upon our understanding of numbers, which is but one of many infinities to the infinite power forms of abstractual potentiality.

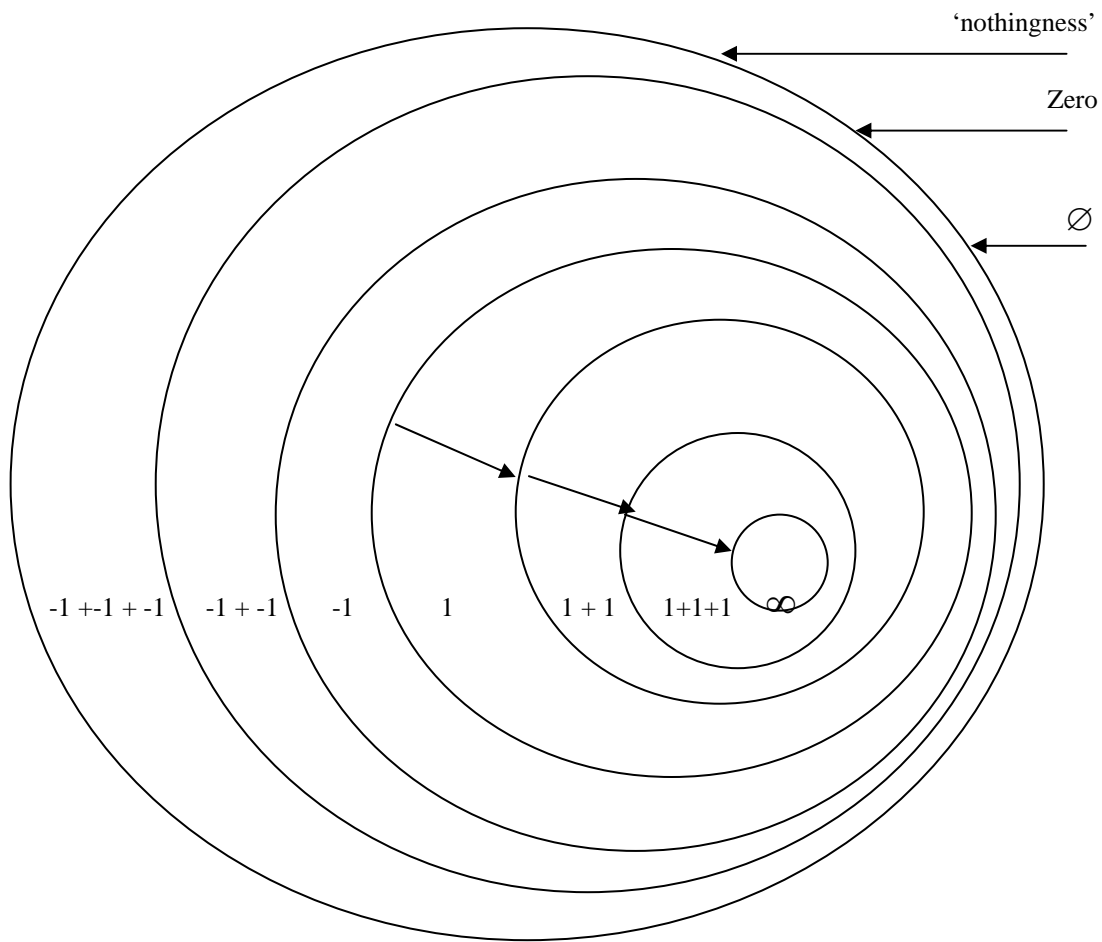
Positive Rational Numbers = {# > 0 which can be expressed as a/b where a and b are Whole numbers and where b ≠ 0}

Tunnel of Positive Rational numbers:

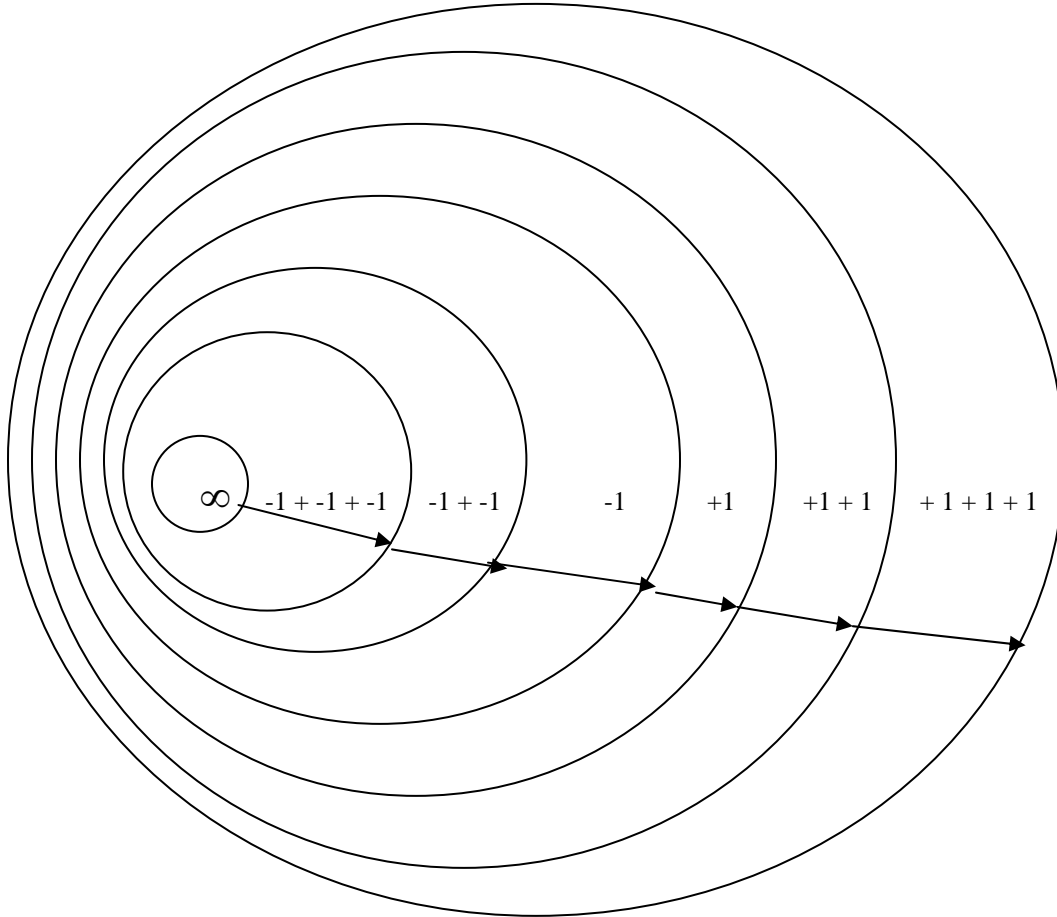
Now becomes:

Rational Numbers = {#'s which can be expressed as a/b where b ≠ 0 and where a and b are integers (as opposed to being Whole numbers)}

Tunnel of Rational Numbers:



The tunnel is gaining greater depth as we look down the tunnel from our position within the tunnel. It appears to be gaining the dimension of depth through the process of 'moving' in one 'direction' so lets gain a better understanding of this 'expanding dimension' by turning around and looking in the other 'direction'.



Now several characteristics emerge:

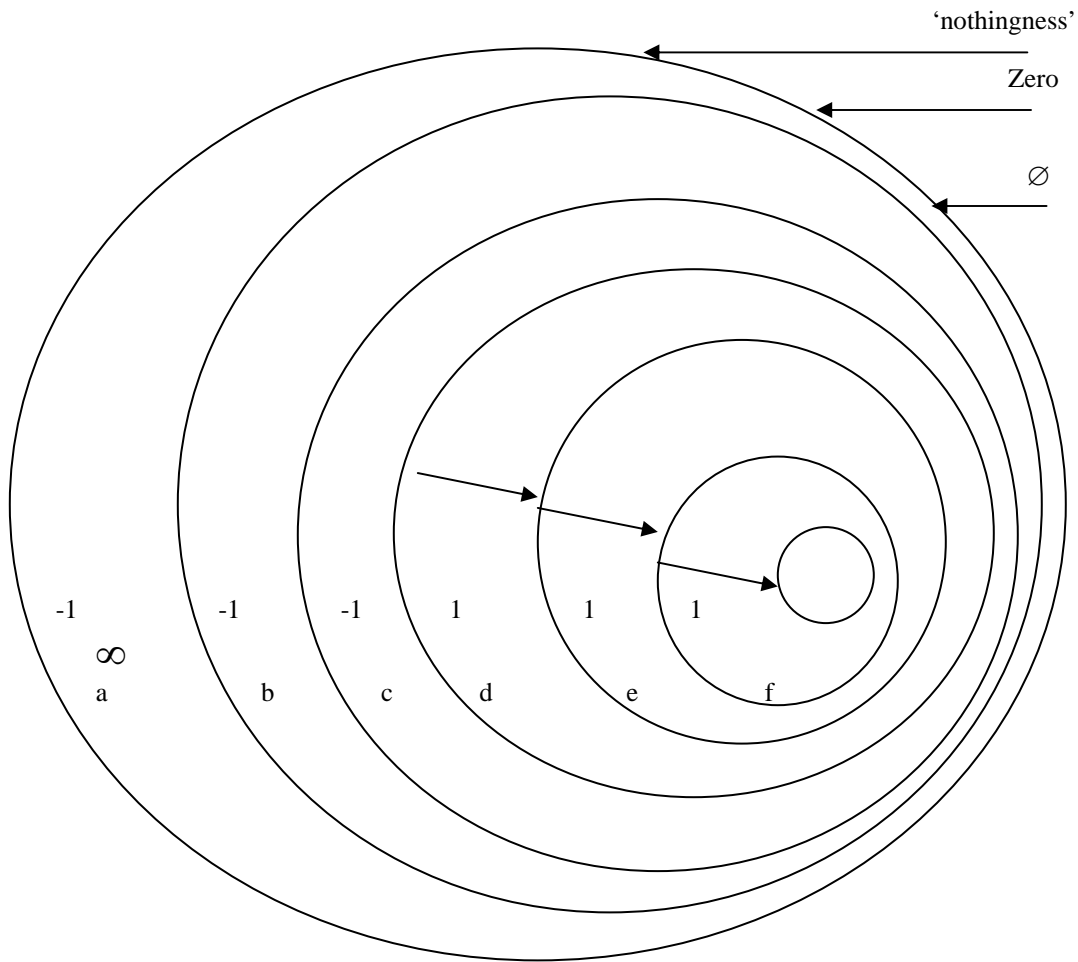
1. The tunnel retains its division of individuality through the use of 'nothingness'.
2. Another aspect emerges which demonstrates the need for our previous apparent digression regarding the concept of Zeno and nothingness, which is that nothingness:
 - a. takes up no space
 - b. does not exist within the reality of the concrete
 - c. does exist 'within' the realm of the abstract
 - d. is the only 'thing', which retains its same characteristics 'within' both realities, 'within' the reality of the concrete, and 'within' the reality of the abstract.
 - e. is, within both the reality of the concrete/physical and the reality of the abstract, 'nothing'.
3. It, 'nothingness' is not negation for as we see in the above diagrams negation is as real as the positive. 'Nothingness' is not just a concept of a lack of a concept, it 'is' and as such it has a function just as significant to the realm of abstraction as the significance of the lack of 'nothingness' has to the realm of the concrete/the physical.
4. 'Nothingness' finds NO location for itself as its own unique individuality. Individuality can be seen as beginning at the black circle of zero and as individuality expands, takes on

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the characteristics of $\frac{1}{2}$ its experience, $\frac{3}{4}$ its experience, $\frac{7}{8}$ its experience etc. until it finally emerges as 'one', emerges as individuality, emerges as an individual.

Now you will notice the individual does not begin at one and move to two. Rather the individual begins at zero, what is called a 'virgin' consciousness and moves on to become 'one'. The whole of a unit of multiplicity of individuality never becomes 'one' however until the entity's journey has ended, until the entity's experiencing has ended. The second individual, two, does not necessarily begin after one has ended its journey, rather the second 'one' begins at zero, at its virgin consciousness, just as the first 'one' began at zero.

In terms of individuality, our graphic now becomes:



In this diagram the totality of the number, the totality of the individual number, the totality of individuality is composed of all its experiencing. Thus $\frac{1}{2}$ becomes a part of what makes up one and $1\frac{1}{2}$ becomes a part of what makes up the second individual.

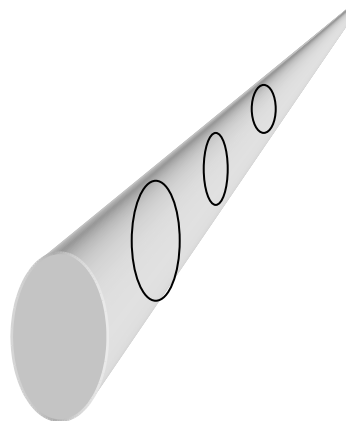
Zero, 'Nothingness' remains just that nothingness. The characteristic of nothingness exists as itself whether nothingness exists in the realm of the negative numbers, the positive numbers, abstraction, or the concrete.

To move forward with understanding we need to expand our concepts of numbers to include the Irrational numbers. The Irrational numbers combined with the Rational numbers would give us the set of Real numbers.

Ironically, it was mathematicians not metaphysicians or philosophers who named real numbers: Real numbers. The significance of the name Real numbers will become apparent when we examine Imaginary numbers in the next section of this tractate. Real numbers are, in essence, all forms of numbers, both positive and negative, which fit between the circles of nothingness, which in turn separate our units of individual numbers. We have seen this set from the inside.

Now lets step outside the set and get a look at what we have:

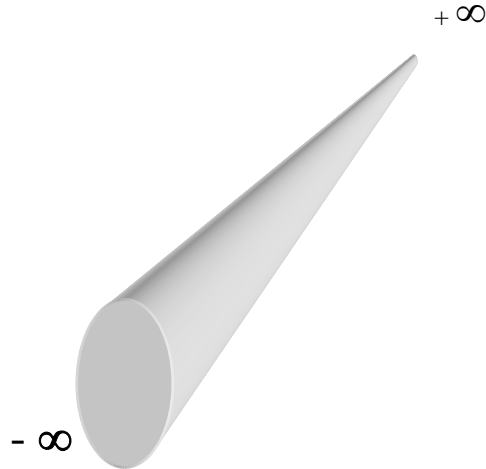
Tunnel of Real Numbers – outside view:



Keep in mind; the circles divide individual number from each other. These partitions are actually zero, nothing, yet they allow the uniqueness of each number to exist independent one from the other. Each number in turn is simply one unique number beyond the next and each number emanates from the point of its virgin origination and proceeds to its point of termination of experience which for numbers moves from the point zero to the point of being a whole unit. For numbers, what falls between these two points, zero and wholeness, are the concepts of Rational and Irrational.

It is interesting that mathematicians have named these sets independent of metaphysical thought. Surely, one has to wonder about the concept of 'pure coincidence', serendipity. Not only do the names, Rational, Irrational, Real, Imaginary, etc have huge implications for metaphysical thought but so do the concepts the names metaphysically imply in terms of the new metaphysical system of the individual acting within God. The simultaneous correlations seem to be too 'purely coincidental' to be ignored. Perhaps this in itself is a testimony regarding the application of Ockham's Razor 'across' subject matter boundaries.

If we expand the 'length of the tunnel of numbers we obtain what appears to be an endless division-less tunnel. We 'know' however that the tunnel is composed of unique elements of individuality of numbers. As such the 'endless' division-less tunnel is not what exists, rather what exists is an endless tunnel comprised of unique units of individuality.



Imaginary Numbers

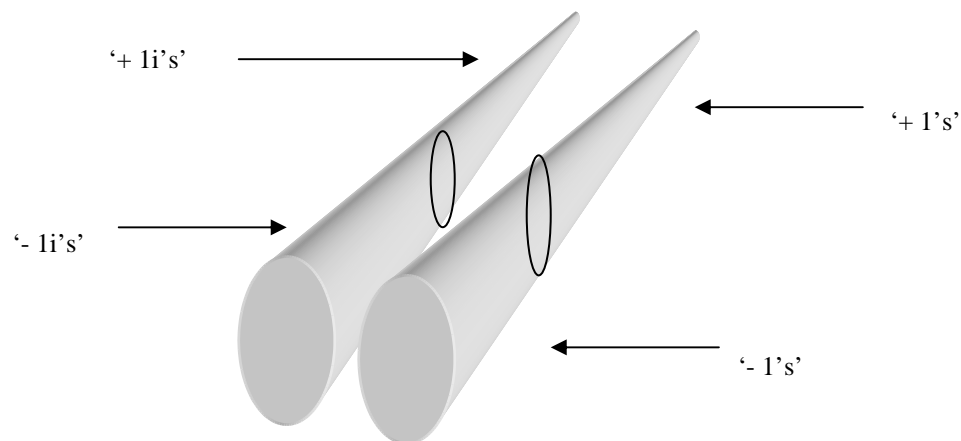
We have reached the outer limits of the Real numbers. Mathematicians at this point discovered they have a problem. There are mathematical operations we cannot perform with the existence of this set alone.

The square root of the number one can be found within the tunnel. The square root of one is plus or minus one since: $+1 \times +1 = 1$ and $-1 \times -1 = 1$. One cannot, however, find the square root of a -1 within the tunnel. In order to establish a solution to the square root of a -1 , one must create a new set of numbers. Having established such a set, one must then name the new set. Appropriately enough, mathematicians, after having established the new set, named the new set of numbers: Imaginary numbers.

The solution to the problem, the square root of a -1 , now becomes $\pm i$. 'i' represents what we call the imaginary number of... It is the task of mathematicians to determine if this set has a one to one correspondence to the set of Real Numbers. The task of metaphysics is to determine how the concept of imaginary numbers relates to metaphysical systems and in particular to the new metaphysical system of the individual acting within God. The question for metaphysicians regarding the individual acting within God becomes: How does the concept of imaginary numbers, imaginary things, fit into a system of non-Cartesianism powered by Cartesianism, the individual acting within God?

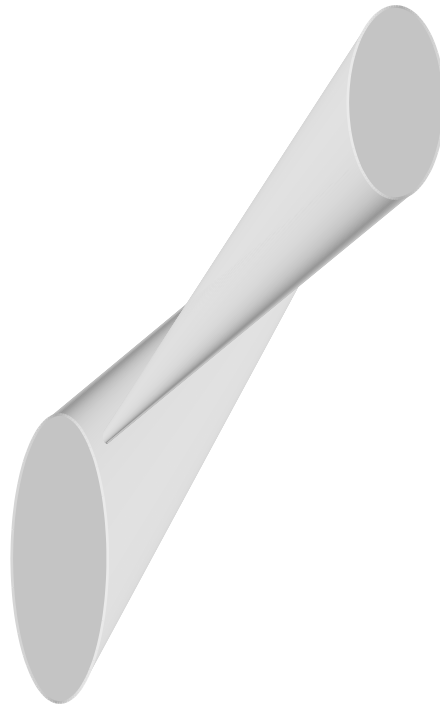
It is graphics and in particular the graphics we have already established that will help us understand the answer to the stated question.

With a simplistic understanding of imaginary numbers in place we now find our tunnel of numbers looking more like the following:



We now have two tunnels of numbers. Keep in mind that numbers are but one abstract concept existing within the realm of abstraction. The tunnel of numbers are composed of numbers which give an appearance of repelling each other since they line up in a straight line form. Applying the principle of repulsion to the two tunnels of numbers we would get a configuration similar to the structure of an organic molecule of methane – one carbon atom and four hydrogen atoms. In our present analogy carbon would be zero and the four sets ('+l's', '-l's', '+li's', '-li's') would be hydrogen. Chemist or physicist will have no difficulty picturing the configuration. The rest of us will have little choice but to proceed as best we can.

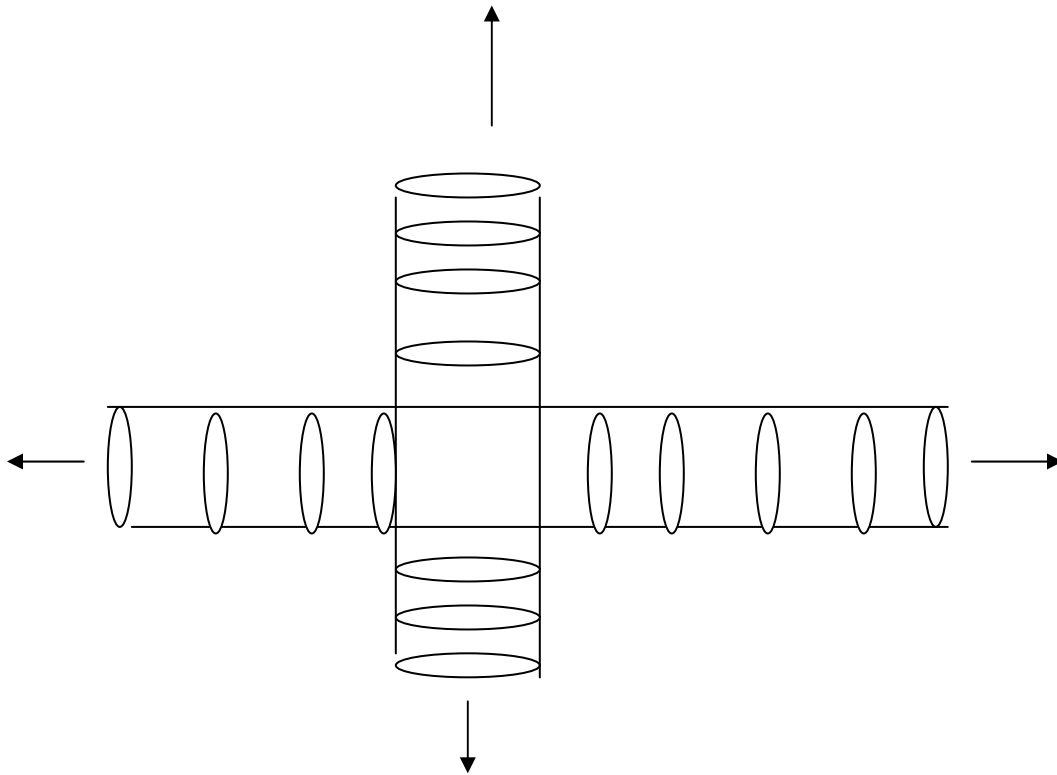
This formation begins to take on the following resemblance:



The two sets appear to pass through each other. In terms of the two dimensional plane within which we are working, the two sets appear to be at right angles to each other. Mathematicians with an organic chemistry background can begin to think of this as the existence of four sets of hyperbolas representing the set of numbers which are not members represented by sets ('+1's', '-1's', '+1i's', '-1i's') symmetrically placed within the realm of three dimensions. Inside each of the hyperbolic sets of numbers, numbers which are not members of themselves would be found, wrapped within 'nothingness', the sets of number which are members of themselves represented once again by the symbolic sets ('+1's', '-1's', '+1i's', '-1i's').

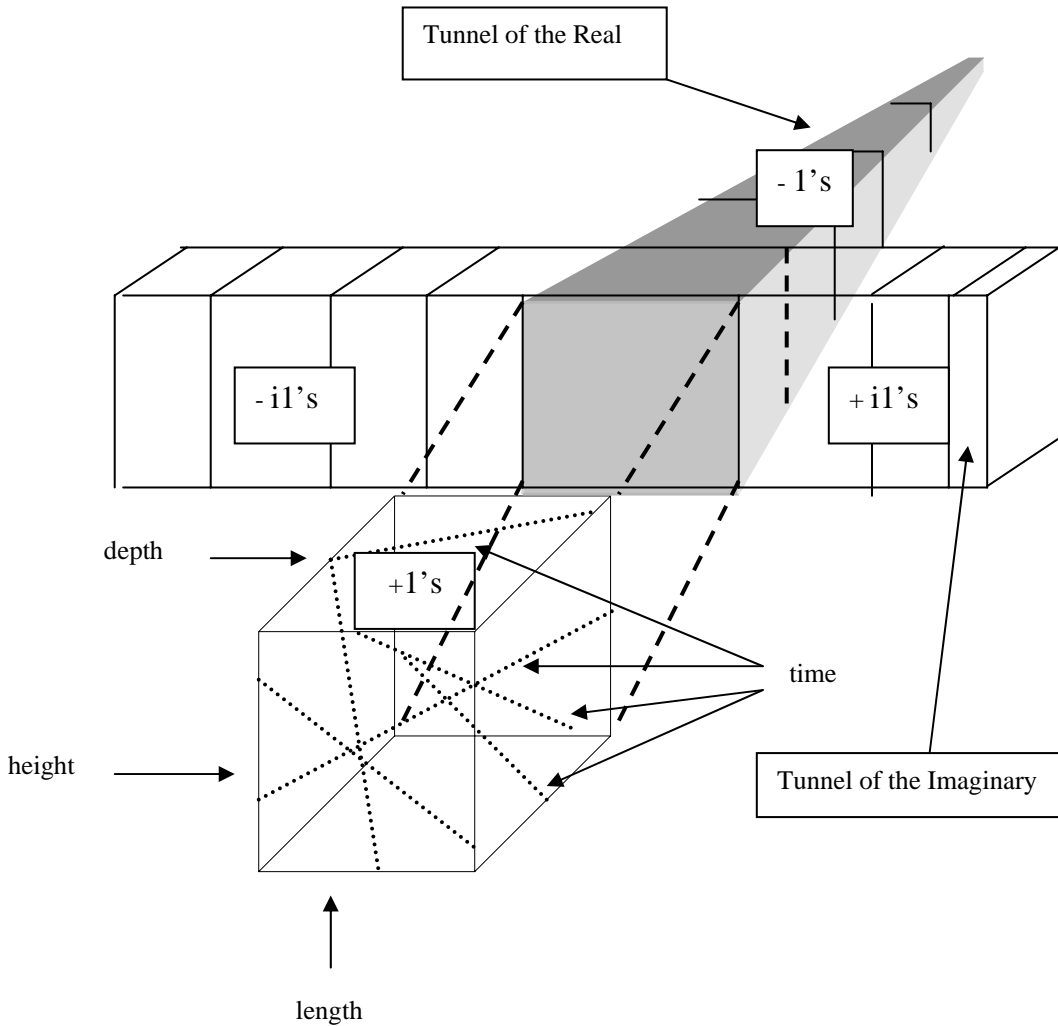
So it is simplicity begins to yield to complexity within the metaphysical system of the individual acting within God.

To simplify the complexity, lets simply illustrate the diagram as follows:



The diagram presents a problem. The two tunnels intersect at the zero point but they do not do so in a clean fashion. So lets insert a concept into our tunnels. Let's insert time into the tunnels. As we can see from the second diagram of this tractate, time is what we call the fourth dimension; therefore as we insert time into the graphic, we will simultaneously insert the three dimensions of length, height, and depth represented by the first diagram of this chapter.

Applying the two actions give us the following tunnels that intersect at zero.



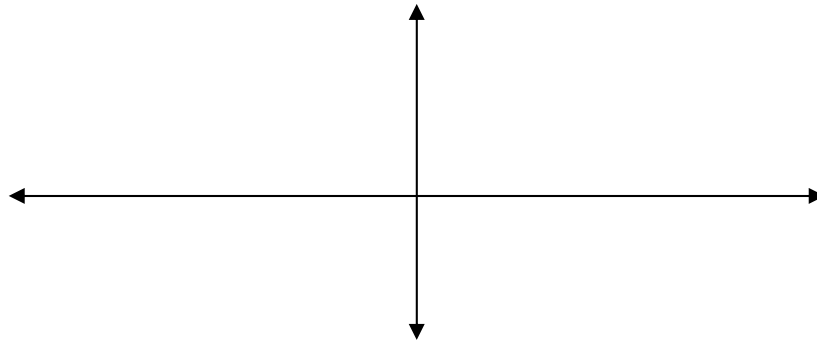
The tunnels are now square prisms through which time flows. Time flows in both the tunnel of the Real and the tunnel of the Imaginary.

At this point, we are going to stop referring to what the mathematicians call the 'Imaginary' and start referring to the concept of the 'Imaginary' as a 'real illusion'. Now we have the Real and the 'real illusion'. In addition we will stop referring to the Real as the 'Real' and refer to 'Real' as the 'real'. This may appear to be insignificant but the upper case 'R' implies the Real is more real than the 'real illusion' and within the realm of the abstract no one abstraction is more real than another.

We now have two sets of numbers represented by tunnels incorporating time. It is critical we not lose track of the concept that the tunnels intersect at zero, have their individual unit numbers begin at zero, begin at nothing. From this location of nothingness the individual unit numbers develop. Each individual, each individual unit number, individuality/multiplicity develops from this lack of

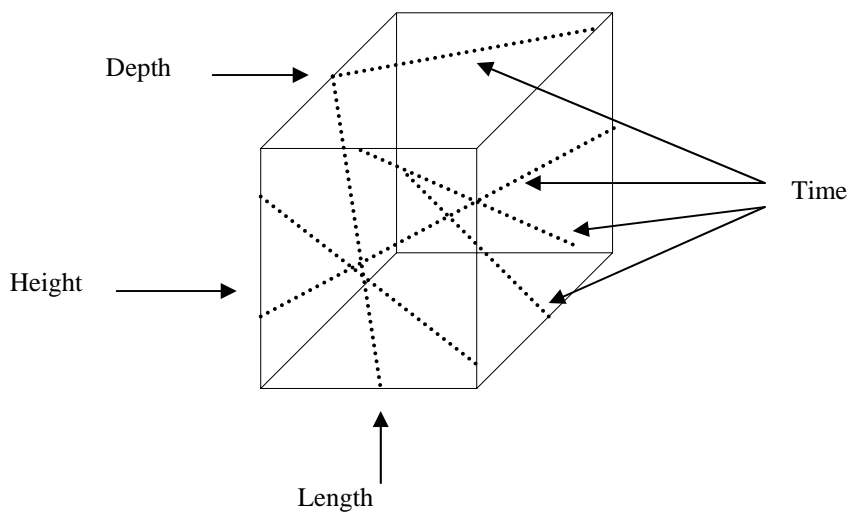
'all', develops from the lack of all experience which in turn is represented by the complexity immerging from the set of all numbers found between the origination of the number as an individual number and proceeding to and through the full development of the number being a total unit. The development of the complete number brings the graphic up to and through the point of virgin beginning from which the next number, unique individual not only begins but also includes as a part of itself.

The graphic gains a more stylistics appearance if one reduces the graphic to:



However, we are not attempting to understand stylistic methods but rather we are attempting to conceptually understand metaphysical ideas such as individuality, virgin beginnings, real, real illusions, time within..., time throughout..., through the study of mathematical symbolism.

Ironically, the next step in understanding the concept of individuality of numbers is to erase individuality itself through the process of eliminating the bonding element of zero found within the tunnel of the real and the tunnel of the real illusion. Once having erased all the partitions of zero, we obtain what might be termed: The incoherency of individuality within which time is immersed

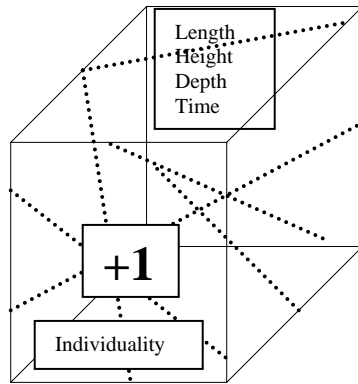


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Look familiar? Now we are going to reproduce this four times and name them.

length, height, depth, time

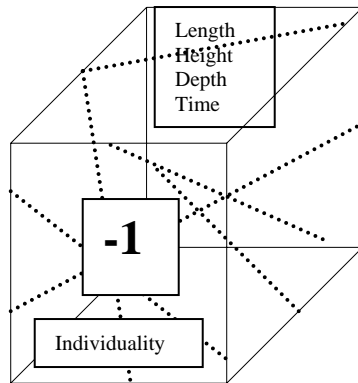
Name



+ 1

length, height, depth, time

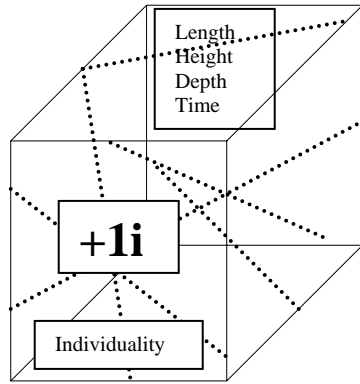
Name



- 1

length, height, depth, time

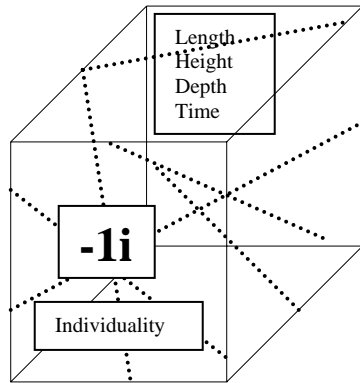
Name



+ 1i

length, height, depth, time

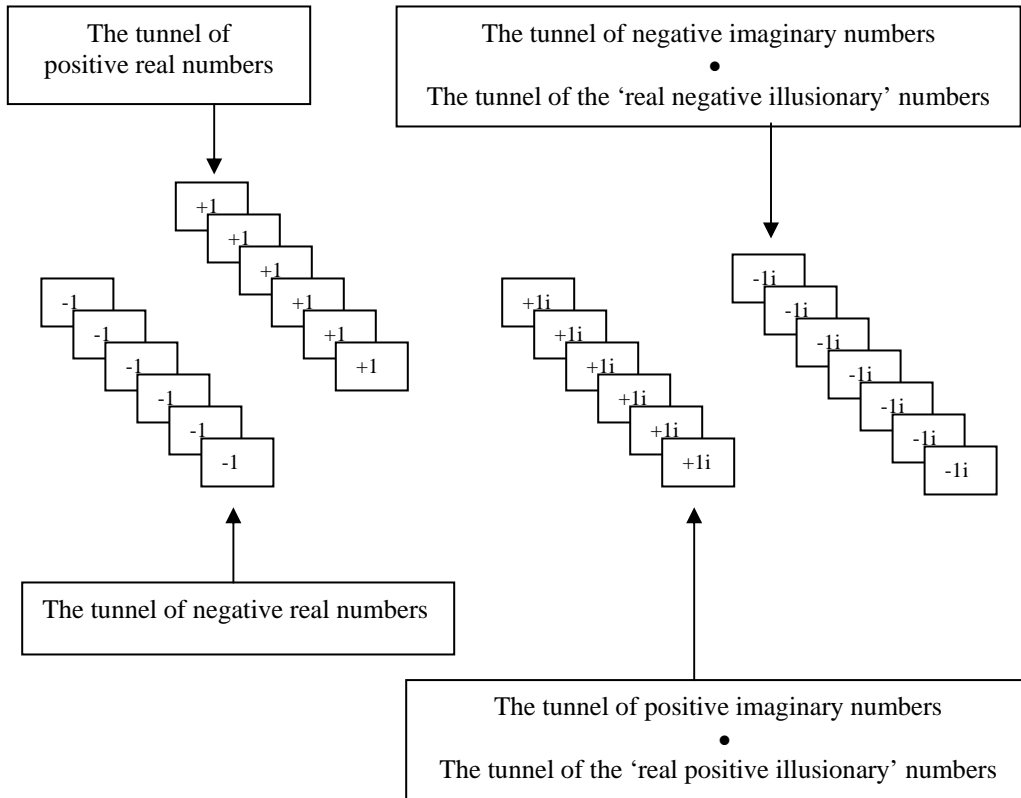
Name



- 1i

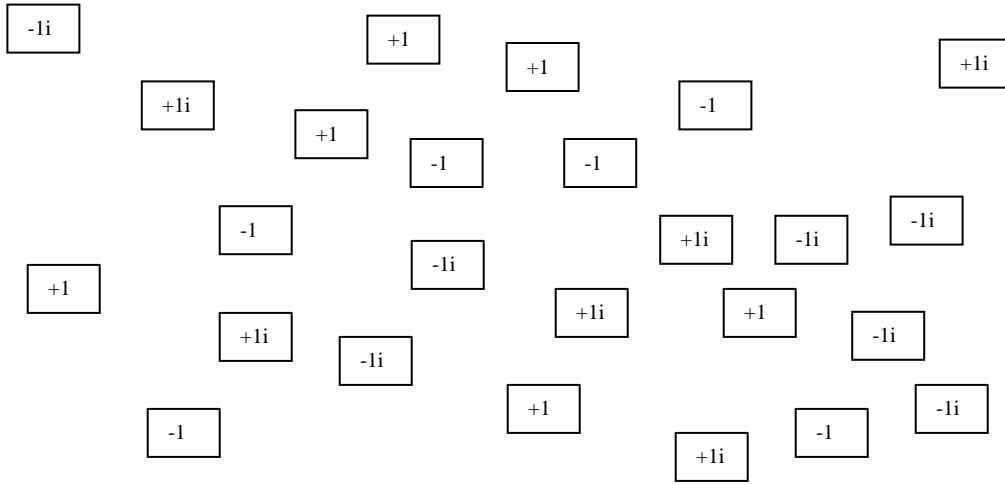
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If we think of each tunnel as a fusion of infinite numbers of unique individual numbers and then surgically cut them apart at exactly the boundaries which separate them from each other, which of course is of zero thickness and represented by a partition of nothingness itself we obtain:



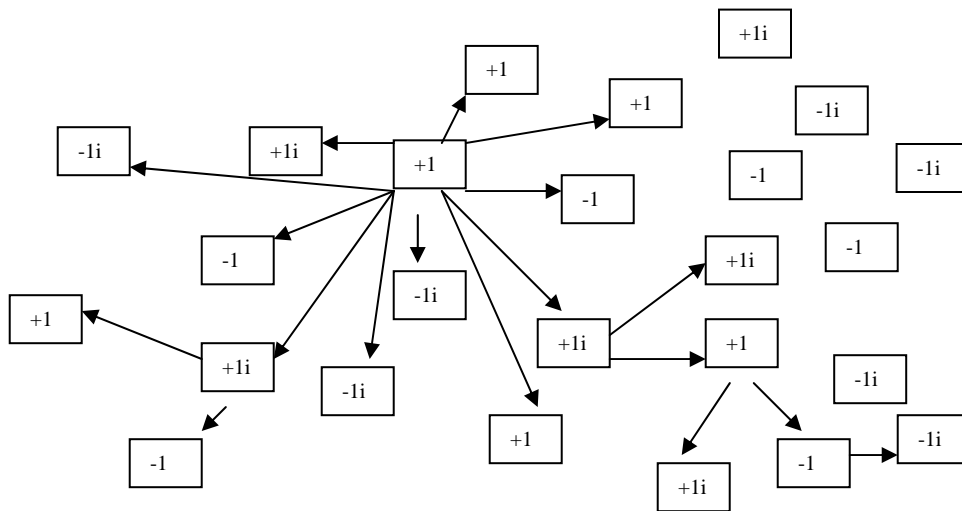
Which in turn begin randomly floating throughout space-less-ness taking segments of time with them, taking segments of individuality of time, taking segments of what one might label pieces of unique individuality.

We then have randomness of time and individuality.



We then have randomness of time found within the randomness of individuality as well as 'room' for the potential of random motion, random movement, random experiencing of the individual in the lack of multidimensional time and the lack of multidimensional distance located 'outside' the individual and outside the physical. In a sense we have the ability to experience an almost infinite number of experiential permutations independent of time other than the time found 'within the individual itself.

The graphic thus becomes:



The degree of motion, the variety of experiential permutations becomes increasingly large as the number of unique pieces of individuality increase. It would appear, as individuality increases to

infinity, the number of experiential permutations would take an infinite amount of time to experience all the possible sequential permutations possible. Remember, however, that time is found within the pieces of individuality not 'outside' the pieces of individuality and as such the experiencing of each possible permutation takes no time but rather becomes an experience of time itself occurring within timelessness itself.

The Constancy of time verses the Variability of time

In terms of the metaphysical system of the individual acting within God:

The concept of time we experience while traveling through what we call the real, the concrete, the physical universe is something different than what one would experience while traveling through the real illusion of the abstract, the region 'outside' the sequential cause and effect aspect of time. The concept of individuality encapsulating time capable of experiencing within what we call the real illusion, experiencing what we call the abstract, experiencing what lies 'outside' the boundaries of our universe would experience void the sequential cause and effect limitations time and space place upon 'things' immersed 'within' time and space.

Sequential time exists in the physical universe and due to its very nature of being sequential has a sense of constancy. This constancy is not one of relative constancy from one location to another, or relative constancy 'between' objects, but rather a constancy of sequentiality. Within the universe, for any particular piece of awareness, there is a constancy of beginning at zero awareness; there is a constancy of beginning at virgin consciousness and ending at the summation, totality of awareness in terms of that unique individual.

On the other hand, within the realm of the abstract, the constancy of time can only be found 'within' the unique piece of individuality 'floating about'. As such time is not relative to the unit of individuality /multiplicity found 'within' the purity of abstraction since time is not a universal fabric of existence of the abstract.

Pieces of individuality found within the purity of abstraction can therefore experience all forms of experiential permutations capable of being composed from the infinite number of multiplicity found 'within' the abstract. Once all permutations of experiences for a unique entity of individuality is complete, then all has been experienced for that packet of individuality in terms of that packet's experiencing what physicality has to offer regarding 'what was', 'what is', and 'what will be'. Since experiencing 'all' takes place within the purity of abstraction, how does boredom generated by Nietzsche's 'eternal recurrence' of action through experience become circumvented for abstractual existence and how is uniqueness of individuality preserved? Wouldn't each unique individual simply 'become' the same as another? The only way presently conceivable for abstraction to circumvent 'eternal recurrence' and homogeneity is for the totality of abstraction to develop, create, and implement a means to continue generating new, unique pieces of individuality capable of perceiving uniquely based upon unique perceptual outlooks in turn based upon unique experiencing which uniquely perceive.

But wouldn't the very process of developing, creating, and implementing take time and thus wouldn't time be a component of abstraction itself as opposed to being locked within individuality found within abstraction? By definition time and space would be a universal fabric of abstractual totality itself since time and space are factors of mass and energy ($E = mc^2$, $E = m(d^2/t^2)$) and thus 'belong' by mathematical definition to the 'universal fabric' of the concrete, physical reality. Thus limited one-dimensional time sequentiality is only a function of the individual's perception and only found within the beam of time known to us as a form of our unique universe, the physical universe.

Wouldn't the above paragraph imply the potential exists regarding the existence of 'other' universes existing based upon other universal fabrics other than time. That is exactly the type of creative thinking which is capable of emerging as a form of scientific speculation initiated by the new metaphysical perception of non-Cartesianism powered by Cartesian, the individual acting within God. That, amongst a host of other implications, is exactly why this metaphysical perception propels metaphysics once again into the forefront of both science and religion where it belongs.

In terms of the metaphysical model of the individual acting within God, how is time, found within physical reality, assembled in an orderly fashion, assembled in a coherent fashion, as opposed to existing in the form of incoherency of time found within abstraction located 'outside' the physical?

The key to assembling time in a coherent fashion may lie in the concept known as light amplification by stimulated emissions of radiation. The concept of light amplification by stimulated emissions of radiation is generically known as 'laser'. The 'laser' tool takes incoherent packets of energy and restructures their relative random cohabitation into a form of coherent reinforcing orderliness. In short order emerges from chaos.

Replace 'l' with 't' and one gets the concept of taser: time amplification by stimulated emissions of radiation. The radiation in this case is a form of incoherent time, a form of incoherent packets of time, beginning-end sequentiality within which abstraction itself can experience, undergo the sequence of virgin consciousness to completion of the unit of individuality.

What then becomes of this newly formed unit of individuality? The unit of unique experiential individuality adds to the summation of the totality of endless packets of unique experiential individuality and increases the resultant possibilities of permutations available to both the whole/singularity of abstraction/knowing and individuality/multiplicity of abstraction/knowing in an exponential manner.

In essence one obtains a non-Cartesian system of knowing/knowings powered by a Cartesian system generating 'newness/growth' of new knowing, one obtains the individual acting within God, one obtains symbiotic pantheism.

Is this then what we mean by the concept of Einstein and 'i'? Actually no it isn't. The previous discussions 'mean' nothing, rather what the examination of all this 'stuff' did was lay the groundwork for understanding both the concept of Einstein and 'i' as well as understanding the implications the concepts Einstein and 'i' generate for science, religion, and philosophy through the field of metaphysics..

Before we move into the concepts of Einstein and 'i', we will need to understand the concepts of Newton and 'i'. However, before we examine the concepts of Newton and 'i' it will help to summarize the progress we have made through a graphic format.

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In essence we have been exploring the difference between the constancy of time and the variability of time. The constancy of time vs. the variability of time can be demonstrated as follows:

