

An Ontology Series

Issue 10

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



God

Heidegger

Symbiotic Panentheism

and

Nothingness

(All Existence Having Functionality)



Daniel J. Shepard

Ontology/Theology

Issue 10

**God
Heidegger
Symbiotic Panentheism
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Nothingness
(All Existence Having Functionality)**

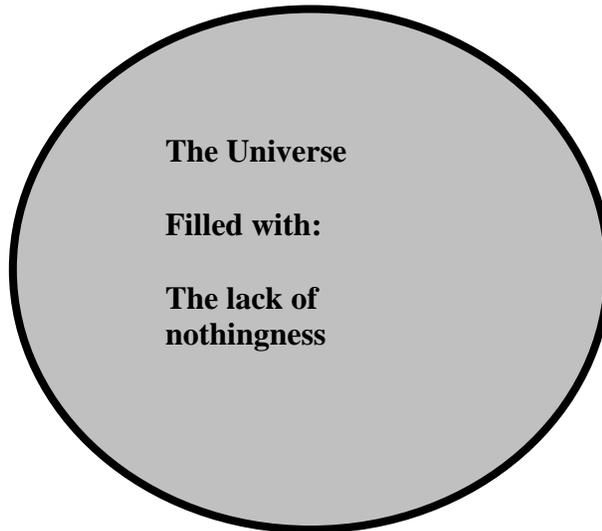


The Paradox Of:

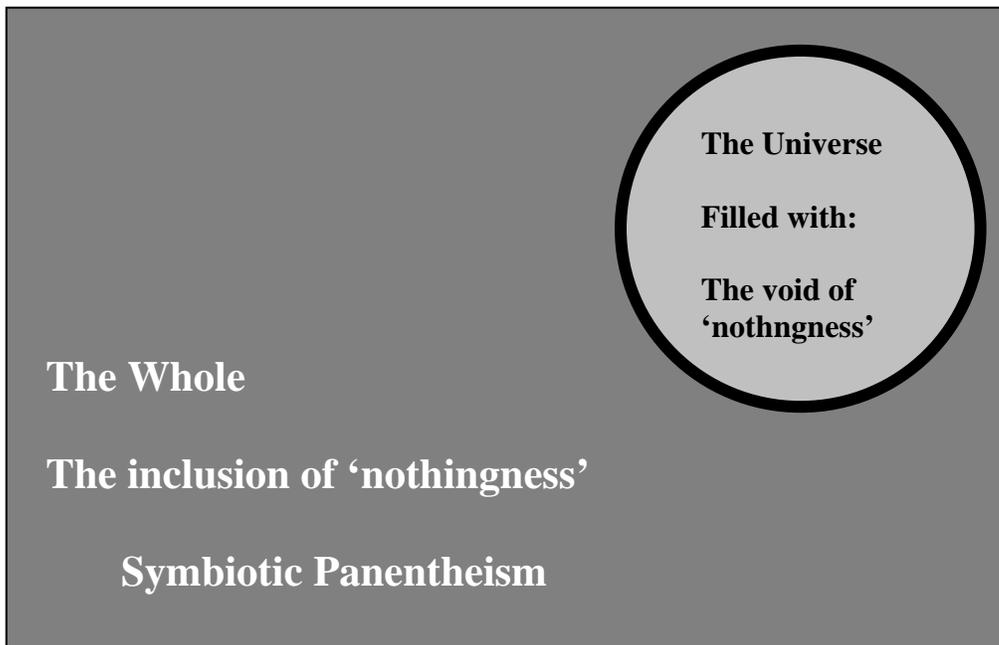
- **The Lack of a Void**
- **Symmetry Emerging Out of a Void**
- **‘Something’ Reducing to a Void**

Daniel J. Shepard

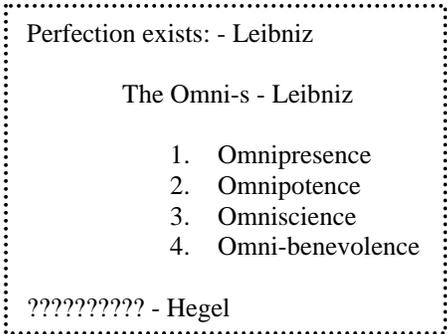
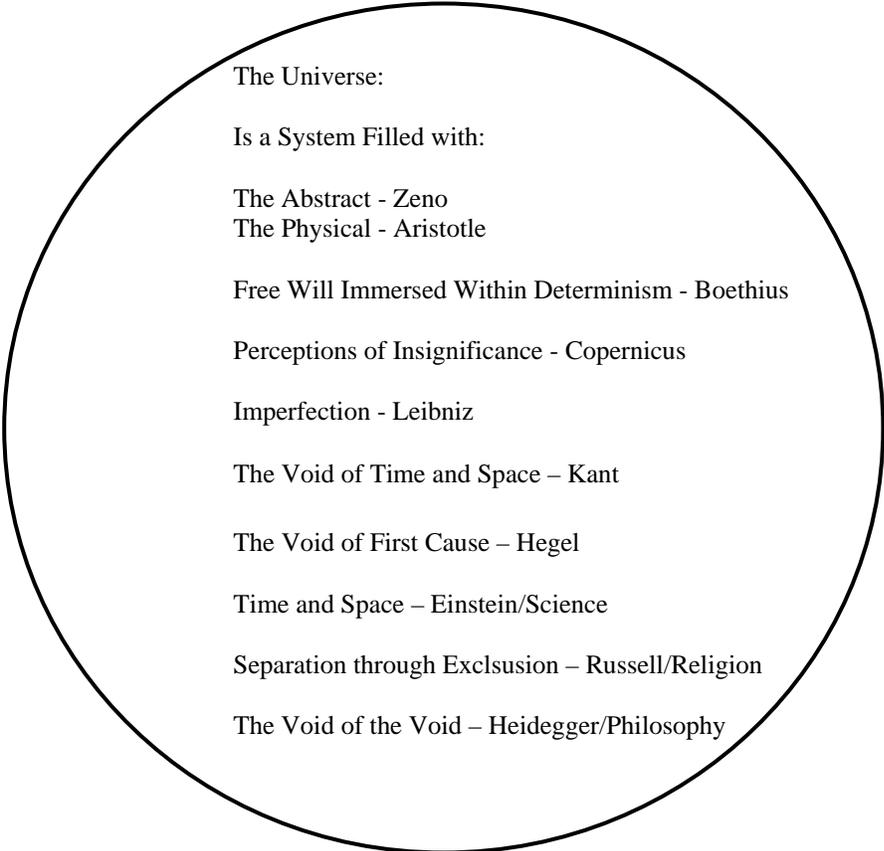
Heidegger helps us understand



Symbiotic panentheism helps us understand how ‘nothingness could exist ‘within’ God without causing God a lack of God’s omnipresence.



1. Heidegger/Philosophy - The Error of
The System built upon a foundation of time and space



The error: The paradox of a void

The perception: Understanding nothingness moves our perceptual understanding of the system into that of being a system filled with both something and nothing. As such, something and nothing now have a location within which they can be found. However, the understanding regarding the role of something and nothing as well as the understanding regarding the interrelationship between something and nothing 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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Matter	Nothing
Energy	Nothingness
Anti-matter	'Timeless sequencing'
Anti-energy	Void
Anti-something	Zero
Anti-void	
Infinity	
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Tractate 10
**The Beginning of Time: The Error of
The Lack of a Void**

Part I: The Paradox of 'the void'

Introduction

The void: a concept of absolute nothingness. The void is not a concept of a vacuum for a vacuum is something. It is a region of space containing no matter. The void is not a concept of a vacuum void of only matter nor is a void a vacuum of only matter and energy for such a 'location' retains the concept of being a 'region' of space permeated by time, retains the concept of being 'something'.

In terms of the metaphysical question: "Why are there essents rather than nothing?" Martin Heidegger states:

The addition "rather than nothing" is dropped not only because we are striving for a strict formulation (metaphysically speaking) of the question but even more because it says nothing. For why should we go on to ask about nothing? Nothing is simply nothing. Here there is nothing more to inquire about. And above all, in talking about nothing or nothingness, we are not making the slightest advance toward the knowledge of essent.¹

But does 'nothingness' lack existing? The concept of a true void, nothingness, simply existing took thousands of years to be accepted in the West as well as the East. Strangely enough, the void is still not understood as being 'something' as opposed to existing as nothing.

Paradoxically the void is 'nothing' and for that very reason it is, it exists, it is 'something'. Nothing is nothing. The void is the lack of matter, the lack of energy, the lack of space-time, the lack of God, the lack of any 'thing' as well as the lack of any 'abstraction'.

Understanding the concept of 'nothingness', a perfect void being 'something' while simultaneously being what it is, nothingness, is a fairly new concept and as such the discussion of such a topic will seem alien at first glance.

The void, nothingness, is a concept of our perceptions and as such nothingness is abstractual in nature. Existence of abstraction is not an uncommon occurrence. There are many abstractions, which are purely abstractual versus abstractions, which are abstractual perceptions of the physical. An example of a pure abstraction is a 'point'. A geometric point is a location of no size and incorporating no time. Although a point technically does not exist, the whole field of geometry is built upon this elusive abstraction. Without the concept of a point, geometry would not exist. In fact, without the concept of the abstractual, non-existent point, physics itself would not exist.

The metaphysician deals with what comes before zero and after infinity. The physicists and mathematicians deal with what lies between zero and infinity. Since zero and infinity themselves are beyond the scope of the mathematicians and physicists at this point in time, it is the metaphysicians who must take the lead and lay claim to the discussions regarding zero-ness and infinite-ness themselves.

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The void, zero-ness, nothingness has evolved as the means by which we finally begin to understand Zeno's paradox regarding the impossibility of motion for the paradox becomes resolved through concepts of calculus and the manipulations of limits in terms of infinity and infinite divisions. Analytical geometry and calculus, however, do not deal with zero and infinity themselves but deal with what occurs as one approaches zero and infinity.

It is only through the understanding of zero itself existing that we can examine the concept of infinite subdivision of the whole approaching zero. With the aid of the mathematical tool of calculus we move 'towards' the perceptual understanding of the 'limit' zero itself as opposed to the concept of 'approaching zero'. The movement 'towards' and understanding of the 'limit' zero in turn leads us 'towards' understanding what happens to the physical when the physical becomes 'zero'.

In addition to not having examined zero-ness itself, Western mathematics has not looked in the other direction and examined infinite-ness itself. Western mathematics has not examined what happens as we move 'out' infinitely far beyond the endlessness of expansion. Western mathematics has not examined the totality of time and timelessness, has not examined the summation of time and timelessness.

This tractate leads to an understanding of 'nothingness', an understanding of how it is nothingness, something which does not exist, not only exists but exists dramatically in a dynamic active state upon which both the individual – individuality and God – the Whole, depend for their very existence.

The process of understanding 'nothingness' existing in the 'active' state versus a 'passive' state requires an understanding of the actual limit of zero-ness/nothingness itself. It is 'nothingness' existing as a 'state of action' versus a 'state of passivity' which must be reasoned out before one can understand the summation of time and timelessness, before one can understand the summation of the physical and the abstract, before one can understand the summation of 'what is' and potentiality.

Are the concepts of zero and infinity in essence simply another name for 'nothingness'? Absolutely not! Nothingness is nothingness and zero is zero and infinity is infinity.

Mathematicians may object to such a statement. It is not mathematics, however, which is lead the way regarding our understanding of the functionality of zero, infinity, and nothingness. It is Metaphysics, a subset of philosophy, which will lead the way towards understanding the functionality of zero, infinity, and nothingness.

The demise of metaphysics has become starkly apparent beginning with the nineteenth century and culminating in the twentieth centuries. The shambles of metaphysics is so apparent its absence was noted by one of the great cosmologists of the twentieth century when he stated:

However, in the nineteenth and twentieth centuries, science became too technical and mathematical for the philosophers, or anyone else except a few specialists. Philosophers reduced the scope of their inquiries so much that Wittgenstein, the most famous philosopher of the century, said, "The sole remaining task for philosophy is the analysis of language." What a come down from the tradition of philosophy from Aristotle to Kant!²

Steven Hawking – A Brief History of Time

But it is not the technicality of science, which has caused philosophy to draw up short of its objective and hesitate. As was expressed so well by Charles Seife in his book, Zero: The

Biography of a Dangerous Idea, it was the fear of addressing the issue of 'nothingness', which caused philosophy and metaphysics to hesitate.

Martin Heidegger accentuates this point in his lecture: The Fundamental Question of Metaphysics. In this lecture, Heidegger espouses what he claims is the fundamental question of metaphysics. Heidegger states the question: 'Why are there essents rather than nothing?' Having stated the question, Heidegger then expends thirteen thousand words to explain why the question is stated as such rather than being stated as: Why are there essents?

Throughout the expenditure of his energies to understand why the first question as opposed to the second question, Heidegger makes such comments as:

For why should we go on to ask about nothing? Nothing is simply nothing.

He who speaks of nothing does not know what he is doing. ... He contradicts himself. ... to speak of nothing is illogical. He who speaks and thinks illogically is unscientific. But he who goes so far as to speak of nothing in the realm of philosophy, where logic has its very home, exposes himself most particularly to the accusation of offending against the fundamental rule of all thinking. Such a speaking about nothing consists entirely of meaningless propositions. Moreover he who takes the nothing seriously is allying himself with nothingness. He is patently promoting the spirit of negation and serving the cause of disintegration. Not only is speaking of nothing utterly repellent to thought: it also undermines all culture and all faith. What disregards the fundamental law of thought and also destroys faith and the will to build is pure nihilism.³

One must not conclude from this quote that it was Heidegger who lead us to the point of fearing 'nothingness' for Heidegger simply verbalized in an eloquent manner what it was humanity has always feared to confront and that is the concept of 'nothingness' itself.

In this tractate we will examine both the existence as well as the 'intra'- and 'inter'- functionality of:

1. Essent - singularity
2. Essents – multiplicity
3. Nothingness – singularity
4. Nothingnesses – multiplicity
5. Summation - singularity

Such a task, metaphysically speaking, is horrendous in scope and as such takes eighteen tractates to fully develop.

Innocuously immersed within this list is the concept of nothingness and in spite of the warnings of Heidegger it blatantly suggested that:

1. Nothingness exists
2. Nothingness is a 'some' 'thing'
3. Nothingness is a part of 'every' 'thing'
4. Nothingness is process and as process, action, nothingness in and of itself, affects the two states of existence: individuality and summation. Stated philosophically: Nothingness affects the individual and God. Stated religiously from the earth's point of view: Nothingness affects man and God. Stated scientifically: Nothingness affects consciousness of consciousness and that which lies 'beyond' the universe, infinity, itself.

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In short it will be stated that nothingness does exist. Even more disturbing it will be suggested that not only does nothingness exist but that nothingness has an active role to play in the dynamics of totality as opposed to the concept of nothingness having a potentially passive role to play in the dynamics of totality.

So if the individual is individuality and God is the Whole, including what lies 'beyond' time, what is the universe? The universe 'is' the void. The universe 'is' nothingness itself. The universe is action, process/reality, the universe is the potentiality of *being* and thus the potentiality of God.

To put it even more concisely:

the individual – individuality 'immersed' 'within' *being*

being – the universe - action, process reality/nothingness/the void
'immersed' 'within' God

God – what lies beyond the universe, what the universe lies
'immersed' 'within'

In short, the materials of the individual, action, and God generate the metaphysical system of the individual acting within God

And so it is we are about to defy Heidegger's warning that to examine the concept of nothingness is to stamp one's own forehead with a letter more feared by philosophers than the scarlet letter 'A'. We are about to self impose a scarlet letter 'I' upon our brows. We are about to label ourselves as 'illogical'.

Why risk being labeled 'illogical'? It is only by facing our fears that we can conquer our fears and until metaphysicians face their most dreaded fear, the fear of nothingness[†], we will not be able to move metaphysics to the its next level of development.

Creating the paradox of a Physical System

Where do we begin the task of challenging the illogical? We begin pre-Zeno. We cannot pin point an adequate historical point upon which we can concentrate our effort in terms of addressing the issue of 'nothingness'. Such a statement is perhaps more appropriate than it at first glance may appear. In essence we are saying the understanding of nothingness had no concrete beginning. The origination of nothingness is as illusive as the abstractual concept of nothingness itself.

Everything, which exists, appears to have a function.

Matter is 'some-thing'. Matter is functional.

Energy is 'some-thing' Energy is functional.

Love is an idea, abstractual and as such 'love' is 'some-thing'. Love is functional.

Historically over time, we have come to understand what it is we mean by the generic philosophical concept we call 'something'.

Philosophy led the way in this understanding. Philosophy debated the concept of matter and its basic form. The debate of matter being solid through and through was led by philosophy and resolved by science. Science, following the lead of philosophy, spent copious amounts of time understanding the nature of matter and eventually found that rather than be solid through and

through, matter was primarily composed of empty space. The empty space was found to be a 'region' within which atomic particles, sub atomic particles, sub-nuclear particles, sub-? particles could 'move around' and perform their function.

Eventually we understood what we meant when we said: 'Matter' is something and as such matter has a function. We then advanced our perception of the universe and began the understanding that energy is directly and innately related to matter and matter is directly and innately related to energy:

As this scientific investigation of matter proceeded to resolve the issue of matter being something, philosophy began to speculate regarding the concept of energy. Upon completing its elementary understanding of matter, science turned its copious theoretical attention upon understanding the concept of energy: As such:

$$E = mc^2$$

Became a household concept. Science understood that energy was 'some-thing' for matter and energy were directly related one to the other. Science now understands that not only is matter 'some-thing' but energy is 'some' 'thing'. Science now has a relatively advanced understanding that not only is energy a 'some' 'thing' but energy has functionality.

Science, as of yet, does not have a clear understanding if abstraction is 'some' 'thing' let alone if abstraction has functionality.

Philosophically, we are today attempting to resolve the issue: Is knowledge an innate characteristic of the physical? This argument consistently emerges in the debate between the monists and the dualists. The debate has a long history. It reached a classic peak with Zeno and his bewilderment regarding the relationship between multiplicity and seamlessness. Zeno's eloquent depiction of the debate culminated with his paradox of space/time and his paradox of space/distance.

In essence we are attempting to understand whether or not the abstractual concept of 'knowledge is 'some-thing'. Intuitively we have a sense abstractual concepts such as love, hate, joy, sorrow, etc are innate characteristics of 'things' and as such is 'some-thing' itself. On the other hand we have an intuitive sense that abstraction would not be destroyed if one destroyed the physical.

Historically we started with three independent statements:

Matter cannot be created or destroyed.
Energy cannot be created or destroyed.
Abstraction cannot be created or destroyed.

And moved to two independent statements:

Matter and energy cannot be created or destroyed.
Abstraction cannot be created or destroyed.

Heraclitus may be correct: 'Not I, but the whole world says it: All is one.'

Some would say: Abstractions can be created and destroyed. 'One can fall in love.' But if such is the case then love must exist for if it did not there would be no 'love' into which one could fall. One might suggest that one can fall in love and then fall out of love. If such were the case, would anyone who has fallen into love ever deny the emotions, would anyone who has fallen in love ever

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suggest that the emotions of having been in love simply became non-existent. One may have fallen in love but no one who has done so ever forgets the experience.

It could be argued that emotions are a 'symptom' of the individual. Conceding such an argument allows us to move on and discuss the issue of the general existence of the abstractual emotion itself as a form of perfection. Love exists, hate exists, greed exists, compassion exists, perfect circles exist, a point exists...

It is in this sense that it is being suggested that 'love' cannot be created or destroyed. It is in this sense that it is being suggested that the concept of a perfect circle cannot be created or destroyed.

If abstraction, like matter and energy, cannot be 'created' or destroyed, then it might suggest that perhaps we are about to find we have one independent statement:

Matter, energy, and abstraction cannot be created or destroyed.

But why would the word 'independent' be used here. It is used because the fusion of the statements does not begin with three statements fusing into one but rather it begins with four statements fusing into one.

Philosophically we are beginning to examine another concept, which the Greeks refused to acknowledge. In fact, it is coming to light that the Greeks recognized the concept but like the Church in the time of Copernicus, feared nothingness to the point of intentionally attempting to suppress the concept. The attempt to suppress the concept went to the extreme of killing intellectuals found both openly or secretly speculating about 'nothingness'.⁵

The concept we are missing in our sequential development of 'All is one.' is 'nothing' itself. Even today the concept of 'no-thing' being a 'thing' is philosophically beyond our reach that is until this sequence of tractates.

Immediately one objects. Immediately one states that 'nothing' is just that nothing and as such cannot be 'some'-thing. That is true but...

We then state that 'no-thing' as nothing can have no function. And it is this second leap of conjecture where we may find our greatest metaphysical error.

To understand such a concept lets re-examine the development of the three basic concepts through expanding their number of three to the number of four:

We now start with four independent statements:

Matter cannot be created or destroyed.
Energy cannot be created or destroyed.
Abstraction cannot be created or destroyed.
Nothingness cannot be created or destroyed

And moved to three independent statements:

Matter and energy cannot be created or destroyed.
Abstraction cannot be created or destroyed.
Nothingness cannot be created or destroyed.

Heraclitus may be correct: 'Not I, but the whole world says it: All is one.'

If such is the case then it would portend that: Perhaps we are about to find we have one independent statement:

Matter, energy, abstraction, and nothingness cannot be created or destroyed.

Immediately we look back to Heidegger and shy away from the task of addressing the issue of nothingness because as Heidegger states:

And above all, in talking about nothing or nothingness, we are not making the slightest advance toward the knowledge of the essent.⁶

So it is we cling to the concrete development of a scientific understanding regarding the physical and a theoretical development of the philosophical understanding of the abstract but remain abhorrent towards any form of developmental understanding of perhaps the key to understanding the whole of reality itself. The key we shun is the understanding of not only the existence of nothingness but also the very functionality of nothingness in terms of the big picture, in terms of understanding the whole itself.

Having made such statements regarding our fear of nothingness, what is our next step? Our next step is to dive into the fray and begin to clarify what it is we mean by the term of ‘nothing’, clarify what it is we mean by the concept of ‘nothingness’.

What is a void?

Thesis, antithesis, and synthesis are not a static list of three conditions but rather a description of a dynamic process verbalized by Hegel. First one identifies the thesis. Second one develops or identifies the antithesis. Third one develops or identifies the synthesis. Metaphysically, ontologically, and cosmologically, this is a phenomenally useful tool.

The redefinition of just where it is metaphysics can be found within this process is one of the multiple points of this work, *The War and Peace of a New Metaphysical Perception*. Such a redefinition will emerge at the conclusion of Part II of this work: *A Virgin Consciousness – On the individual being*. The arguments leading to the logic regarding the conclusion are examined in detail in *Tractate 7: Hegel*. For the present, it can be said:

1. Metaphysically we have both begun and accept the identification of reality. This process identifies reality as ‘everything’.
2. Metaphysically we have begun the identification of the antithesis of reality. This process identifies the antithesis of reality as ‘nothing’.

Although we have accepted ‘nothing’ being the antithesis of ‘something’, such an acceptance is not necessarily accurate nor reasonable.

It may well be that we need to refine if not redefine our understanding of where it is ‘something’ and ‘nothing’ fit into the Hegelian process of thesis, antithesis, and synthesis.

The significance of such a refinement, as is the case of all metaphysical definitions, emerges in an understanding of how it is we perceive ourselves. The process of perception emerges from the metaphysical implications arising out of the answers to three questions all metaphysical perceptions generate either directly or indirectly. The three questions are: Where are we? What are we? And lastly: Why do we exist? Now whether one uses the term of multiplicity, ‘we’, or uses

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the term of singularity, 'I', is not the issue at this point but an in-depth discussion of such a concept will be addressed thoroughly and specifically throughout this work.

It is the answers to the three previous questions, which initiate fundamental social developments. The process:

1. Perceptions generate action (singularity).
2. Action generates reactions (multiplicity).
3. Reactions generate social ambiance.

It is 'social ambiance' within which all 'knowing' entities are immersed as they journey through the process of experiencing. Thus to understand social ambiance one must understand the metaphysical foundation of society. If one finds that one's social ambiance is permeated with 'undesirable' elements of action, as did many great humanists throughout human history, then one means of excising such action becomes apparent. To initiate the process of excising 'undesirable' elements of action one must begin at the point of origination, one must begin to understand what perceptions are generating the 'undesirable' actions. Such a process begins with the examination of the most fundamental foundation of one's society. Such a process requires a reexamination of one's fundamental understanding of the three questions: Where are we? What are we?, and Why do we exist?

And how does one go about such a fundamental reevaluation? One begins the process of understanding where it is our metaphysical foundation is flawed if in fact it is flawed.

It would appear our metaphysical foundation may well be flawed for it appears there are many social actions generated which we inherently abhor but rationally cannot reasonably deny other than to say: 'Because its 'wrong' that's why.' 'Because' this book or that book says its wrong, that's why.' 'Because I was told it's wrong, that's why.' 'Because you wouldn't want someone doing that to you would you, that's why.' In short there is no logic, no metaphysical understanding of reality to support the arguments made against what we sense to be abhorrent social actions.

What does such a seemingly off task analysis of social ambiance have to do with the process of 'thesis', 'antithesis', and 'synthesis'? In terms of the process of 'thesis', 'antithesis', and 'synthesis', we appear to be, metaphysically, at the following point:

Thesis:	reality	- everything
Antithesis	?	- nothing
Synthesis:	?	- ?

Scientifically, religiously, and philosophically we do not understand how 'nothingness' can possible exist if it is truly 'nothing'. Cosmologically, ontologically, and metaphysically we do not understand how 'nothingness' can possible exist if nothingness is truly the absence of omnipresence. If there is an existence which is not measurable – is unobservable, if there is an existence in which we have no faith – has no believability, if there is an existence which defies rationality – is not reasonable, then how are we to move to the next phase of developing the synthesis incorporating this 'unobservable', 'unbelievable', 'unreasonable' existence?

So it is we find metaphysics to be mired in inaction. So it is we find philosophers to perceive metaphysics to be 'dead'. So it is philosophy finds itself discussing how one person can perceive the color red differently than another and discussing the uncertainty of truth, rather than discussing the significance of life. So it is philosophy and thus society pushes the concept of truth away and frantically clutch to their breasts, the concept of 'There is no such thing as truth.'

Again what does this have to do with 'thesis', 'antithesis', and 'synthesis'? It is the lack of understanding of 'nothing', the lack of the understanding of a void and thus the lack of a more complete understanding of our reality that has brought metaphysics to a complete halt in its development. The implication: Social ambiance cannot evolve to its next significant level until philosophy rectifies this situation.

It would seem therefore, that the process of rectifying the lack of an evolving social development must begin with the examination of the state of metaphysics. We must reexamine our understanding, or lack of understanding, of the 'antithesis' for it appears it is the 'antithesis' where metaphysics is mired.

And what is it we find defined by the 'antithesis'? We find 'nothingness' to be the concept within which the metaphysical 'antithesis' of the thesis of 'everything' to be stalled. Metaphysically we do not appear to understand the concept of 'nothingness'.

We don't even know if 'nothing' is the 'antithesis' of 'everything'.

It is this reevaluation of 'nothingness', which this work addresses. It is the shifting of 'nothing's' relationship to 'thesis', 'antithesis', and 'synthesis', which this work addresses. In fact it is the reconfiguring of the process of 'thesis', 'antithesis', and 'synthesis' in relationship to the concepts of 'everything' and 'nothing' which this work proposes. Such a 'shift' in our perception regarding the relationship of 'everything' and 'nothing' requires but one small seemingly insignificant action. The action, moving the perceived relationship of 'nothing' as the antithesis of 'everything' into 'nothing' being a part of reality and thus we obtain:

Thesis:	reality	- everything & nothing
Antithesis:	?	- ?
Synthesis:	?	- ?

The result of such a transformation is that Heidegger's presumption that the most fundamental question of metaphysics is: Why are there essents rather than nothing? Now becomes: Why are there essents and nothings?

Perhaps this is why Heidegger stated:

But – it is in the very nature of philosophy never to make things easier but only more difficult. And this not merely because its language strikes the everyday understanding as strange if not insane.⁷

Such a seemingly insignificant change in perception, the inclusion of nothingness into being a part of reality as opposed to being excluded from reality, initiates the same process of dynamic change in terms of social ambiance as does the process of fusion and fission in terms of energy production and as does exponential growth versus geometric growth in terms of mathematical value.

If nothingness is a part of reality then what is nothingness? Nothingness is the absence of all but nothingness itself. Nothingness is the void of matter, energy, time, space, and all forms of abstraction. Nothingness is a void in its most perfect form. Nothingness is a 'perfect' void.

A point is the lack of space and time. A point is, however, an abstraction. As such a point is at least 'some' 'thing'. A point is an idea. A point is an abstractual concept. Nothingness, however, is not even that. Nothingness is so void of all that nothingness even lacks the substance of embracing an abstractual concept 'within' the very confines of its perceptual outer exterior.

If we accept such a notion as the existence of this 'thing' we refer to as nothingness, where do we begin our understanding of the concept of 'nothing'? We begin with a more in-depth examination of just what 'nothing' is. The list of topics seems endless. As such, due to the confinement of time, we will concentrate our attention briefly upon the following list:

1. What is a lack of a void
2. Zero
3. Infinity
4. Matter/energy
5. Space and time
6. The function of something
7. The function of 'nothing'
8. The influence of fear
9. The paradox of nothing having no function
10. Where one can find a void
11. Symmetry emerges out of a void
12. Where one can find a void of time
13. What the void of time 'means'
14. Where one can find a void of space
15. What the void of space 'means'
16. The void of infinity
17. The size of an infinite void
18. 'Something' reducing to a void
19. Abstraction and the void
20. Where a void cannot be found (and why it cannot be found there)
21. Abstract Functionality
22. The multiplicity of individuality:
23. 'knowing' *knowing* 'Knowing'
24. the individual acting within God
25. 'Nothing' is not a 'thing'
26. Theoretical metaphysics now evolves into: God acting within the individual versus the individual acting within God

What is a lack of a void?

To begin to understand the concept of nothingness it will help to understand the concept of 'everything'. Everything is more than just the summation of 'every' thing. Prior to Einstein's development of the General Theory of Relativity, there were two separate and distinct laws regarding the relationship of matter and energy. There was:

1. The law of the conservation of matter: Matter cannot be created or destroyed.
2. The law of the conservation of energy: Energy cannot be created or destroyed.

As such 'things' referred to 'objects' composed of matter. 'Things' referred to matter itself. 'Every' thing referred to all matter in the universe. A vacuum was thus considered to be a 'void', to contain 'nothing', to contain no matter.

Einstein introduced the concept regarding the direct relationship between matter and energy: Energy equals matter times the speed of light in a vacuum (a void) squared.

Following the development of such an understanding, the two laws, the law of conservation of matter and the law of conservation of energy, became one law, the law of conservation of matter and energy.

The form of matter became interchangeable with the form of energy and the form of energy became interchangeable with the form of matter. The result: 'every' thing now expanded to include not only matter but also energy.

A void thus became not just a void of matter but a void became the simultaneous absence of both matter and energy.

Such a perception fell into line with Hegel's metaphysical developmental process of thesis, antithesis, and synthesis

The thesis: 'every' thing, the summation of all matter and energy

The antithesis: 'no' thing, the lack of matter and energy

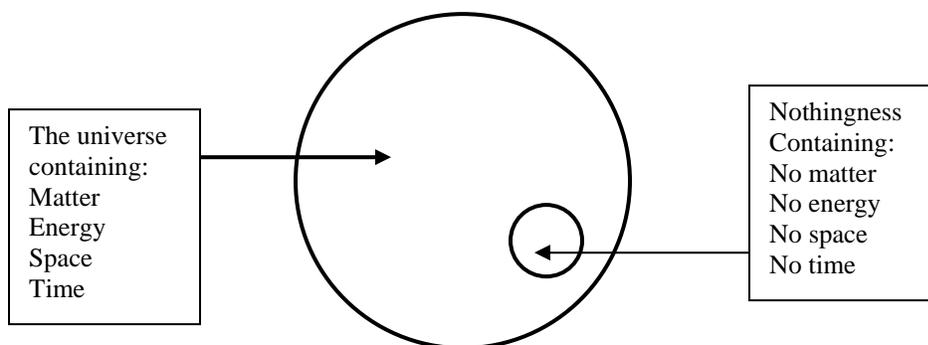
The synthesis: as yet unknown

Such a perception was taken for granted, was taken to be an absolute and thus, such a perception was never brought into question.

But a question does arise: What then of abstraction? Can abstraction be an element of 'no' thing? If 'no' thing is just that 'no' thing then metaphysically it would appear that 'no' thing must also be the absence of all abstractual 'things'. The most basic abstractual void in terms of physics would be the void of the abstractions of space and time.

One may contend, if there is no matter or energy in the void then space and time would not be present. But is this necessarily the case?

In the following scenario:



time and space are found to exist 'within' nothingness if in fact 'nothingness' does exist and thus 'no' thingness 'contains' space and time. The point is that 'nothingness' when 'found' 'within' the universe is not 'no' thingness for it contains abstractions of, at a minimum, space and time.

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What then is 'no' thingness? Nothing is the complete lack of 'every' thing. 'Things' are not just items of matter. 'Things' are not just elements of matter and energy. 'Things' are elements which are, be they the old concept of things being items of matter, or the more recent concept of things being items of matter and energy, or the future concept of things being items of any form of existence be it substances of matter, energy, or abstraction.

But what then is a void? Wouldn't such a definition automatically lead to the understanding that a void is no different than an idea such as the idea of a geometric point? No. A geometric point by definition is 'some' thing. A geometric point is an abstractual perception and therefore is a part of 'every' thing.

A void contains no time, no space, no matter, no energy, and no abstractions of any form.

To understand the concept of 'nothingness' existing, we need to elaborate more upon several unique concepts.

Zero

Zero has functionality in mathematics although for a long time mathematics did not understand the concept of zero let alone understand zero having functionality. Mathematics found itself reaching a point where it could not advance until it came to understand this concept called zero.

The same situation is presently confronting metaphysics. Metaphysics has come to a point of stagnation in terms of its evolving a higher level of understanding regarding the whole of reality and as such metaphysics appears to philosophers to be 'dead'. In actuality however, metaphysics has simply reached an impasse in terms of understanding what lies before it. Philosophers 'believe' metaphysics has reached its ultimate level of development but like mathematicians of the past, philosophers do not understand what is actually happening. Philosophers do not 'see' what it is that lies undefined before them. What lies undefined is the metaphysical equivalent of the mathematical zero. What lies across the path of the metaphysician is nothingness. Like the metaphysicians of old, present day metaphysicians are unable to understand 'nothingness' itself let alone understand the functionality of 'nothingness'.

This is not a disparaging statement. It is more logical to perceive nothingness to not exist and to perceive nothingness to have no function than to perceive nothingness to exist and to perceive nothingness to have a function.

The reason, however, one perception is perceived to be more logical than the other perception is not because the first perception is necessarily truer to what reality is but rather the first perception is where we have presently advanced metaphysics. The second perception, that of nothingness existing and nothingness having functionality, is where it is metaphysics must now advance before it can make the next leap in terms of understanding the totality of reality and understanding how reality's most basic elements interact one with other in order to create the perception of the whole being a complete entity in its own right.

Zero represents nothing but mathematically zero has a function and thus zero exists. What of nothingness? Does nothingness have a function and thus does nothingness exist?

If the answer is yes, then what of infinity? Does infinity exist and does infinity have functionality. Mathematically infinity appears to be the other extreme of zero and as such does appear to exist and does appear to have functionality. The next question becomes: Is there a similar relationship within the realm of metaphysics, which replicates the relationship of zero and infinity found

within the realm of mathematics? To understand the answer to this question, we must first briefly examine the concept of infinity.

Infinity

Infinity:

The set of whole numbers: $\{0, 1, 2, 3, \dots \infty\}$

This is not infinity. This simply demonstrates the concept of infinity. The last element represented in the sequence is not infinity nor does the last symbol represent infinity. The last symbol, ∞ , simply represents one more than the preceding number however large that number may be.

In essence, infinity simply 'represents' the concept of a sequence 'going on forever'. But can any sequence go on forever? This is only possible if time goes on forever for our understanding of infinity is associated with time when we speak of 'physical' things.

What if we speak of abstractual concepts versus physical concepts? Does infinity then go on forever? One could think of infinity 'going on forever' however since 'forever' applies to time and time emerges from matter and energy and since we are now referring to the abstractual rather than the physical, it would be more accurate to say infinity is a process of non-termination as opposed to saying infinity 'goes on forever'.

Such a perception leads us to understand that the sequence of whole numbers does not go on forever but rather is a 'timeless sequence'.

As such the set of whole numbers is not a sequence 'of' the universe but rather the set of whole numbers 'becomes' understandable, knowable, to the observer while being 'in' the universe, while being 'in' the reality of the observer.

Is infinity a 'thing'? Infinity is not a 'thing' of matter, nor is infinity a 'thing' of energy, space, or time. Infinity is a 'thing' of abstraction just as zero, a point, and a perfect circle are 'things' of abstraction. Infinity therefore is an element of 'every' 'thing'. As such infinity is not found 'within' 'nothingness'. Infinity is not a part of 'nothingness'. Infinity is conspicuously absent 'within' the realm of nothingness.

Matter/energy

Matter and energy are two concepts we perceive to both exist and to be functional. Matter and energy are perhaps the most easily identifiable elements of 'every' 'thing'.

Space and time

Space and time are two concepts we perceive to exist. Whether space and time are innate characteristics of the physical or whether the physical is an innate characteristic of space and time is not, metaphysically speaking, the critical point. Whether space and time are found 'within' the physical and 'outside' the realm of knowing or whether space and time are found 'within' knowing and 'outside' the realm of the physical is also, metaphysically speaking, not the critical point. The critical point is that we perceive space and time to exist either as forms of the physical or as forms of the abstract or as forms of both the physical and the abstract simultaneously. The

critical point is that space and time are perceived to exist and space and time are perceived to be functional.

The influence of fear

The fear of ‘nothing’ having no function leads to the perception that we also may have no function. The fear of a void not existing leads to the perception that we also may not exist. Fear. Fear for ourselves, fear of our own potential mortality. Such a fear is so fundamental that the Greeks, from whom Western philosophy evolved, sensed it:

The whole Greek universe rested upon this pillar: There is no void.⁸

Before they could accept zero, philosophers in the West would have to destroy their universe.⁹

So it was not ignorance that led the Greeks to reject zero nor was it the restrictive Greek number system. It was philosophy. ... for contained within zero are two ideas that are poisonous to the Western doctrine. ... the void and the infinite.¹⁰

Western religion sensed it:

There was no infinite. There was no void. There was no infinity; there was no zero.

This line of reasoning had another consequence – and this is why Aristotle’s philosophy endured for so many years. His system proved the existence of God.¹¹

And even modern day theoretical physicists sensed it:

Later in life, Einstein became disillusioned with the metaphysical ramifications regarding his general theory of relativity.

And what was it about his own mathematical model that so disturbed Einstein? Einstein’s model led to two and only two possible scenarios for the universe: Either the universe would expand into nothingness or the universe would contract into nothingness. The concept of the universe evolving into nothingness had Einstein so upset that in his later years he arbitrarily added a ‘cosmology constant’ to his equations to circumvent such a mathematical conclusion.

Postulating the existence of such a mysterious force was a desperate act. “I have... again perpetrated something about gravitation theory which somewhat exposes me to the danger of being confined to a madhouse,” wrote Einstein, but he was so worried about the impending destruction of the universe that he was forced to take such a dramatic step.¹²

Fear is a horrendous motivating force to action. Absolute fear, however, can have quite the opposite effect. Absolute fear can be a paralyzing force so overwhelming it leads to passivity, inaction.

Fear of nothingness generated absolute fear and alarm within all three realms of our perceptual ability, within the belief/religion, within the realm of reason/philosophy, and within the realm of observation and measurement/science. How does one overcome such fear? One cannot overcome one's fears until one confronts the object of one's fear. Upon doing so one often finds that what it is one fears is actually nothing at all.

The paradox of nothing having no function

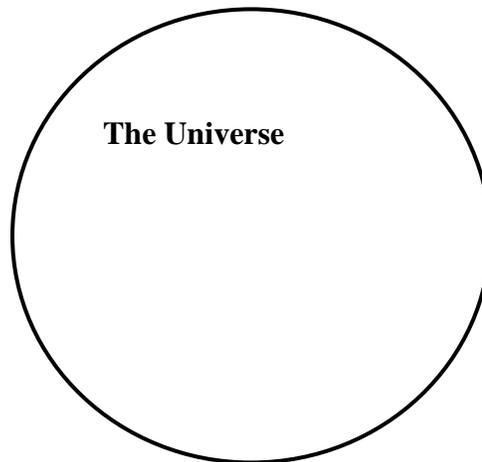
How is it possible the statement, Nothing has no function, can be a paradox? If nothing is truly 'nothing' it would appear to have 'no' function for if 'nothing' had a function it would appear to be 'some'thing rather than being 'nothing'.

Why is it we perceive nothingness as having no function? We perceive 'nothing' as being functionless because we perceive 'something' to have a function and thus the minimal extreme of 'something' would appear to have the most minimal function of 'something' and the most minimal function we can perceive is 'no' function at all, zero function.

There is no denying such logic.

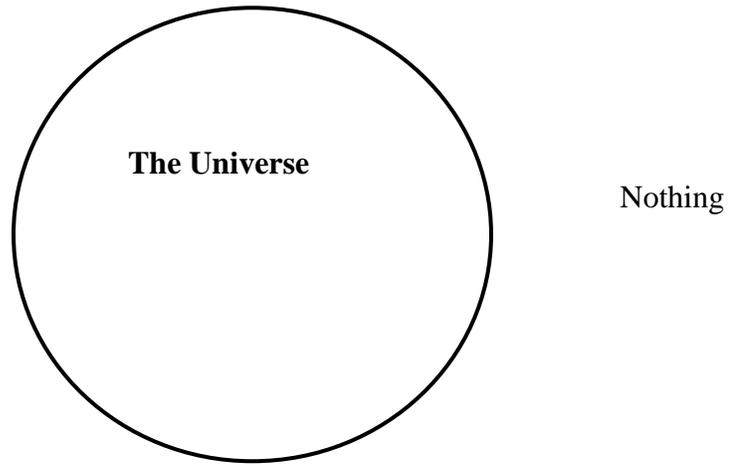
If there is no denying such logic, then we can conclude that 'nothing' has no function. This would be an accurate statement if our perception of reality, if our perception of the whole, were the correct perception of reality, were the correct perception of the whole.

The logic regarding nothingness having no function is only consistent 'within' our perceived reality of 'things':

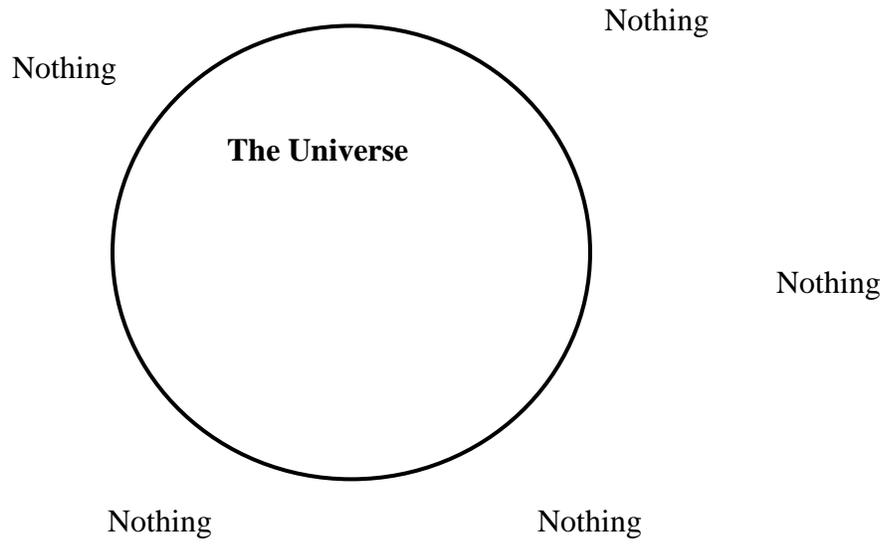


But what of the functionality of 'nothing' 'outside' the universe as opposed to 'within' the universe? This is the realm of metaphysics. This is the focus of this work: *The War and Peace of a New Metaphysical Perception – 2000 AD.*

Our present perception regarding the location of 'nothing', is that 'nothing' lies 'outside' the universe. We presently perceive 'nothing' to be a non-existent location found 'within' the universe.



Such a perception evolves to become:



Or in essence, we perceive our universe to exist and 'nothing' to exist 'outside' our universe. Such a perception leads to three conclusions:

1. There is no such thing as a 'void', no such thing as 'nothing'
2. There is 'nothing' 'outside' our universe.
3. Since 'nothing' does not exist, 'nothing' has no function

The significance of each statement and an alternative means of perceiving nothingness leads us to Part II of this tractate: Resolving the issue of a void with a new metaphysical perception

Part II: Resolving the issue of a void with a new metaphysical perception

The function of something

All 'somethings' as entities appear to both exist in the passive state of being and exist in the active state of being. The passive state of being is a form of static state, a state of non-functionality. The active state of being is a state of functionality.

Functionality is an action which can be identified such as walking, running, keeping soil from eroding, providing a location from which one can view the world from on high.

Elements of 'every' 'thing' thus meet two qualifications:

1. Elements of 'every' 'thing' exist in the passive sense of being.
2. Elements of 'every' 'thing' exist in the active sense of having functionality.

The function of 'nothing'

'Nothing' has a function other than simply the individual. The state of the individual as a form of functionality is static, is a passive form of existence. The concept of 'passive existence' applies to all that 'exists. As such the characteristic of 'passive state of being' applies to 'nothing' itself. Such a state of existence in terms of 'nothing' is the least form of the state of the individual of which we can conceive. The least state of existence is a state of existence nevertheless. As such, nothingness fulfills the first qualifier listed in the previous section.

But is nothing the 'least' form of existence? If 'nothing', if a void does exist, wouldn't the void of a void be the least form of the state of the individual? Such a state, the void of a void is a double negative and as such is semantically simply another way of saying there exists something other than 'no-thing'.

As indicated by qualifier number two, items that exist are assumed to have some functionality other than functioning as a 'state of being'. If, therefore a void, 'nothingness', does exist, would it also have a dynamic function in addition to the static function of simply existing as a 'state' of being? To qualify as being an element of 'every' 'thing' the answer must be yes.

How could it not? For a void to have no function other than a form of 'static' function would be to deny the very existence of a void a purpose for existence and in turn bring into doubt the very existence of the element of 'nothingness' itself.

The inability to understand and rationalize a dynamic form of functionality for nothingness is why metaphysicians, cosmologists, and ontologists all question the validity of the very existence of 'nothingness', the very existence of a void. Philosophers, such as Martin Heidegger, have established rational arguments for the very non-existence of an abstractual concept conceived through the process of conscious thought. Philosophers have not established rational arguments for the existence of nothingness. The process of rationalizing the non-existence of both the passive and active state of nothingness leads metaphysician, cosmologists, and ontologists to questioning not only the existence of a void but questioning the very existence of the double negative, the void of a void. In fact, the process of rationalizing the non-existence of a concept of which we can conceive leads philosophers to questioning the individual's very significance as well as individual's very existence itself.

The conviction that we are capable of perceiving of 'things', which cannot (note: there is a significant difference in meaning generated by the term 'cannot' as opposed to 'does not') exist leads to the progression of thought, which questions our very existence while elevating our ego to the level of irrational grandeur.

How does one begin to address the issue of not only a void existing as 'some' thing but even more perplexing, how does one address the issue regarding the significance of a 'pure' form of a void? One begins by making assumptions and then following where such assumptions may lead. Many dead ends emerge with such an approach but one need only find one sample 'doorway' at the end of an apparent dead end to begin to gain hope that perhaps there is a solution to the paradox of a void. If such a solution can be found then the void becomes part of the 'thesis' versus being the 'antithesis' of 'something'.

Rather than take the time to practice going down an innumerable number of dead ends, let's start at what appears to be a 'dead' end, which leads to a mysterious door. We now have a choice. We can go through the door or we can go back to where it is we started. In order to be sure this is not a dream, let's backtrack to our original point of origination. Once reaching our original point of origination let's reverse directions and return to this mysterious door and open the door. Why open the door?

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We will open the door to see what is on the other side, of course.

1. Backtracking from the mysterious door to our original point of origination.

a. Our present location: The present

The universe:

Matter
Energy
Space
Time

b. The past

The universe:

Matter and anti-matter = energy
Energy
Space
Time

c. Simplifying:

The universe:

Energy
Space
Time

d. Reaching back further into the past:

The universe:

Energy + anti-energy = 'nothing'
Space
Time

e. Simplifying

The universe:

'nothing'
Space
Time

f. Simplifying further

The universe:

'nothing'

(Present day science now believes it is possible that time and space are functions of matter and energy and thus without matter and energy, time and space would not be)

g. Simplifying further 'the universe' is no longer what we perceive the universe to be but rather the universe which generates perceptual change becomes simply 'what is'

What is

and

'nothing'

This brings us to step two:

2. Once reaching our original point of origination let's reverse directions and return to the present.

The War & Peace of a New Ontological Perception

- a. We begin at the point of location regarding 'nothingness' in relationship to what is

What is

and

'nothing'

- b. With a 'crack' of a massive implosion of symmetry 'nothingness' becomes a perceived location as opposed to 'nothingness'

What is

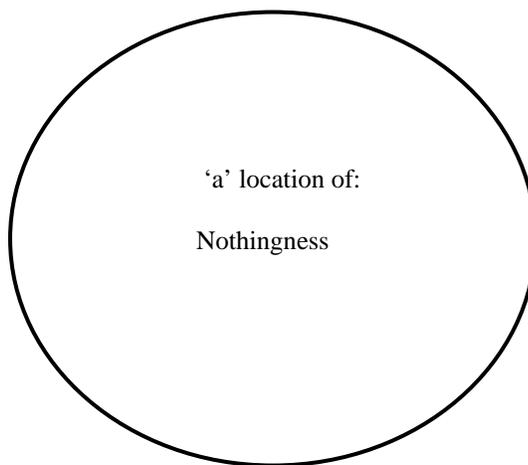
and

'a' location

- c. 'a' location is composed of perceived space and time and thus we have:

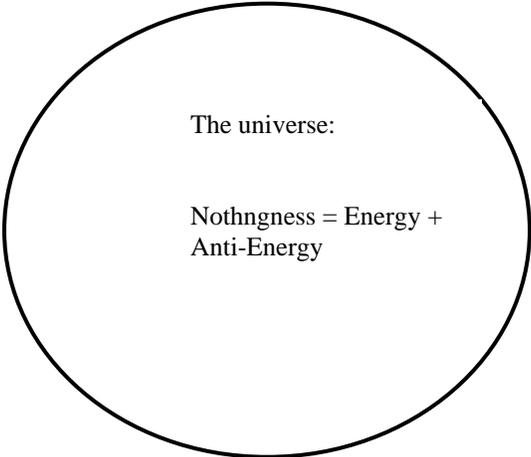
What is

and



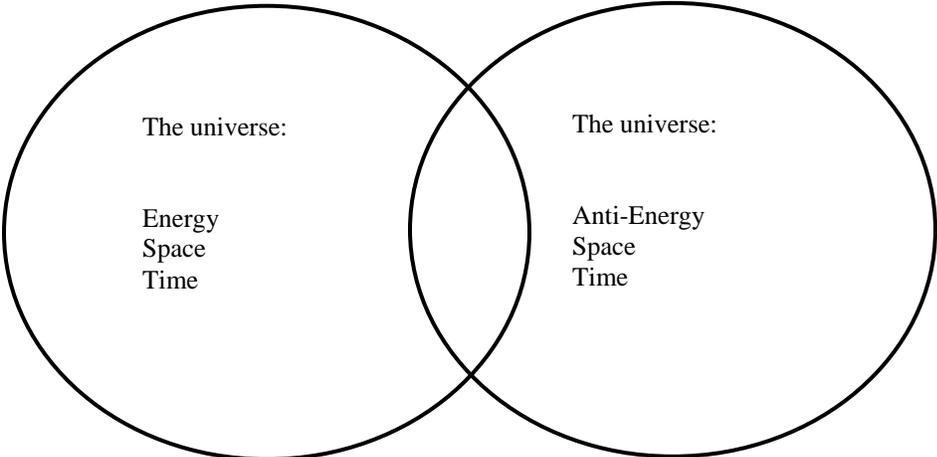
d. Which instantaneously becomes

What is
and



Which for survival purposes becomes:

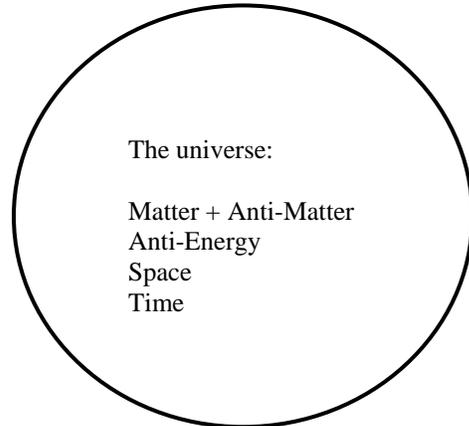
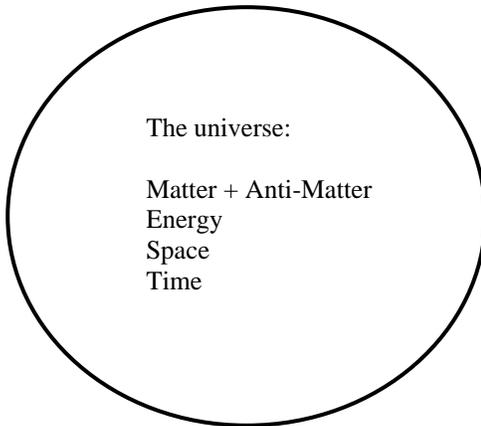
What is
and



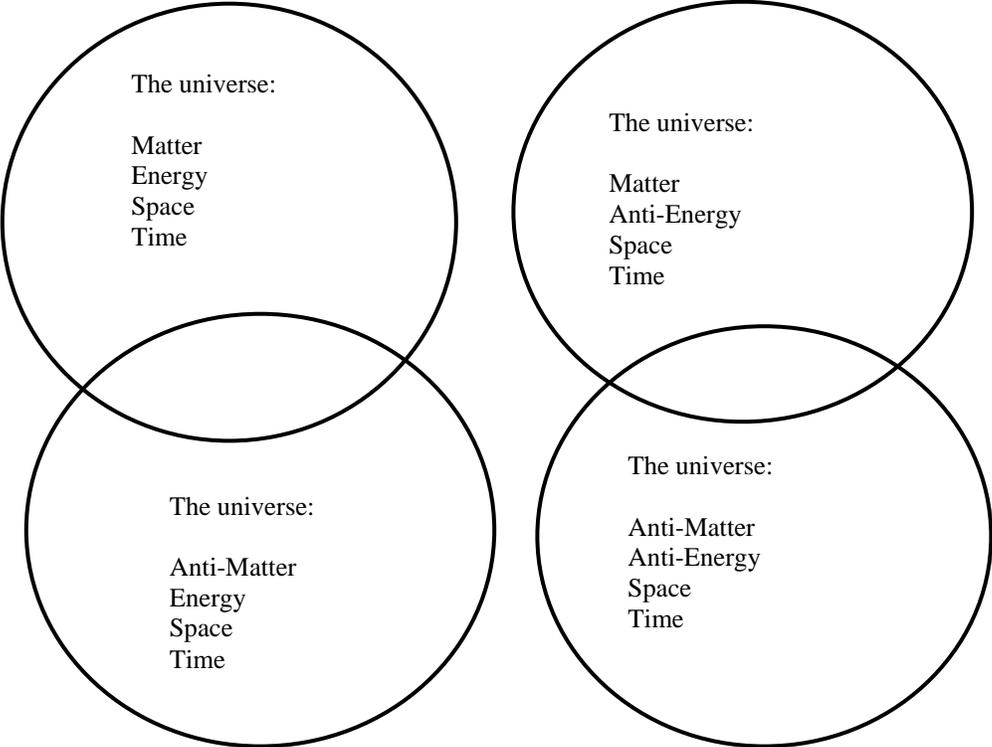
And then through the continuation of implosion becomes:

What is

and



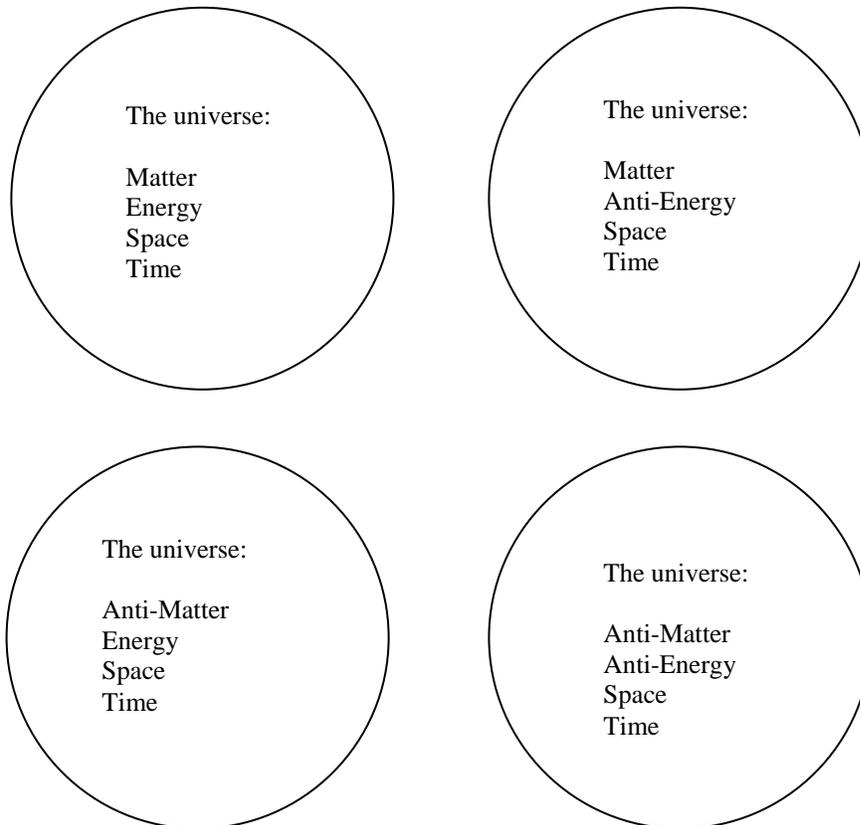
Which for survival purposes becomes:



And then through the continuation of implosion becomes:

What is

and



And thus 'nothingness' emerges into a functional existence.

Such a scenario suggests functionality for nothingness itself. The function: Nothingness may act as the medium from which physicalness itself emerges. Nothingness may act as the medium through which change itself emerges, may act as the medium through which growth itself emerges.

This is not to say such a scenario is 'the' true scenario. Rather this is to say: If we can find one possible scenario describing a function of nothing than perhaps we now have a glimmer of hope of finding 'the' true significance to a void and if a void can have significance then there is hope that we ourselves rather than having zero significance may have infinite significance.

We have moved backward through time to an existence void our universe and then proceeded back from whence we came. We are once again facing our mysterious door. And what is this intriguing door we have intuitively been seeking?

This mysterious door is the door of hope or one might say this is the door of understanding which leads to a perception of hope that we may be able to find the answer to the our most illusive question. What is this illusive question? The question is a modification of Heidegger's question:

'Why are there essents rather than nothing?'

The question now becomes:

Why are there essents and nothing?

The mysterious door, the door of hope becomes a door of hope for now we understand that if we can find a significance to nothingness which if it exists is the least element of everything, than how could it be anything other than we also having a significance, which reaches beyond the static state of simply the individual.

This brings us to step three of the process:

3. Opening the door to see what is on the other side, of course.

The door – understanding, the other side - the active state of being, the dynamics as to the significance of our being able to act verses our simply being.

Where can one find the void of a void?

The statement, a void of a void is a double negative. Thus to find the void of a void one must look no further than when viewing 'every' 'thing'. The void of a void is what exists in the form of matter, energy, space, time, and abstraction. Are there other forms of 'things'? Perhaps. We shall leave that to the 'advancement of knowledge' to explore.

The void of a void is what it is one travels 'though' when experiencing this reality. The void of a void is what it is one experiences as one experiences one's knowledge of experience.

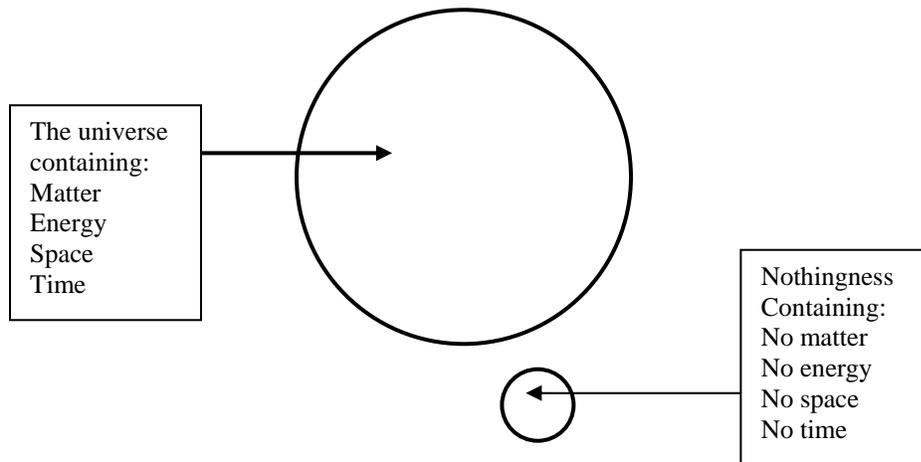
The universe is 'full' of the physical and the abstractual and as such appears to be permeated with time, space, matter, and energy.

We say time and space permeate the universe because it is time and space we perceive to be the fabric of the 'region' we call the universe. As such a void cannot be found 'within' the universe for there appears to be no location 'within' the universe where energy forces such as gravity let alone abstractual concepts such as time and space cannot be found to exist.

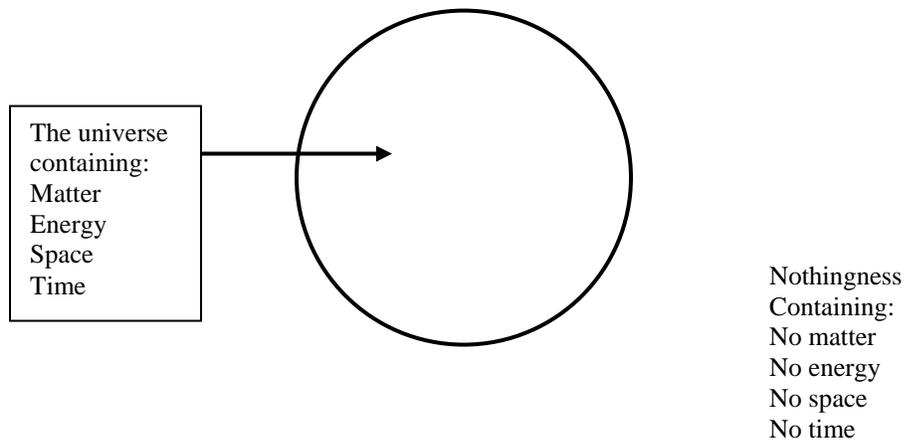
A location of 'nothingness', a void, occupying no space and no time would not appear to exist anywhere within a region of physical reality since, if it did exist, it would appear to take up 'space' and be immersed in 'time'. We can only conclude that such an existence is either nonexistent or exists 'outside' the reality of our universe.

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Such a presumption gives us the following perception regarding the 'location' of nothingness.



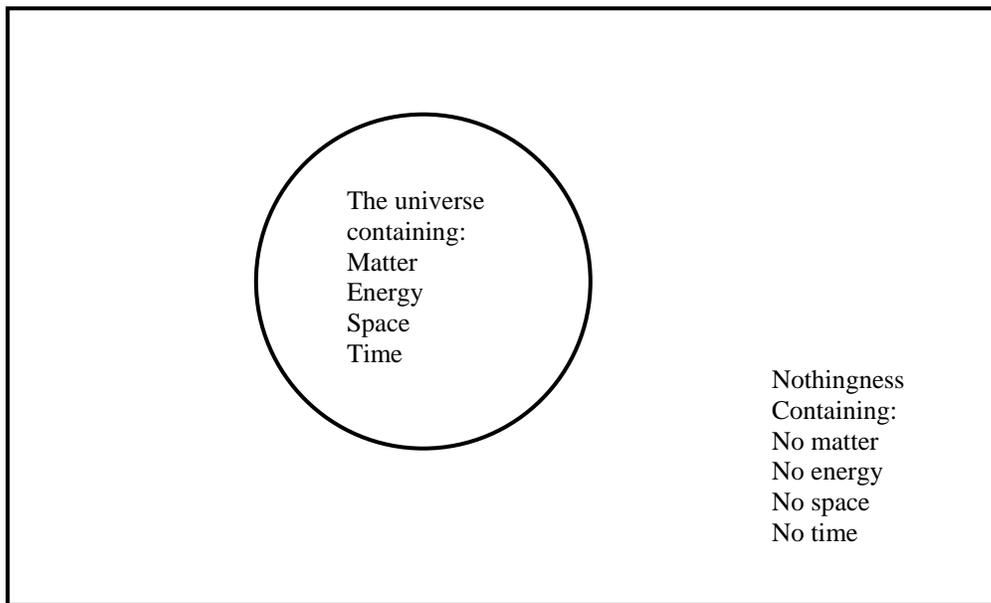
A more accurate depiction would be:



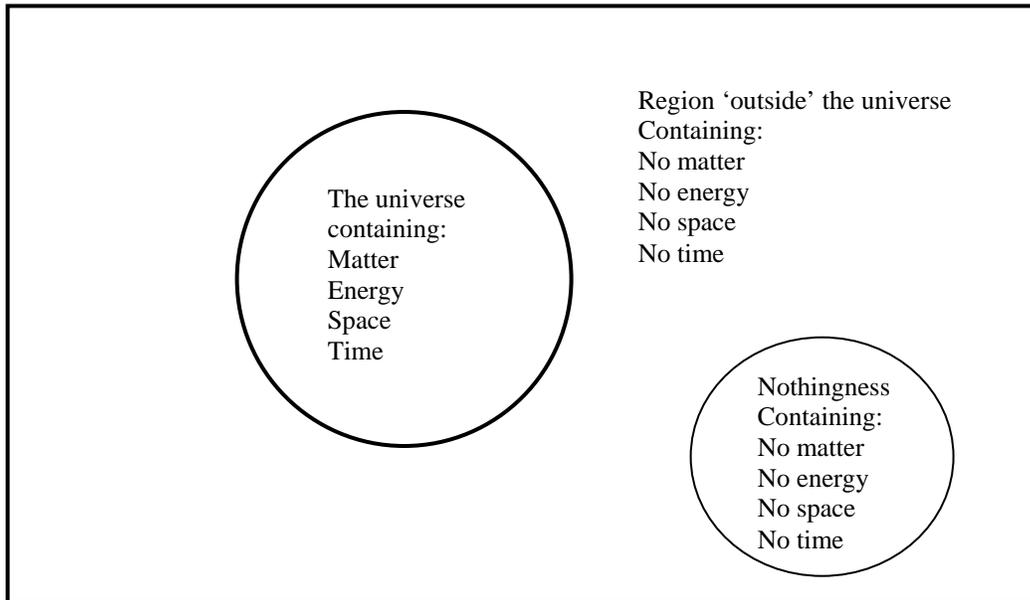
This graphic acknowledges the understanding that if nothingness lies 'outside' the universe it most likely has no boundary since a boundary would imply a 'thing' existing which 'contains' nothingness and as such this 'thing' containing nothingness should belong within the universe of 'things'.

The graphic depicted suggests that 'no' thing is the antithesis of 'every' thing. The graphic suggests there is 'nothing' outside the universe. But lets assume for a moment that there is 'some' thing outside the universe of 'things'. What then can we say regarding the characteristics of such a region? We can say the region is void matter, energy, space, and time.

If such a region exists we would have the following graphic:



Nothingness would no longer be the substance of the region 'outside' the universe but rather nothingness would be contained within the region 'outside' the universe and as such we would have:



But what of the 'boundary' containing the 'nothingness'? Such a boundary would simply be what it is which is found to exist 'outside' the universe. In such a scenario, nothingness no longer is the antithesis of 'every' thing but rather 'nothingness' is a part of the whole, a part of whatever it is which composes the whole. In essence 'nothingness' becomes an element of the whole. Nothingness becomes a part of the All. Nothingness, through the redefinition of 'every' thing, now becomes a part of the 'thesis' versus being the 'antithesis' of the 'thesis'.

One cannot find a void 'within' the universe.

What one finds 'within' the universe is, rather than a void, the void of a void. And what is the void of a void? The void of a void, being a double negation, appears to be something. But is it? Such a scenario would once again bring us back to Hegel's process of thesis, antithesis, and synthesis with one slight twist. Now instead of:

Scenario I:

Thesis: something
Antithesis: nothing
Synthesis: ?

We would have:

Scenario II:

Thesis: nothing
Antithesis: something
Synthesis: ?

This variance may appear significantly different for now it is not 'nothing' which counterpoints 'something' but rather it is 'something' which counterpoints 'nothing'. Such a variance is by no

means meaningless for the perception the first scenario implies is that 'nothing' emerges out of 'something' while the second scenario implies 'something' emerges out of 'nothing'.

Metaphysically, cosmologically, and ontologically such an inversion of perception has horrendous implications. But it is not the intent of this work to suggest that one or the other of the scenarios is the case but rather it is the intent of this work to suggest that neither of these scenario's is the case. If the intent of this work were simply to discredit both scenarios, then the work would have emerged from an action of 'destructive criticism'.

But destructive criticism, destructive anything, is not the intent of this work. This work is intended to be completely 'constructive' in nature and thus it is, while the two scenarios are rejected as the state of our reality, at the same time a new perception of the state of our reality is suggested. The new state of our reality being suggested is:

Scenario III:

Thesis:	'something' and 'nothing'
Antithesis:	?
Synthesis	?

This restructuring would appear to be a step 'backward' in our development and perhaps it would be if it were not for the fact that Tractate 17: The End of the Beginning, suggests an alternative replacement regarding the antithesis. This is not the time to discuss such an issue, however. The discussion of 'nothingness', the discussion of a void is more than enough to tackle in this particular tractate.

How can it be that the Scenario I and Scenario II are not the issue of this tractate when the implications regarding the inversion of perceptual significance generated by Scenario II as opposed to Scenario I would appear to initiate as great a metaphysical debate as that generated by the Kantian metaphysical model as opposed to the Aristotelian metaphysical model?

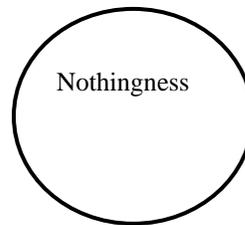
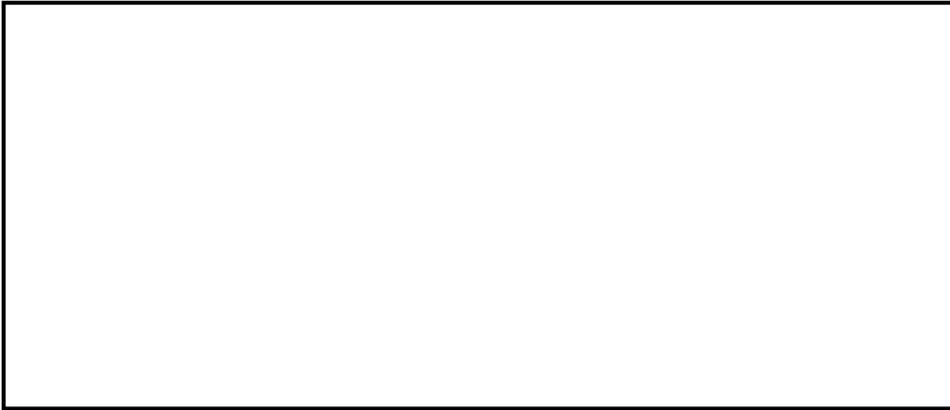
In essence the suggestion that it is Scenario II, which replaces Scenario I would lead us back to reexamine Hegel's process, we pursued earlier in this tractate. The examination of scenario II would do nothing but lead us back through the same arguments we confronted previously. The only variations we would encounter in the reexamination would be observing the emerging arguments developing in reverse order.

Where one can find a void

Since it would appear one cannot find a void within the physical since it may well be that the physical is a product of a void itself, where one can find a void?

The answer would appear that one could find a void within the abstract itself. It would appear one can find a void within the total, within the universal set of the whole.

Can one find a void 'outside' the whole? If such were the case the whole would not be the whole but rather the whole would be the whole minus the void and thus the whole would be short of being the whole, would be short of being a 'perfect' whole.



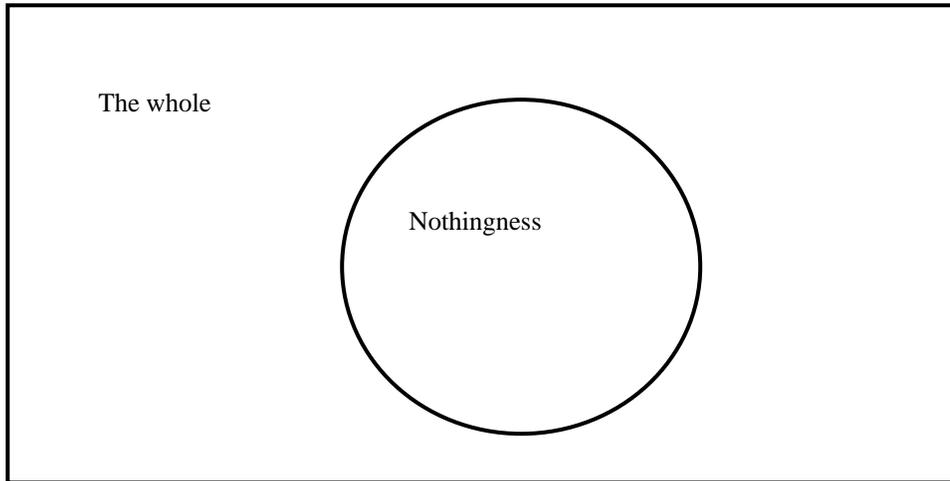
It could be argued: The exclusion of nothing from the whole does not deplete the whole. But is such the case? If the whole is truly the whole it must include all there is including not only the physical and the abstractual but it must include nothingness itself for nothingness is just as much a part of 'every' 'thing' as are the perfect circle, the perfect square, a point, infinity, zero.

In addition: To place nothingness outside the whole implies there is limit to the whole and as such the whole no longer becomes an open system of inclusion but a closed system of exclusion. To exclude nothingness is but the first step in the process of the exclusionary process and thus the first step away from pluralism and towards inclusivism, which inevitably leads to exclusionism and human history is full of examples of where such an eventuality has lead.

If, therefore, nothingness does exist then it would appear that the location of such a concept would be:

1. 'Within' abstraction' as opposed to 'outside' abstraction and
2. 'Outside' the physical as opposed to 'within' the physical

Graphically such a depiction would be:



Symmetry emerges out of a void

Perfect symmetry appears to emerge only from abstraction. This is not an original perception. There are many such analogies. A perfect circle, a perfect square, a perfectly straight line, all 'appear' to emerge only from abstraction.

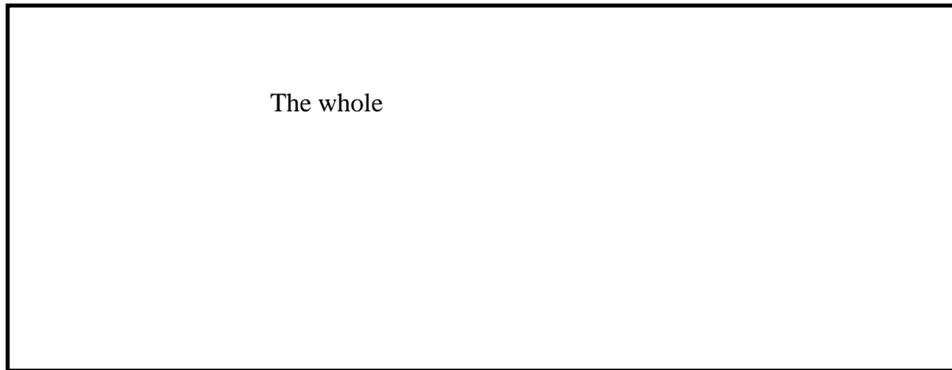
Geometry is not the only realm of perfection emerging from abstraction. Pure, perfect love appears to emerge only from abstraction. Perfect pitch, perfect happiness, perfect peace, perfect ... appear to emerge only from abstraction.

Thus it is only 'within' abstraction that a pure void appears capable of emerging and it is only 'within' abstraction that 'perfect' symmetry could arise. In fact it 'appears' that it is only within the abstractual existence of perfect nothingness that newness has the potential of emerging. It is only within nothingness that 'what is not yet' could possible emerge since within the realm of 'what is', 'what is' is and thus could not be 'what it is not'.

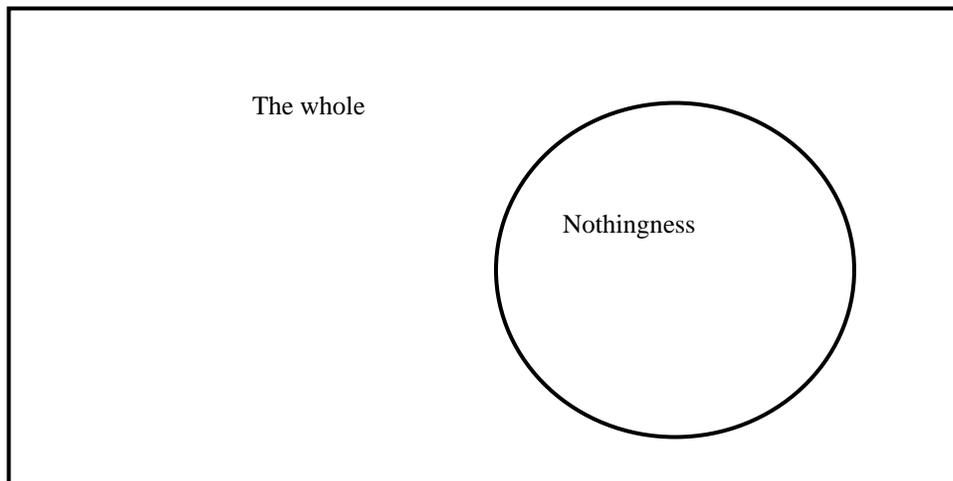
What then does this have to do with symmetry and nothingness? Out of a perfect form of nothingness, it appears that perfect symmetry of 'what is not' could arise. And since the realm from which perfect symmetry emerges is the realm of pure abstraction, it is from this realm that the physical arises.

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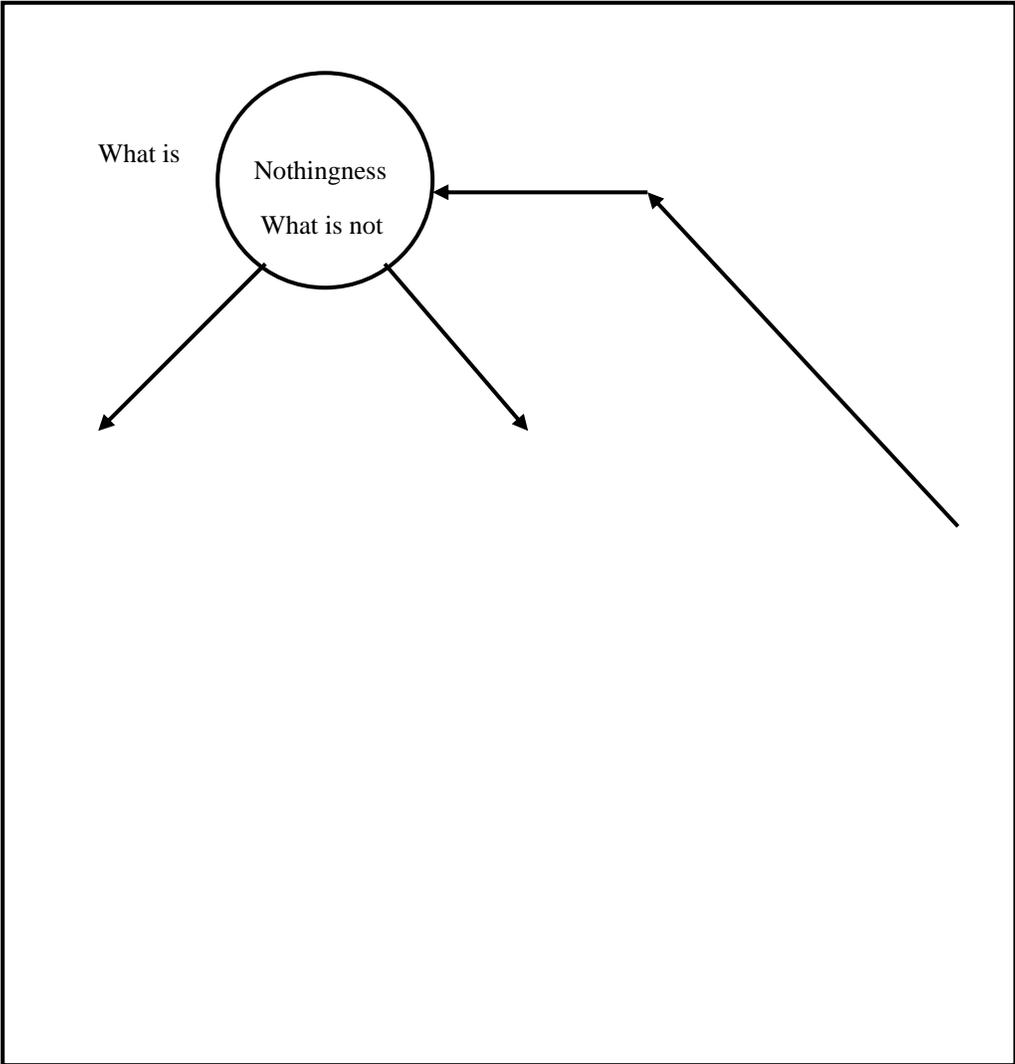
What one obtains could be graphically depicted as

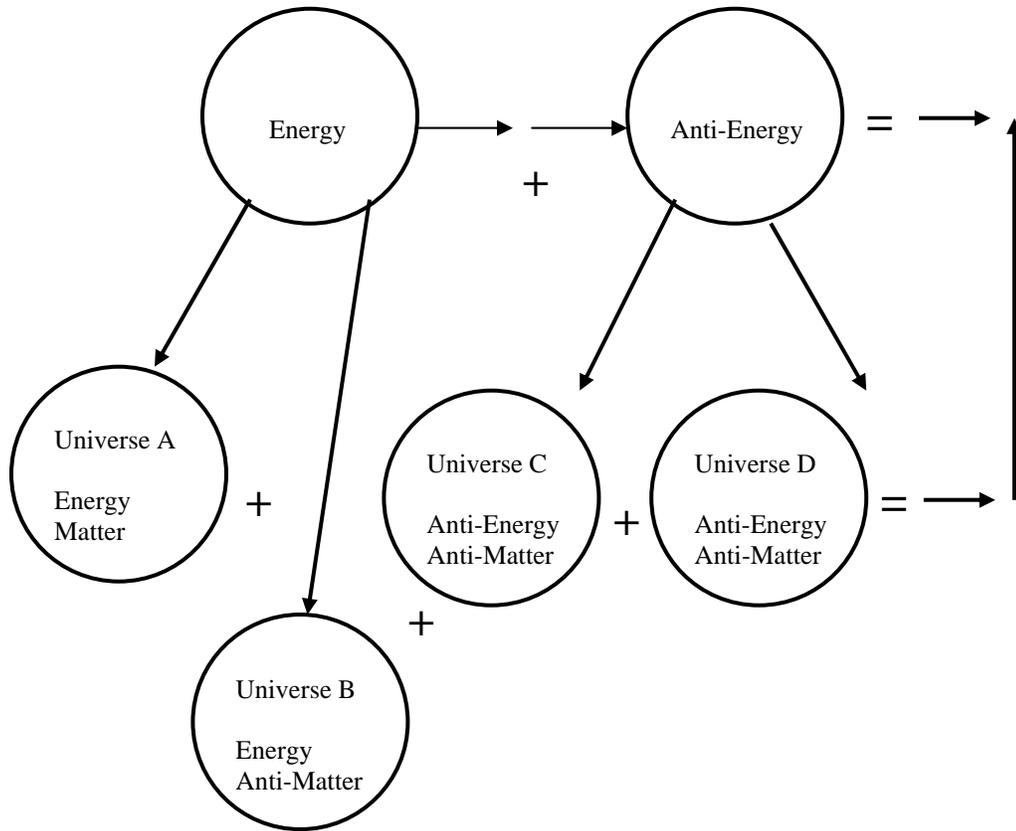


Becoming:



Which in turn becomes:





Again it must be reiterated that such a graphic does not imply the process depicted is 'the' process itself nor does it imply that should the process depicted be discredited by science that our understanding of the functionality of nothingness reverts back to step one: total mystification. The significance of the graphic rather lies in the implication that there is rationality to the concept that nothingness 'could' have functionality and thus nothingness is not a hindrance to philosophy, science, and religion but rather nothingness may well be a concept science, religion, and philosophy need to embrace before they can resolve their most perplexing paradoxes. Resolving the paradoxes simultaneously confronting science, religion, and philosophy may be the key to moving onto the next level of understanding regarding the most basic metaphysical questions: Where are we? What are we? and Why do we exist?

Where one can find a void of time

It appears time is either an innate characteristic of matter and energy or matter and energy are innate characteristics of time. If one or the other is the case then time would be found to move continually as an unbroken form of continuity within the physical yet remain outside of consciousness.

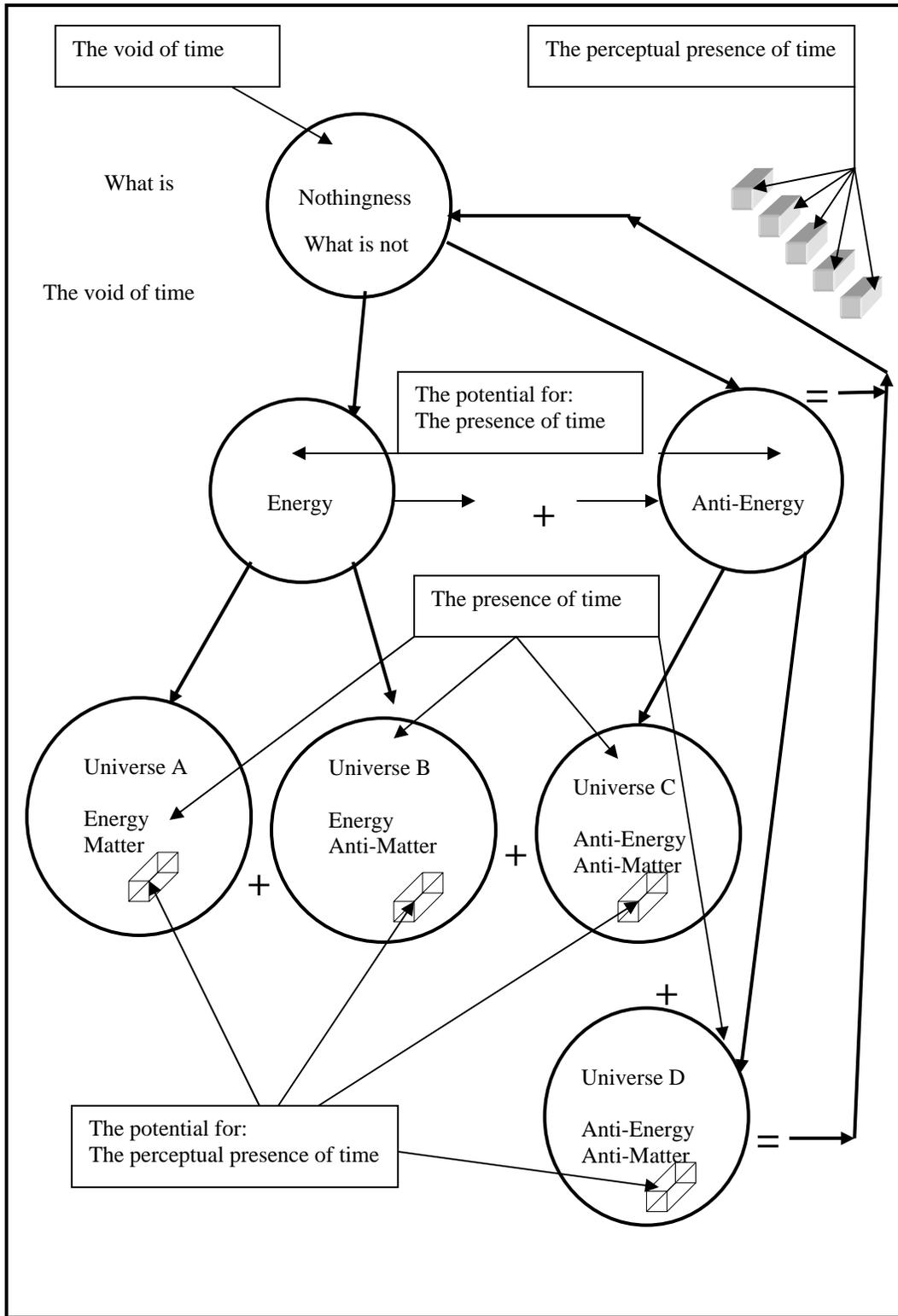
The net effect: Time as a form of unbroken measure of cause and effect may lie within the region of nothingness and alternately lie as a form of 'broken' entities of unit elements found within the entity of knowing outside nothingness and inside the region of abstraction.

The void of time therefore appears to be found in two unique regions, the unique entity of knowing and the whole of abstraction. Within the whole of physicality, time would appear to be infinite, would appear to have no identifiable beginning or end or would appear to have an identifiable beginning and end. Be it the former or the later, time would appear to be a continuous form of infinite continuity sandwiched between the identifiable or unidentifiable 'beginning' and 'end'.

It is 'outside' 'beyond' the two extremes of 'beginning' and 'end' that time does not exist as a form of universal fabric; existing as a continuous form of infinite continuity.

Within the entity of knowing, time would appear to be finite, would appear to begin and end or would appear to have no beginning or ending.

Graphically this would best be depicted as:



What the void of time ‘means’

Time has no universal functionality where it does not exist and thus the potentiality of the future does not exist where it is one finds the ‘void of time’. But since potentiality is a critical aspect of change and change is a critical aspect of the whole if the whole is not to be stagnant, then the future must be somewhere else other than inside the whole.

How can this be if there is no ‘outside’ to the whole? Such a scenario could only occur through a process of separation but rather than separation through exclusion it would need to be a process of separation through inclusion and the only way to exclude potentiality of ‘what is not’ is through separation through inclusion versus separation through exclusion. Such a process at first glance appears to be illogical, appears to be a paradox until one incorporates this ‘thing’ called ‘nothingness’ into one’s model of ‘what is’. Once incorporating ‘nothingness’ into one’s model of reality, the process of separating the future from ‘what is’, separating the future from the present, becomes a rational process by placing the future within nothingness.

And what of the past, the past in a location of the void of time becomes the present.

Where one can find a void of space

Within the graphically depicted metaphysical model, one would find a void of space outside the region where one finds space, outside the physical.

It appears space is either an innate characteristic of matter and energy or matter and energy are innate characteristics of space. If one or the other is the case then space would be found as a ‘location’ of continuity, space would be found as an unbroken form of continuity of location within the physical yet outside of consciousness.

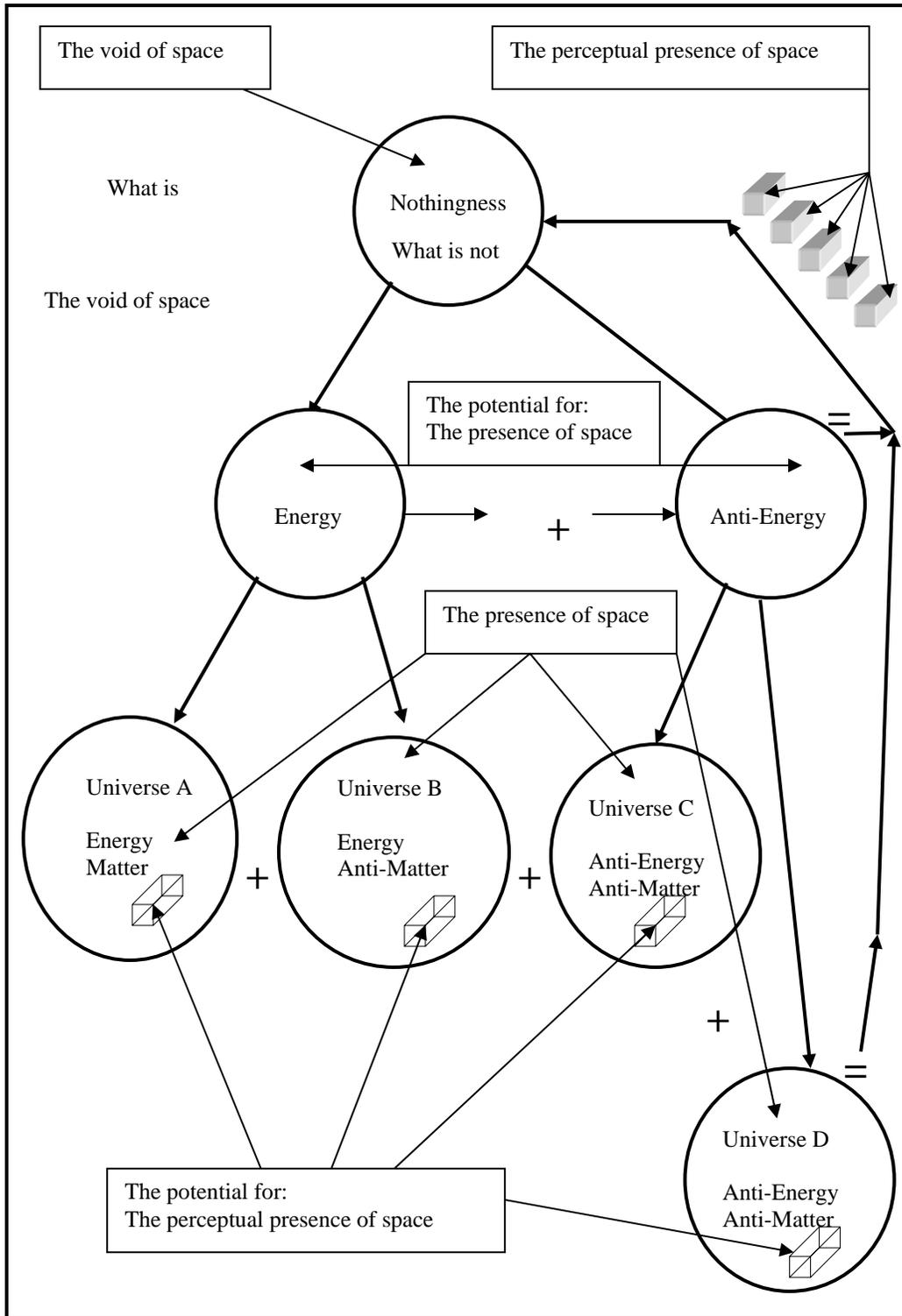
The net effect: Space as a form of unbroken ‘location’ ‘within’ which the process of cause and effect could operate, may lie within the region of nothingness and alternately space could lie as a form of ‘broken’ universal fabric within entities of unit elements found within the entity of knowing outside nothingness and inside the region of abstraction.

The void of space therefore appears to be found in two unique regions, the unique entity of knowing and the whole of abstraction. Within the whole of physicality, space would appear to be infinite, would appear to have no identifiable beginning or end, or would appear to have an identifiable beginning and end. Be it the former or the latter, space would appear to be a continuous form of infinite continuity sandwiched between the identifiable or unidentifiable ‘beginning’ and ‘end’.

It is ‘outside’ ‘beyond’ the two extremes of ‘beginning’ and ‘end’ that space does not exist as a form of universal fabric; existing as a continuous form of infinite continuity.

Within the entity of knowing, space would appear to be finite, would appear to begin and end or would appear to have no beginning or ending.

Graphically this would best be depicted as:



What the void of space 'means'

The void of space means the void of all dimensions. The void of space interprets into infinite room for space itself since 'space' would lie 'within' itself and as a whole would 'occupy' no space 'within' which it is found.

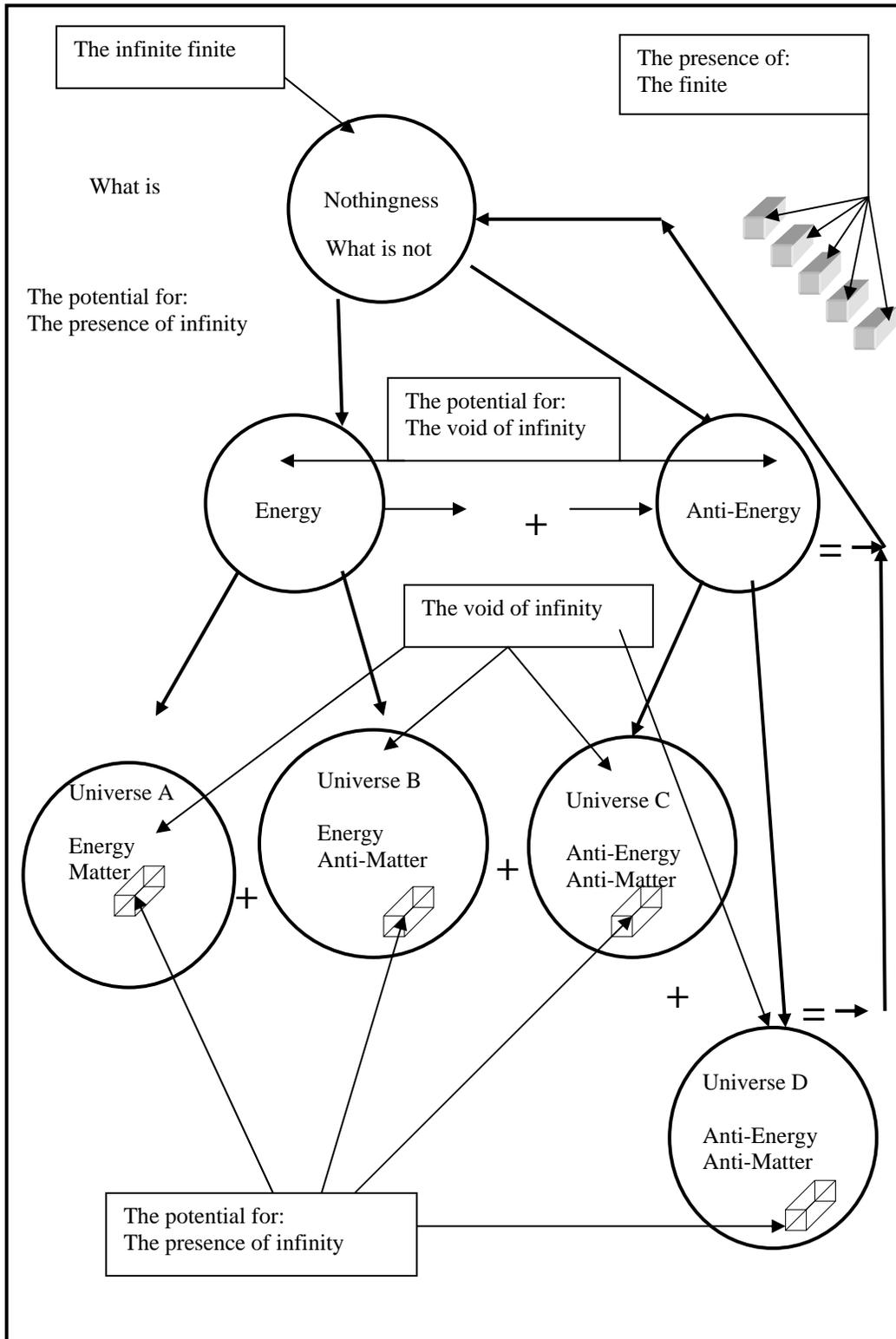
The void of space has no universal functionality where it does not exist. The potentiality of the future does not exist where it is one finds the 'void of space'. Since potentiality is a critical aspect of change and change is a critical aspect of the whole if the whole is not to be stagnant/static, then the future must be somewhere else other than inside the whole.

Again we ask: How can this be if there is no 'outside' to the whole? And again it must be said: Such a scenario could only occur through a process of separation but rather than separation through exclusion it would need to be a process of separation through inclusion and the only way to exclude potentiality of 'what is not' is through separation through inclusion versus separation through exclusion. Such a process at first glance appears to be illogical, appears to be a paradox until one incorporates this 'thing' called 'nothingness' into one's model of 'what is'. Once incorporating 'nothingness' into ones model of reality, the process of separating the future from 'what is', separating the future from the present, becomes a rational process by placing the future within nothingness.

And what of the past, the past in a location void of space becomes the present

The void of infinity

The void of infinity can be found within the physical for the physical is limited by both the very fact that time exists and space exists.



The concept of infinite finiteness is another way of expressing the concept of multiplicity of elements existing whose summation becomes the whole itself. Without nothingness such a division becomes unexplainable. The creation of the multiplicity of the elements becomes dependent upon the very existence of a functionality of nothingness itself.

Thus it is that nothingness not only takes on the characteristic of existing as an element, takes on the characteristic of the passivity of being, but also takes on the characteristic of functionality, which in and of itself is a critical characteristic of any element existing as an element of the whole.

The size of an infinite void

Infinite spacelessness

Are an infinite void and infinite spacelessness the same concept? Actually no they are not the same concept. An infinite void and an infinite spacelessness are each 'located' within distinctly different regions.

Infinite spacelessness:

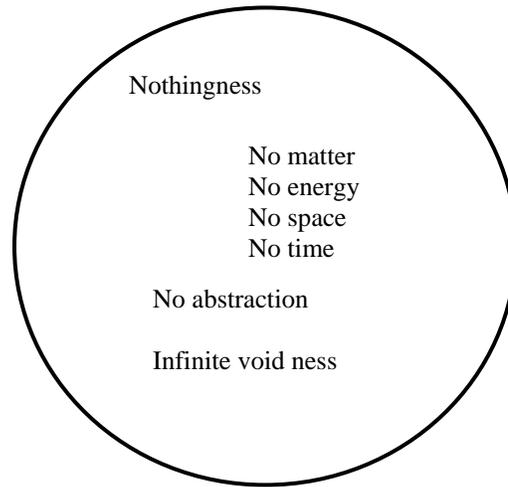
The whole of abstraction

No physicality of matter only the abstractual understanding of matter
No physicality of energy only the abstractual understanding of energy
No physicality of space only the abstractual understanding of space
No physicality of time only the abstractual understanding of time

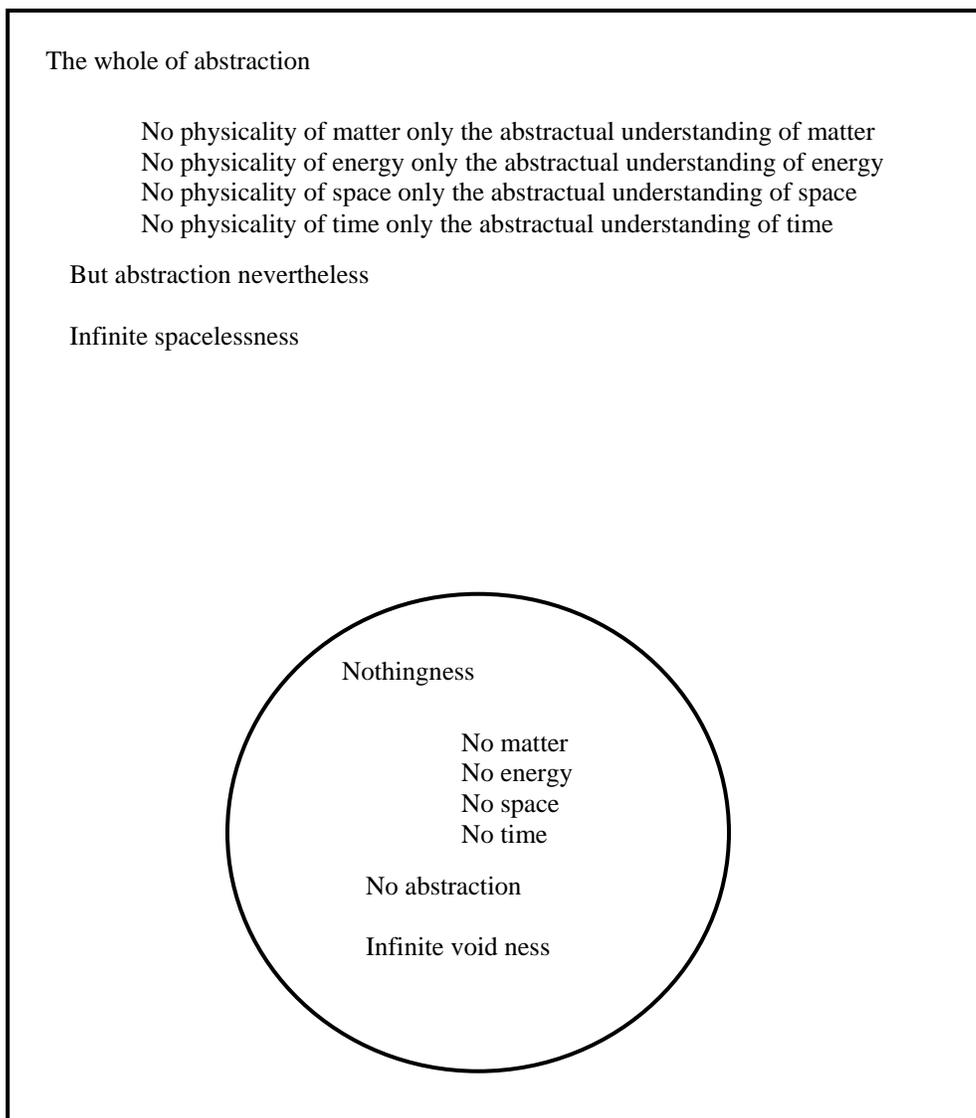
But abstraction nevertheless

Infinite spacelessness

Infinite void:

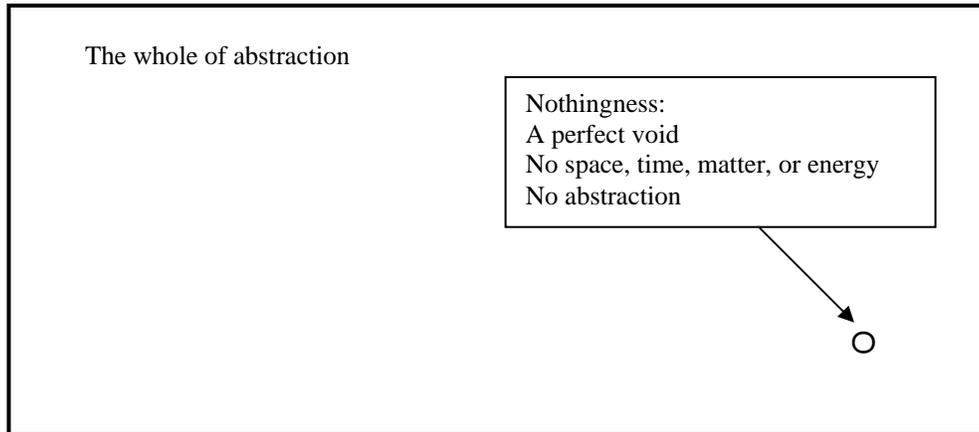


Now the question becomes where does one 'rest' in relation to the other. Since, in this metaphysical model, nothingness is a form of abstraction the relationship becomes one of separation through inclusion or:

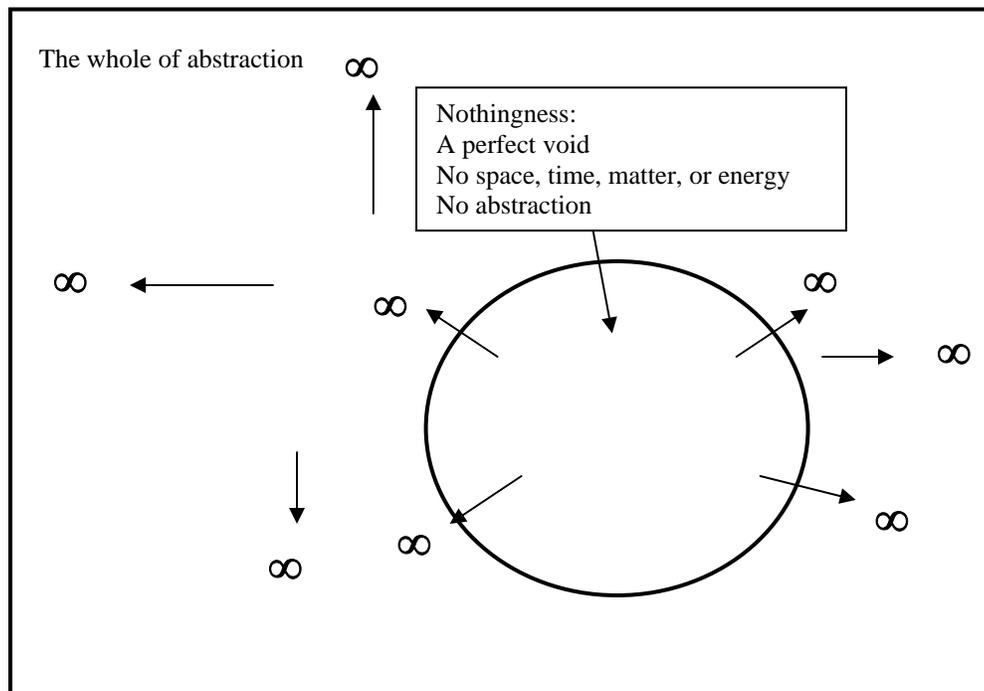


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To better understand what such a model means in regards to 'infinite size of an infinite void keep the previously mentioned concepts in mind as we reexamine the concept of the size of a void. As such we begin with:



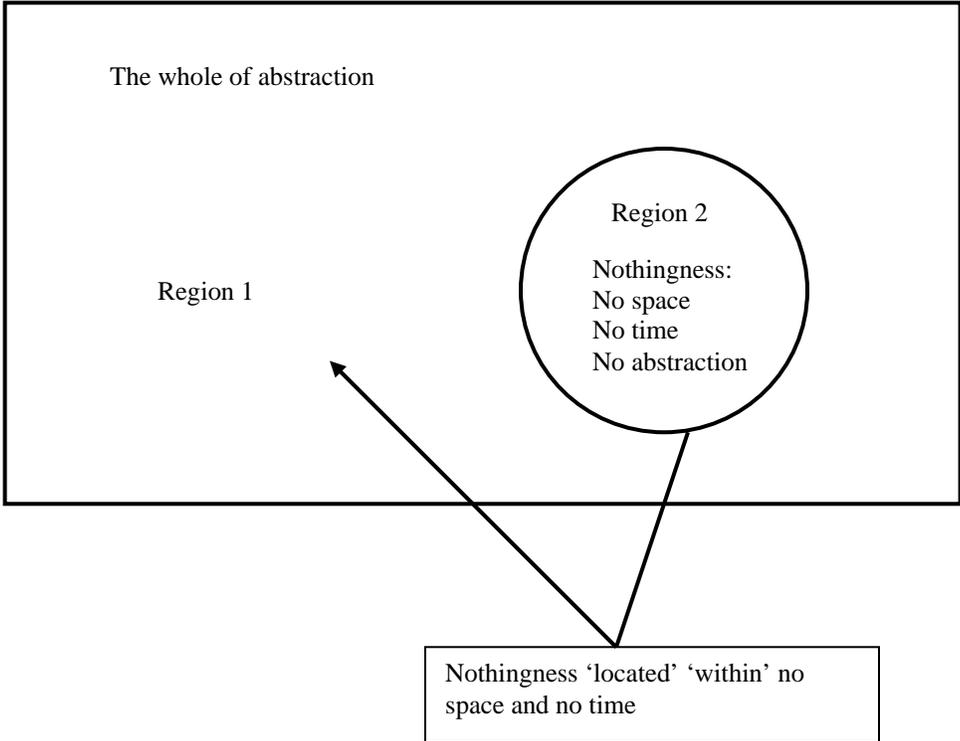
Since the void is located in spacelessness and since space is not found 'within' the void, one can expand the void infinitely without 'encroaching' upon, without 'reducing' the available 'region' within which the whole of abstraction is found to exist. We can depict such a concept as:



The net result: Infinite 'physical location' becomes available for an infinite amount of space, time, matter, energy, and abstraction should the concept of infinite space, time, matter, energy, and abstraction or any combination or any permutation for that matter of the five prove to be the case.

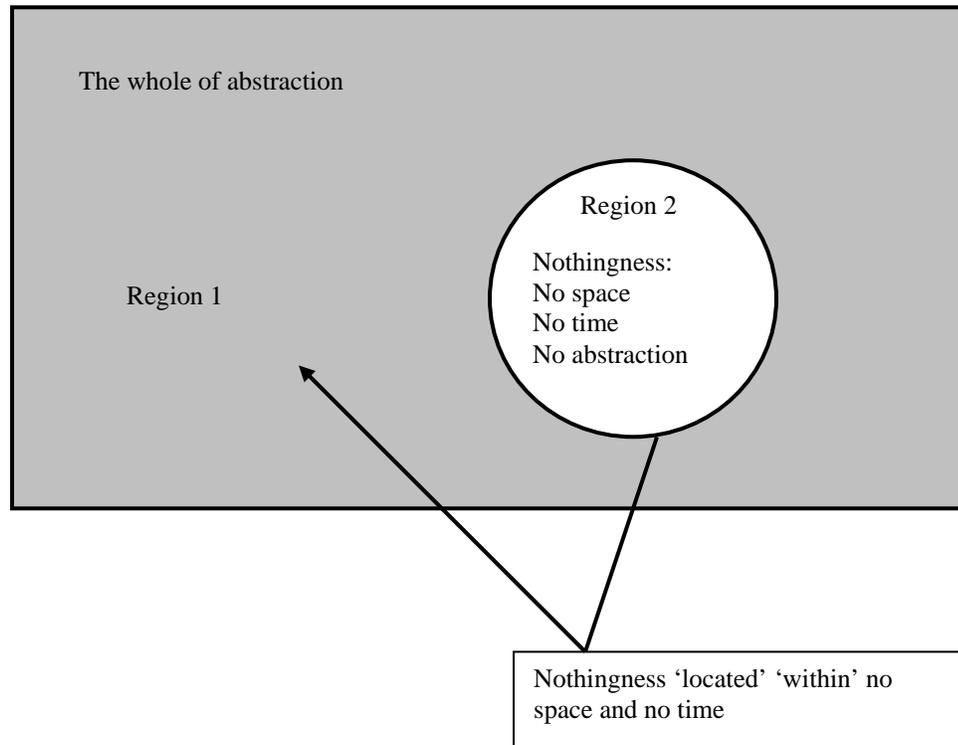
Are space and time essential elements of the metaphysical model being proposed? In actuality no they are not. Space and time could exist as elements of the model or space and time could exist as simply perceived elements of the model. A 'perceived' existence of space and time would take on the appearance:

Infinite spacelessness:

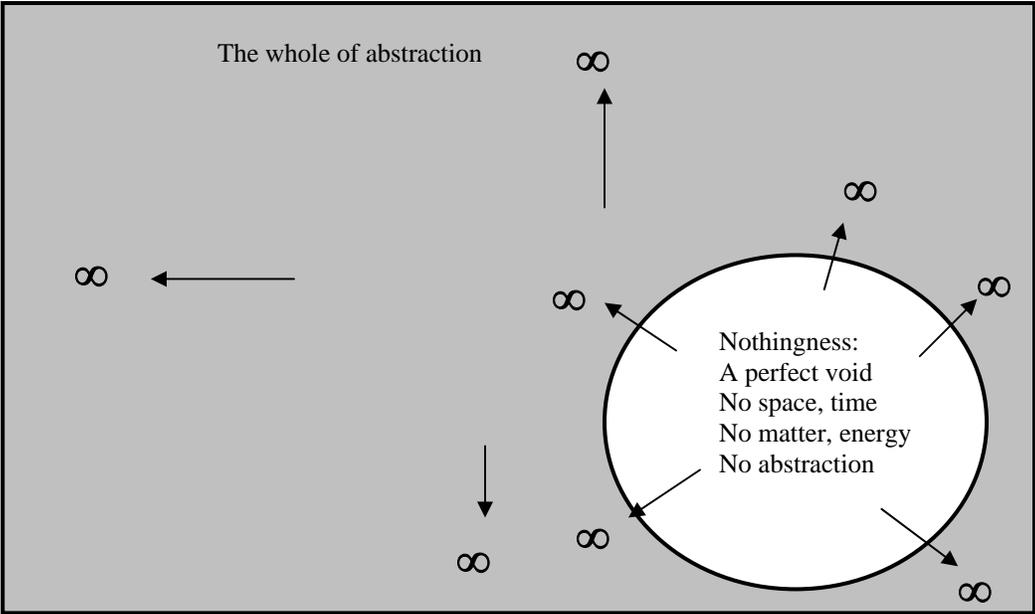


But how can this be? How can the lack of space and time be 'located' 'within' the lack of space and time yet remain a separate entity from the 'location' void space and time? Such an occurrence can take place because while Region 1 is filled with abstraction, region 2 is void abstraction for it is a perfect void.

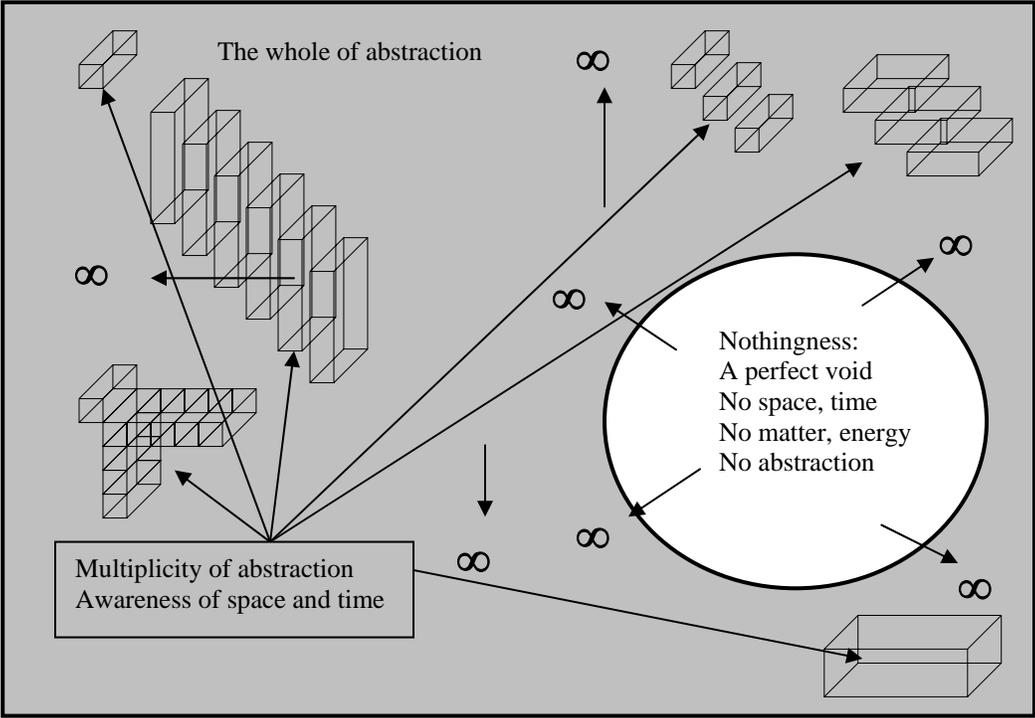
Such a depiction would appear as follows:



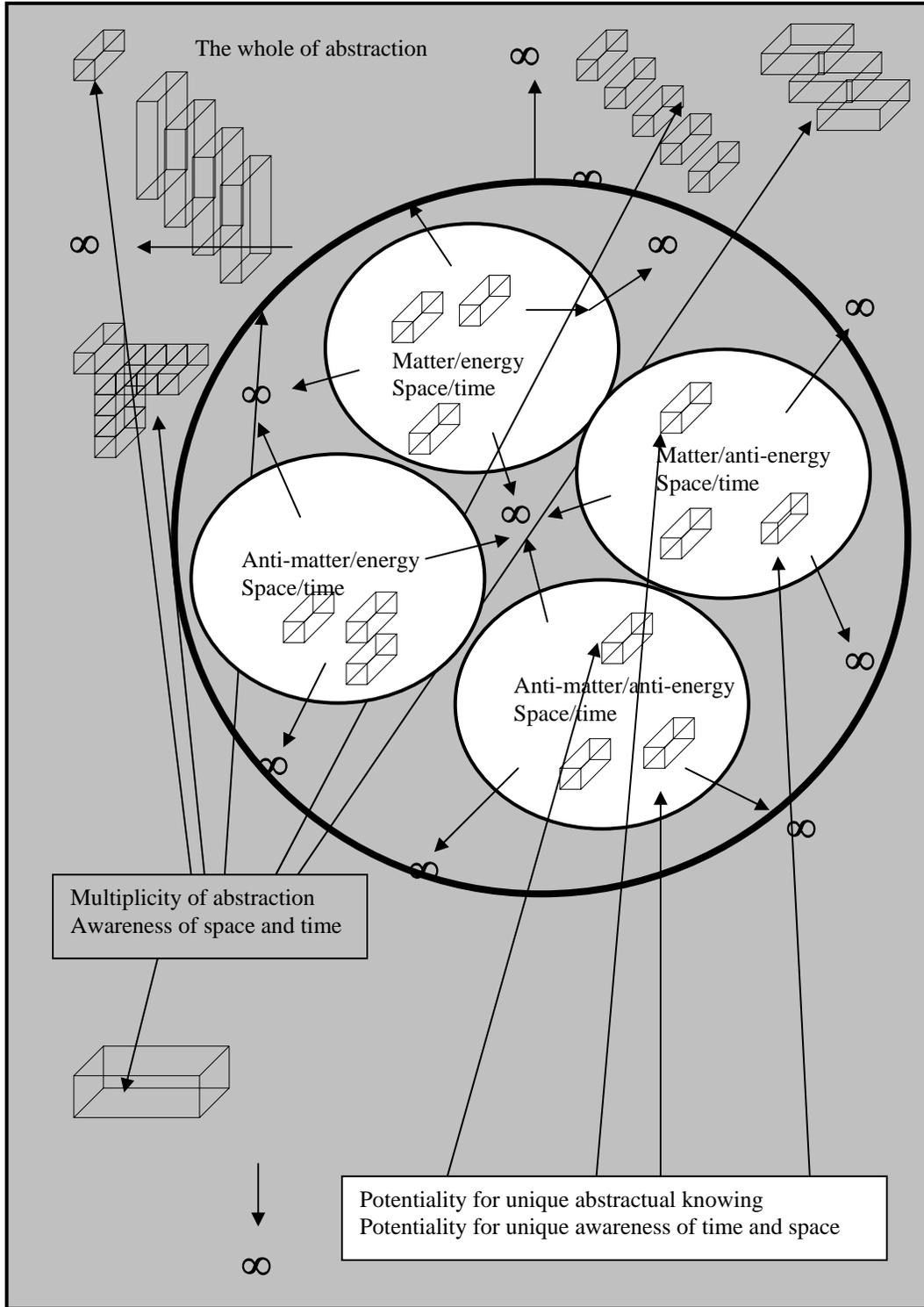
And thus we obtain a slightly different perception of a previous graphic:



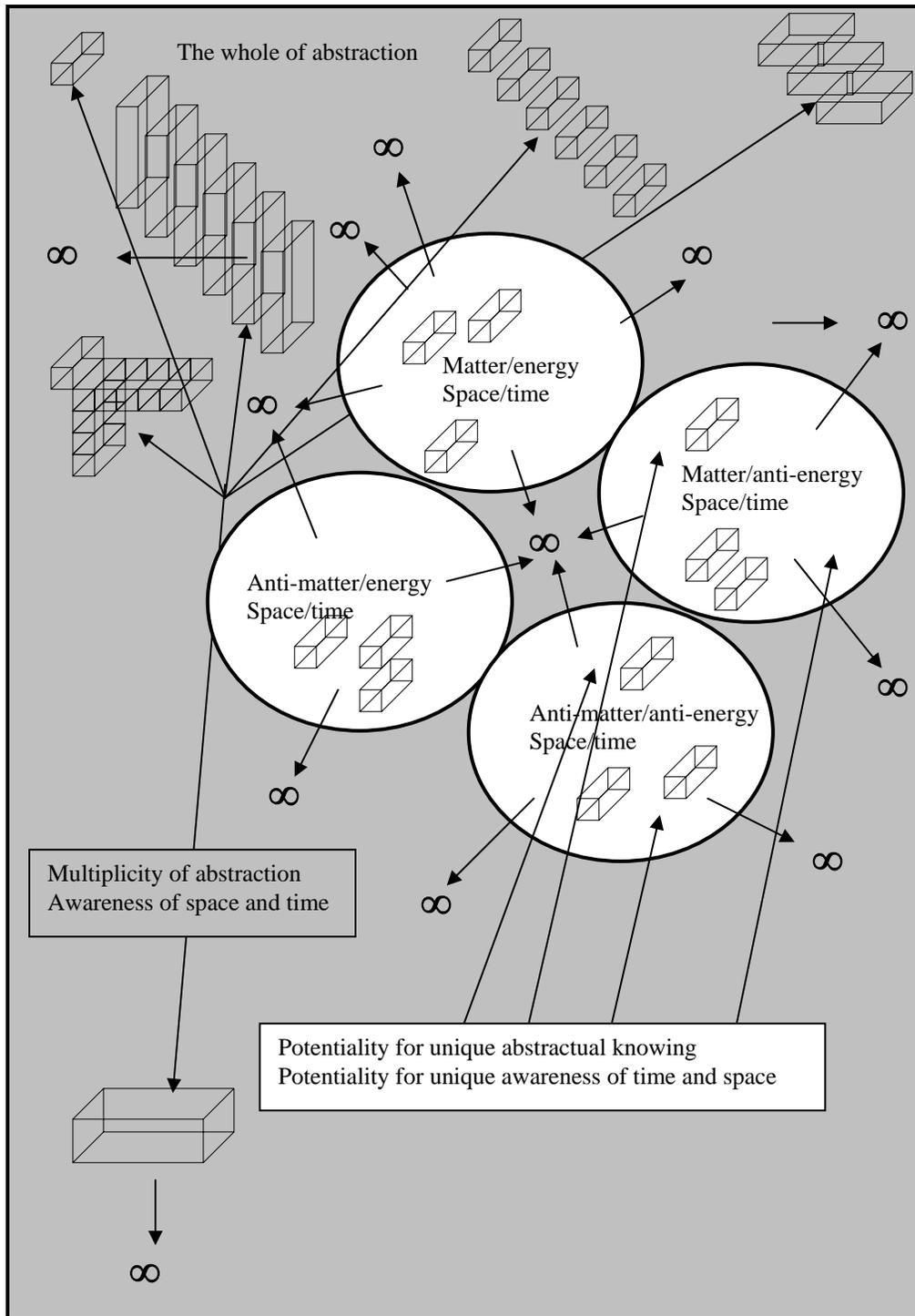
Which when acknowledging the multiplicity aspect of abstraction:



When combining such a concept with the potential emergence of symmetry arising from a perfect void we obtain:



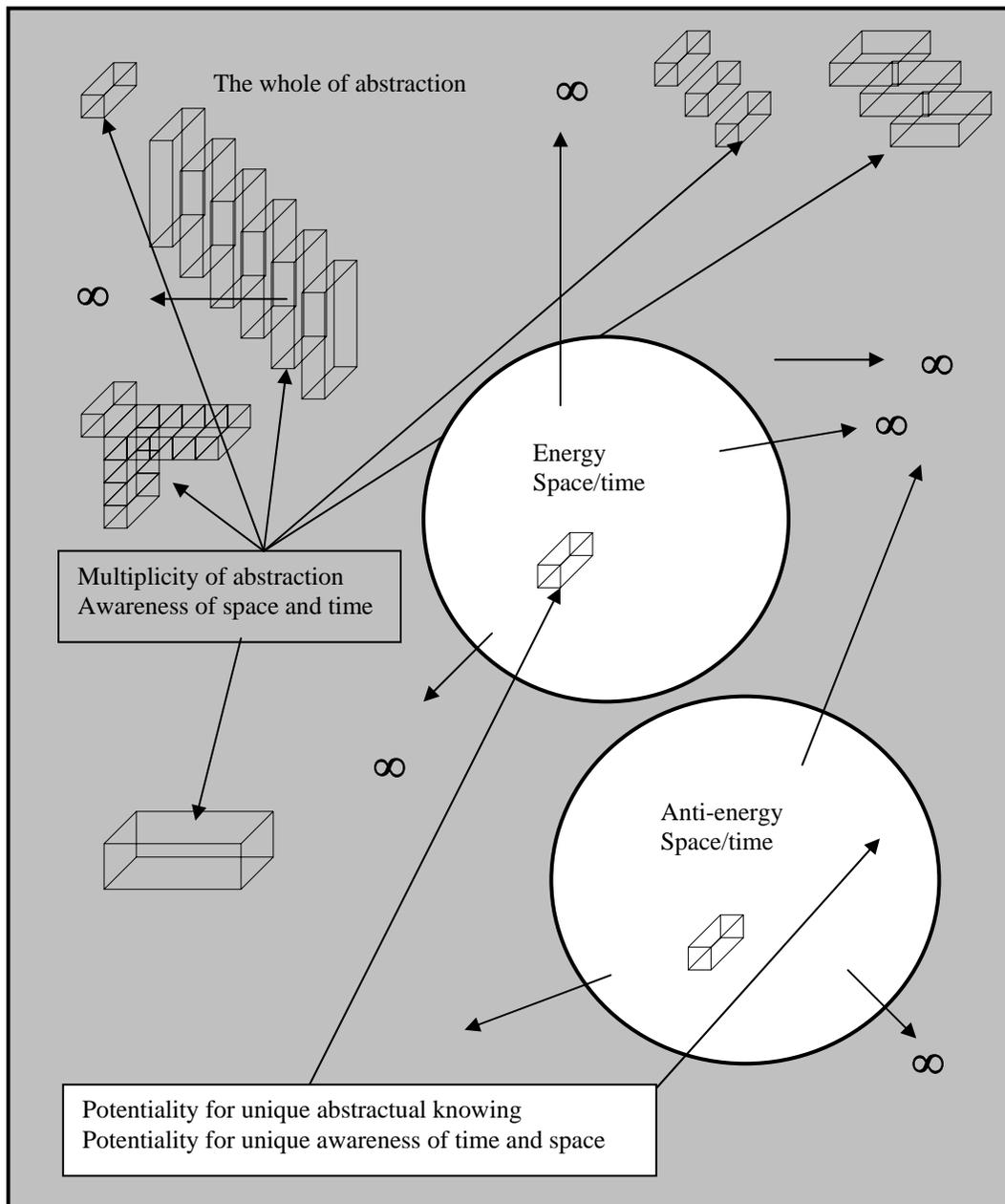
Which when eliminating nothing, simplifies to become:



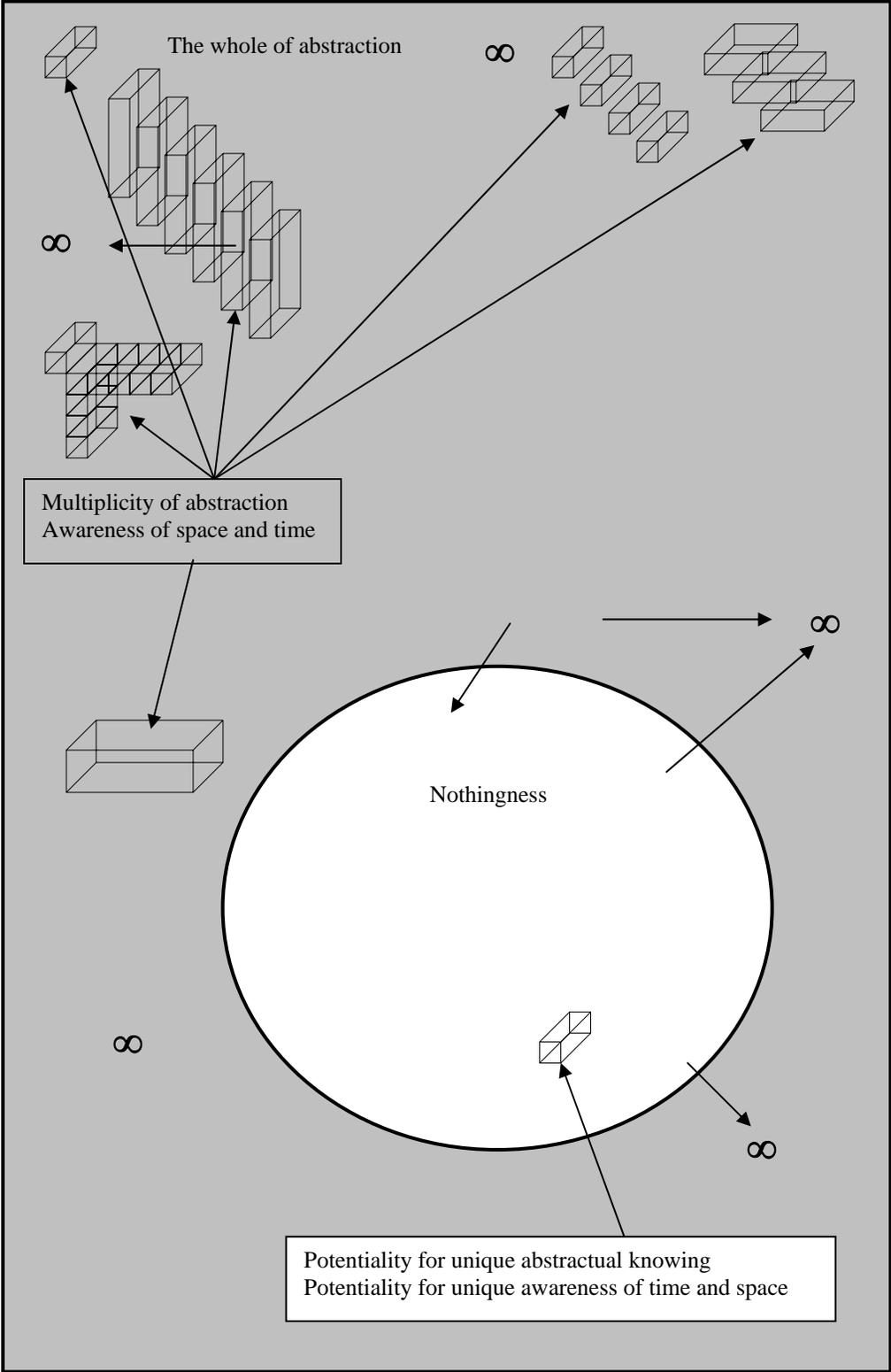
'Something' reducing to a void

The complexity of the diagram can go through a series of simplistic reductions as follows:

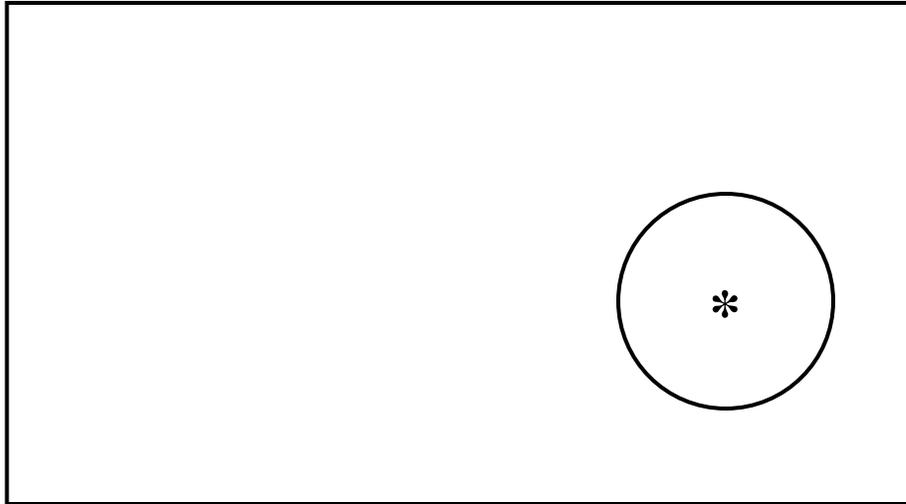
The first reduction gives us:



The next reduction gives us:



Which when accounting for the infinite spacelessness of nothing and allowing multiplicity to be an innate function of the whole one obtains:



We will identify the metaphysical model presented shortly, but first we need to touch upon a few more pertinent concepts regarding the model incorporating both the existence of nothingness and the functionality of nothingness.

Again and again and again it must be reiterated and reiterated again that the importance of the process lies not in whether or not such a process is ‘the’ process but rather the significance of the depicted process lies in the understanding that we have now evolved to the point in our time and social development where it is understood that not only could nothingness possible exist but even more dramatically it can be rationally demonstrated that nothingness itself could logically have functionality.

The result: metaphysically, cosmologically, and ontologically we now have the ability to both verbalize and demonstrate a functionality for nothingness in addition to the mere potential existence of nothingness.

The repercussions of such a development are dramatically demonstrable in all three fields of perception we as an entity in reality appear to have available to us: our ability to believe/religion, our ability to observe/science, and our ability to reason/philosophy.

Abstraction and the void

Two forms of perfection: perfection of what is and perfection of what is not, perfection of the whole and perfection of the opposite of the whole

The previous section of this tractate initiates a demonstration regarding just how it is that the interrelationship of the whole - singularity, the elements of the whole – multiplicity, and nothingness interact. The appearance initially is one of great complexity but as one progresses through the tractate, the appearance reduces to one of great simplicity. Ockham proposed that should one have two competing theories from which to choose and should all relevant

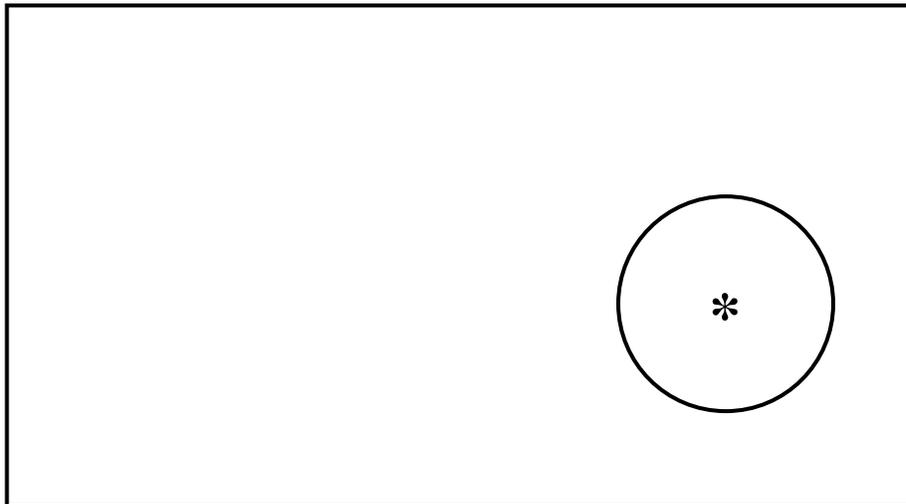
considerations regarding the theories, other than complexity, be equal, then the theory which is most likely to be correct is the theory of simplicity. Such a perception was supported by the Ancient Greeks who not only valued simplicity but also sought out simplicity as the means to understanding our reality.

Ockham's razor would seem to suggest the model initially described is much too complex to be taken seriously as an accurate description of a realistic model of reality. Such a perception, however, evolves out of a misperception of the previous section for it is not simplicity which evolves out of complexity but rather the reverse takes place in reality – complexity evolves out of simplicity.

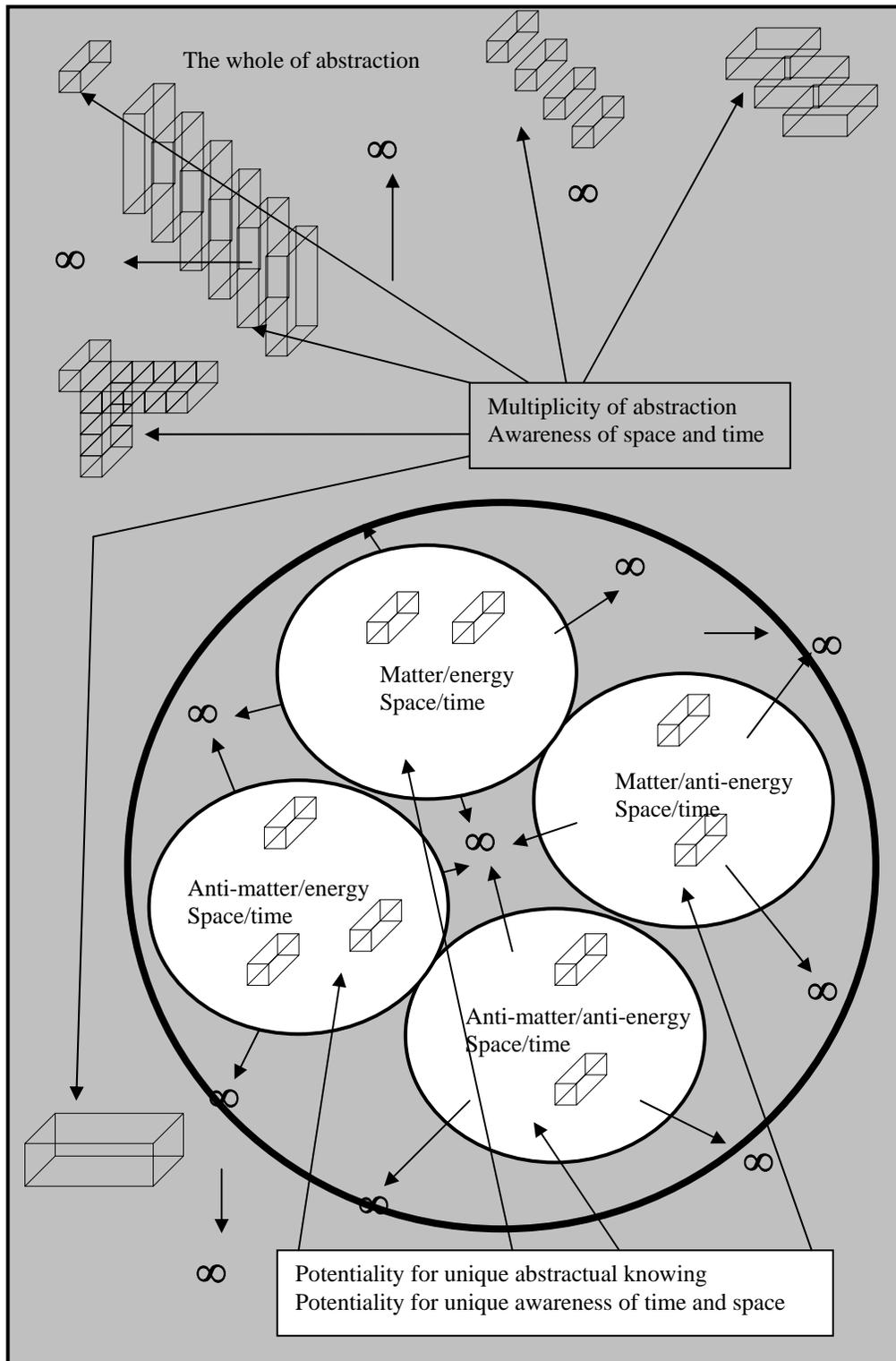
The order of presentation in the previous section was intended to take one in the direction from where we presently are and go 'backwards' to the beginning. The true flow is in actuality the reverse. The true flow goes from where we are not, the beginning, to where we currently find ourselves to be, the present. Thus the true flow moves from simplicity to complexity.

The concept of complexity is totally acceptable to Ockham. What was not acceptable to Ockham was the concept that a theory emerges out of complexity. . Geometry begins with the simple concept of a point and leads to immense complexities. It is therefore not the complexity to which Ockham objected but rather Ockham objected to a complex beginning.

The metaphysical model:



Is steeped in simplicity itself and from simplicity evolves complexity:



And what is the point of origination of this metaphysical theory? The point of origination is the point before time began and such a point is described as the individual acting within God.

What then does this have to do with the concept of the void? It is the concept of the void to which we must look to begin to understand the 'location' of time and space. It is to the void we must look to begin to understand the interrelationship of the individual and God, understand the interrelationship of multiplicity and singularity. It is to the void we must look to begin to understand the rationality of the whole of reality itself.

We have not looked to the void to understand reality for we are afraid of what it portends. We have not looked to the void to understand reality because we are in space and time and we perceive the 'outside' of space and time to be nothingness itself. We have not looked to the void because we see the void as the final and ultimate proof that multiplicity, we, have no significance. We are afraid. We have come to the edge many times and each time we have stepped back and turned away from the void because we see no 'outside' to the void, no outside to nothingness. As such nothingness becomes the blackest realm of our most frightening nightmare. The nightmare, we have no significance.

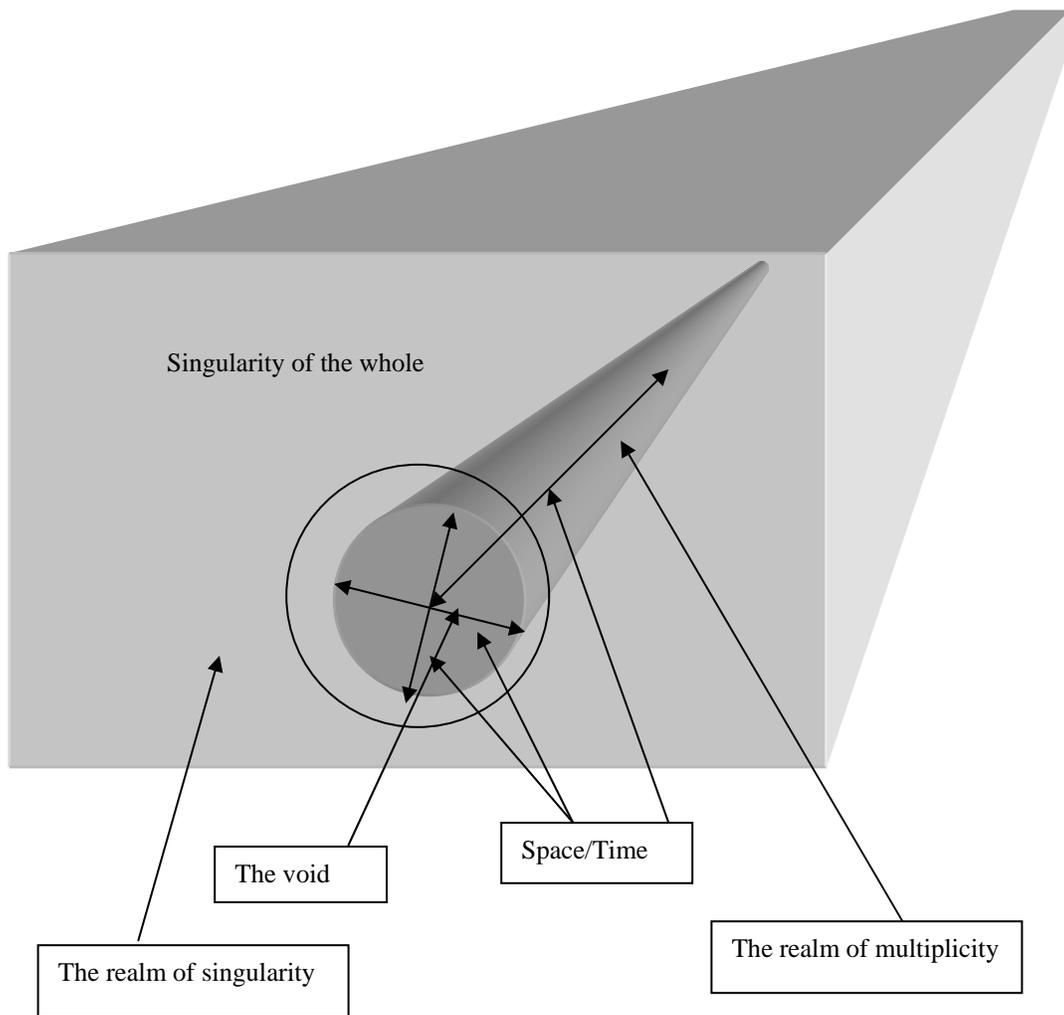
Until we can understand that nothingness exists and as such understand there is a limit to the infiniteness of the void, understand there is an 'outside' to the void, understand the void not only exists but has functionality, we will continue to shun the void, we will continue to avoid facing our greatest fear.

To better understand where a void can be found it would help to examine, from a slightly different perspective, where it is a void cannot be found.

Where a void cannot be found

A void cannot be found 'within' the physical because the physical is filled, at the minimum, with the abstract fabric of space and the abstract fabric of time if not also with the physical fabric of matter and energy. As we have previously suggested, it may well be that physical reality, what Zeno describes as multiplicity, emerges from the void itself.

Graphically such a concept takes on the form of:



Until we can 'look' beyond space and time, look beyond the physical (metaphysics), we will remain afraid of the void for it is 'within' the void we find multiplicity, 'within multiplicity we find the physical, 'within' the physical we find ourselves. It is within the void we find the void itself.

As the graphic demonstrates:

- 1. We do not find the void 'within' the physical but rather it is the physical we find 'within' the void.
- 2. We do not find the void 'outside' the whole of abstraction for if the void is 'some' thing and if the whole is the summation of all 'some' things then if the void were to be found outside the whole the whole would no longer be whole for it would be 'missing' 'some' thing, it would be missing the void.

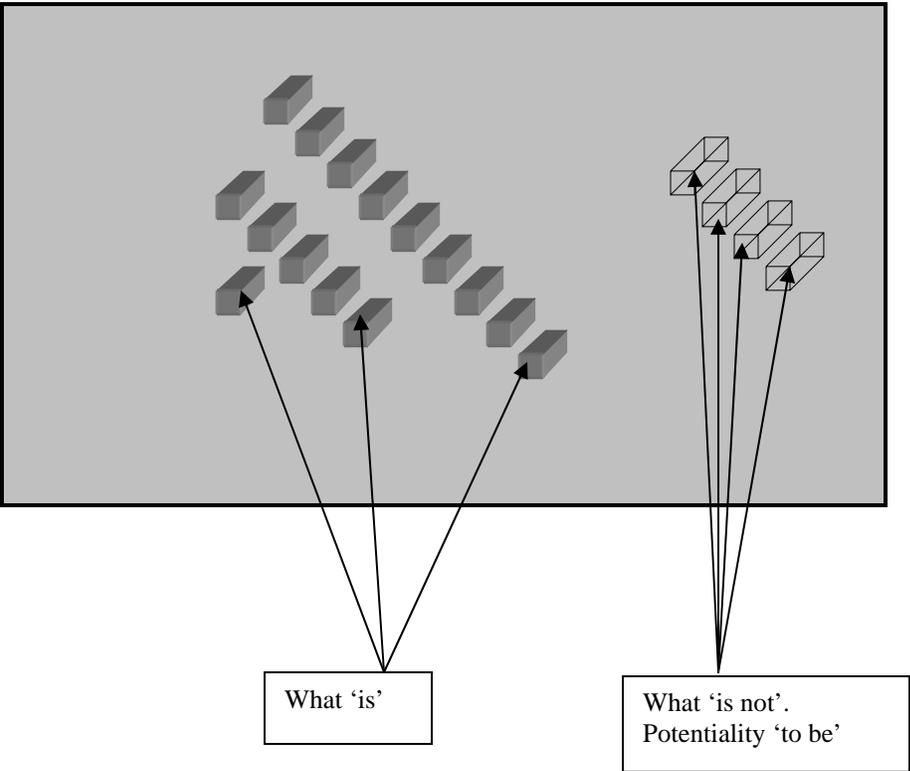
The void therefore cannot be found 'outside' the whole' nor inside the physical.

What then lies 'inside' the physical? Matter, energy, space, and time lie inside the physical. Motion or the appearance of motion lies inside the physical. Most importantly, change lies inside the physical.

What then lies 'outside' the whole? What lies outside the whole is a topic for tractate 16 but for now we can state that both the physical and the void do not lie 'outside' the whole.

The multiplicity of individuality

The credibility of this new metaphysical model, symbiotic pantheism, the individual acting within God, is measured by its ability to resolve presently existing paradoxes as established by today's perceived metaphysical model of reality.



The War & Peace of a New Ontological Perception

The past: What was is Thus 'what was' is 'what is'

The present: What is

The future: The potential to be 'what is'

Thus:

What is

What is + what is (the future as it becomes the present)

Equals

What is

Elements of multiplicity comprise the whole:

The whole is

The element is

Change is

'knowing' *knowing* 'Knowing'

Two nouns and a verb is what present themselves in the statement: 'knowing' *knowing* 'Knowing'. At first glance, one perceives three verbs in the statement: 'knowing' *knowing* 'Knowing'. There are many variations of perceptions, which could emerge from the three words. The statement could represent three nouns, two nouns and a verb, three verbs, or perhaps we perceive two verbs and a noun. So what perception is the most logical in terms of reality?

First of all we know it cannot be three verbs or three nouns for two of the words are standard font and one is italicized which implies a difference. In addition one needs some form of object as well as some form of action, be it a passive state of action or an active form of action, for the words to make a complete statement. Therefore, for the statement to have meaning we must have a mix of the two, nouns and verbs.

But why must there be a mix of the two if nouns and verbs exist? What is a noun and what is a verb in the metaphysical sense? Metaphysically, a verb is action and a noun is an object. When we speak of an 'object', we are not necessarily referring to a physical 'thing'. When we speak of an 'object, we are referring to what it is that is performing action be it action in the active sense of the word or action in the passive sense of the word such as action as a state of being. In short, when we speak of a noun metaphysically we are referring to existence itself.

So it would seem we have either two verbs separated by a noun or we have two nouns separated by a verb. Examining the two non-italicized words we find one begins with an upper case letter. An upper case letter depicts a 'proper' noun. This fact clearly defines what we have two nouns separated by action.

'knowing' and 'Knowing' as nouns may more clearly be stated as being: 'knowledge' and 'Knowledge'.

As such we now have: 'knowledge' *knowing* 'Knowledge'. In essence, we have the very definition of metaphysics.

Metaphysics is the examination of the understanding – *knowing* regarding the interrelationship of subunits of 'Knowing's' knowledge – 'knowing' to the whole of 'Knowing' – knowledge. One may ask, but what of the reverse? What of 'Knowing' *knowing* 'knowing'? What of the examination of the understanding – *knowing* regarding the interrelationship of the whole of 'Knowing's' knowledge – 'Knowing' to the subunits of 'Knowing's' knowledge – 'knowing'?

The first, 'knowing' *knowing* 'Knowing', is practical metaphysics the second, 'Knowing' *knowing* 'knowing', is theoretical metaphysics. But isn't all metaphysics theoretical? With the completion of this work: No it is not. Before this work, from the beginning of the concept of zero entering our minds well before the point written history began up to and through Heidegger the concept of all metaphysics being theoretical was a valid perception.

With the initiation of this work, the concept of metaphysics has risen to the level of substantive validation through the process of reason/philosophical argument supported by the process of observation/scientific confirmations and the process of believability/religious arguments. This is not to say the statement will not have its antagonists. Psychology encountered the same era of infancy with the writings of Freud but it passed through this state of embryonic development and through the passage of time emerged as a complete newborn infant of scientific study.

Zeno, Aristotle, Boethius, Copernicus, Leibniz, Kant, Hegel, Russell, Einstein, Husserl, Heidegger, Hawking, and thousands of others have led us to the Hegel's summit and beyond. But the summits, which exist, are just that, a plural of the word 'summit', a multiplicity of summits, each with its own sharp apex.

It is time to fuse the perceptions into one complete understanding of our fractionalized metaphysical understandings and piece the puzzle together.

The final outcome: 'knowing' *knowing* 'Knowing', 'knowledge' *knowing* 'Knowledge' or what we shall, generically term 'symbiotic panentheism' and metaphysically term the individual acting within God.

The individual acting within God

Generically:

Scientifically: **Symbiotic Panentheism**
Religiously: **Symbiotic Panentheism**
Philosophically: **Symbiotic Panentheism**

Descriptively:

The War & Peace of a New Ontological Perception

Cosmologically:

The whole is equal to the sum of its parts. The whole void any of its parts is not the whole.

Ontologically:

And God created individuals in His image and in the image of God created He individuals

Metaphysically:

An open non-Cartesian system powered by a closed Cartesian system found 'within' the open non-Cartesian system.

Technically:

Cosmologically:

The individual exists within the universe. The physical, nothingness, and the abstract exist within the whole.

Ontologically:

The soul exists within the universe, which exists within God.

Metaphysically:

The individual acting within God

'Nothing' is not a 'thing'

'Nothing' is not a 'thing' would appear to contradict the premise that nothing is part of 'every' thing. Such is not the case, however. Although nothing may not be a 'thing' in terms of our present perceptual process, it is being suggested that nothingness is an element of the whole and as such is an element of 'every' thing and has functionality to the whole. In this case the 'thing' is the least quantity possible for a 'thing' and the least quantity is zero, nothing, but just because it is the 'least' does not mean it does not exist nor does it mean nothingness does not have functionality. In fact it would be the most difficult 'thing' to 'create' within the whole of 'every' thing. In fact the very concept of nothingness having functionality gives rise to the concept of nothingness existing.

A little mathematics might help underscore the point here.

One cannot divide by zero because:

1. Zero is nothing and it is not possible to divide by nothing since one is then in essence not dividing at all.
2. Mathematically as one divides by smaller and smaller numbers, the answer, quotient, becomes larger and larger, approaches infinity.

Such a concept however, assumes:

1. 'nothingness' itself does not exist since it is just what we profess it to be, nothing at all
2. 'nothingness' has no function

But what if assumption #2, which follows #1, is not correct? What if our assumption that 'no'-thingness has no function is incorrect.

At first glance the very thought of nothingness having functionality would appear to be contradictory. But is it? If 'nothingness' exists and after all we can conceive of it as the least of all somethings, then why wouldn't it have a function. After all, all elements of the whole appear to have a function to the whole, in every system of which we conceive.

An interesting aspect of nothingness having functionality leads to examining what the functionality of nothingness would imply for mathematics:

$$\begin{array}{|c|} \hline \infty \\ \hline - \\ \hline \infty \\ \hline \end{array} \quad \begin{array}{|c|} \hline \infty \\ \hline - \\ \hline \mathbf{0} \\ \hline \end{array} \quad \begin{array}{|c|} \hline \mathbf{0} \\ \hline - \\ \hline \infty \\ \hline \end{array} \quad \begin{array}{|c|} \hline \mathbf{0} \\ \hline - \\ \hline \mathbf{0} \\ \hline \end{array}$$

We examined these five concepts in detail in tractate eight but for now let us just say:

If we begin with:

$$\begin{array}{|c|} \hline \infty \\ \hline - \\ \hline \infty \\ \hline \end{array}$$

(anything divided by itself is one, the whole)

We move to:

$$\begin{array}{|c|} \hline \infty \\ \hline - \\ \hline \mathbf{0} \\ \hline \end{array}$$

(Individual potential divided by nothing)

And then to:

$$\frac{0}{-\infty}$$

(Nothing divided by individuality)

And finally the ultimate extreme:

$$\frac{0}{0}$$

The functionality of nothing-ness

Nothing-ness being literally nothing and itself having functionality provides meaning to all four suggested scenarios.

Nothing being the source of all 'things'

Theoretical metaphysics now evolves into: God acting within the individual versus the individual acting within God

The series, *The War and Peace of a New Metaphysical Perception*, will lead us into understanding a model regarding the 'intra' as well as inter-relationships of the three concepts:

1. the individual: Individuality
2. *being*: Action/process, reality, the universe
3. God: The whole

Once understanding the 'intra' as well as 'inter' relationship of the individual, *being*, and God, we will better be able to understand how it is the further examination of the individual acting within God becomes the realm of practical metaphysics and the manipulation of the individual acting within God becomes the realm of metaphysical engineering.

But what then of God acting within the individual? God acting within the individual now becomes theoretical metaphysics for we can only broadly (verses narrowly) speculate regarding the relationship of God to the individual. Such speculation remains the realm of ontology for the time being.

And what of the following 'inter'- and – intra-relationships of the individual and God? Within which realm of metaphysics would the 'intra'- and 'inter'-relationship of the individual and God now be located:

1. the individual to God: Practical Metaphysics & Metaphysical engineering
2. God to God: Theoretical Metaphysics
3. God to '?': Theoretical ?????

So where does the discussion regarding nothingness lead us? It leads us to Zeno.

Greek philosophy would never quite defeat Zeno - for Zeno had a paradox, a logical puzzle that seemed intractable to Greek philosophers. It was the most troubling argument in Greece. Zeno had proved the impossible.¹³

Today we believe we have mastered Zeno's paradox with the mathematical tool of Calculus, but have we or have we merely glossed over the paradox regarding the existence of multiplicity and seamlessness with the wallpaper of mathematical symbols? This question is what will lead us to reexamine Zeno's paradox and meditate upon Shakespeare's most notorious statement: 'To be or not to be that is the question.'

Zeno Himself Says It

As we shall see upon our first examination of metaphysical paradoxes, Zeno himself alludes to just such a scenario as is being advocated within this tractate, Tractate 10. The concept being suggested:

1. Nothingness exists
2. Nothingness has functionality

The in-depth examination of these two concepts is what emerges from the body of this work.

Heidegger suggested the question was: 'Why are there essents rather than nothing'. We can now understand that an alternative to the question is: Why are there essents and nothings.

Such a realignment of the question opens metaphysics to an innumerable number of new questions:

1. Why is there essent (singularity)?
 2. Why are there essents (multiplicity)?
 3. Why is there nothingness (singularity)?
 4. Why are there nothingnesses (multiplicity)?
 5. What lies outside the whole?
- Etc.

The War & Peace of a New Ontological Perception

Answers to the new series of questions becomes intuitively obvious once we look nothingness in the eye and resolve our lack of understanding regarding what has proved to be most perplexing questions of metaphysics: Where is nothingness? What is nothingness? And: Why does nothingness exist?

We have explored answers to these three questions and have found the answers to be:

Should nothingness indeed exist:

1. Where does Nothingness exist? Nothingness is found 'within' the whole.
2. What is Nothingness? Nothingness is an element of the whole.
3. Why does Nothingness exist? Nothingness has functionality.

And so it is we have placed a scarlet letter 'I' upon our brow for we have metaphysically embraced not only the concept that nothingness exists but that nothingness has functionality.

At first glance, it would appear we have established two concepts:

1. Nothingness exists and
2. Nothingness has functionality.

But such a quick conclusion proves to be incorrect for obscured between the two concepts is the understanding of 'what' nothingness itself is. So it is we have statements 1 – 3 rather than merely having statements 1 – 2.

Even more surprising we have established the rationale for all three statements. We can now verbalize where nothingness exists. We have identified that nothingness exists 'within' the whole, that nothingness does not exist 'outside' the whole, that nothingness is an element of the whole, that nothingness 'is' rather than 'is not'. We have established the understanding that nothingness has significance to the whole.

Nothingness having significance to the whole has huge implications to ourselves as individuals for if nothingness has significance than how is it conceivably possible that we, 'mere mortals', have anything less than significance to scientifically – the whole, religiously – God, and philosophically – God.

We have seen that there is no choice where to place nothingness other than 'within' the whole for to do so diminishes the whole of being the whole and diminishes the whole's range of action. Imposing either action, diminishing the whole or diminishing the whole's range of action, or for that matter imposing both actions simultaneously is to reduce one's concept of the whole to be less than the whole.

Having laid the groundwork for this portion of the work, *The War and Peace of a New Metaphysical Perception*, by examining the 'least' yet perhaps the 'most' significant element of the whole, we can now move on and examine the question: Why are there essents?

This is an exciting question for we are essents and we have always yearned to know: Why?

1. Why do we exist?
2. What are we?
3. Where are we?

As we shall see the questions presented are presented in reverse order to what we will examine for it is through the specific reverse order of these questions that we can come to understand the answers to the questions:

1. Where are we?
2. What are we?
3. Why do we exist?

It is only through order we can begin to understand the ultimate of questions we have sought to answer: Why do we exist?

But why focus upon the question: Why are there essents, we, (multiplicity) rather than: Why is there essent, I, (singularity)? We do so because it is the concept of multiplicity with which we are most familiar and thus it is through the concept of multiplicity that we can most easily understand singularity.

The process is going to be difficult enough without making it even more so. Therefore we will take the path of least resistance in hopes of having enough energy to complete the task placed before us.

Will we answer the three basic metaphysical questions?

1. Where is essent (singularity)?
2. What is essent (singularity)?
3. Why does essent (singularity) exist?

The answers to these three questions will emerge in Tractate 17: The End of the Beginning.

Singularity and multiplicity are two concepts continually emerging in this last section regarding nothing. A question arises: Are the concepts of singularity and multiplicity leading us somewhere? Yes they are. Singularity and multiplicity led us to Tractate 1 of this work addressing Zeno and his metaphysical paradoxes regarding seamlessness and multiplicity.

We now understand that

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

¹ Philosophy in the Twentieth Century, Volume 3, Martin Heidegger: The Fundamental Question of Metaphysics, Random House, 1962, p233.

² Stephen Hawking, A Brief History of Time, Bantam Books, 1988, p174.

³ Philosophy in the Twentieth Century, Volume 3, Martin Heidegger: The Fundamental Question of Metaphysics, Random House, 1962, p233.

⁴ **Question:** Is “nothingness” their most dreaded fear? Support your claim with some examples.

Answer: Obtain examples from the book Zero.

⁵ Charles Seife, Zero: The Biography of a Dangerous Idea, Viking, 2000, pp 26 - 40.

⁶ Philosophy in the Twentieth Century, Volume 3, Martin Heidegger: The Fundamental Question of Metaphysics, Random House, 1962, p233.

⁷ Philosophy in the Twentieth Century, Volume 3, Martin Heidegger: The Fundamental Question of Metaphysics, Random House, 1962, p225.

⁸ Charles Seife, Zero: The Biography of a Dangerous Idea, Viking, 2000, p25.

⁹ Charles Seife, Zero: The Biography of a Dangerous Idea, Viking, 2000, p25.

¹⁰ Charles Seife, Zero: The Biography of a Dangerous Idea, Viking, 2000, p19.

¹¹ Charles Seife, Zero: The Biography of a Dangerous Idea, Viking, 2000, p46.

¹² Charles Seife, Zero: The Biography of a Dangerous Idea, Viking, 2000, p201.

¹³ Charles Seife, Zero: The Biography of a Dangerous Idea, Viking, 2000, p40.