

*An Ontology Series*

Issue 11

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



*God*

*Philosophy*

*Symbiotic Panentheism*

*and*

*Either/Or*

**(Either Monism or Dualism)**



Daniel J. Shepard

***Ontology/Theology***

Issue 11

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Philosophy  
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Either/Or  
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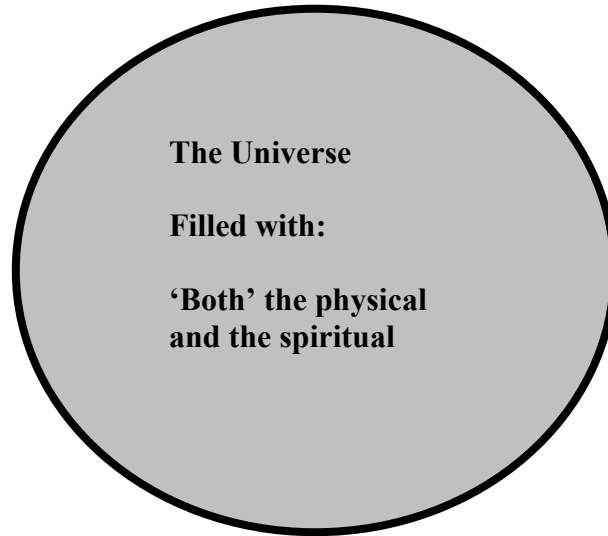


**The Paradox Of:**

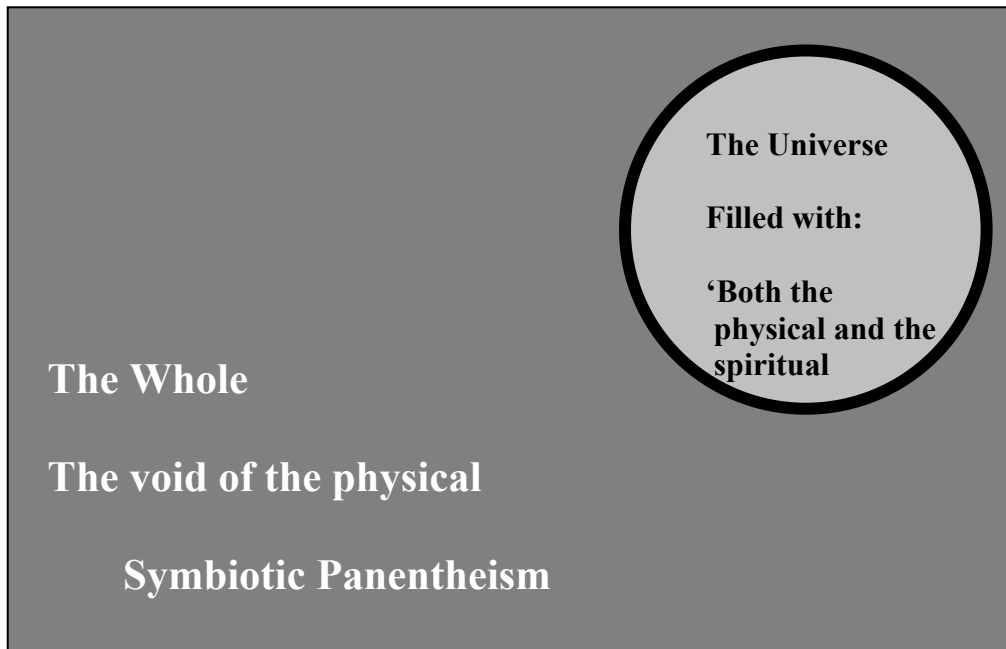
- **'And'**
- **The Monist Is Wrong And the Monist Is Right**
- **The Dualist Is Right And the Dualist Is Wrong**

Daniel J. Shepard

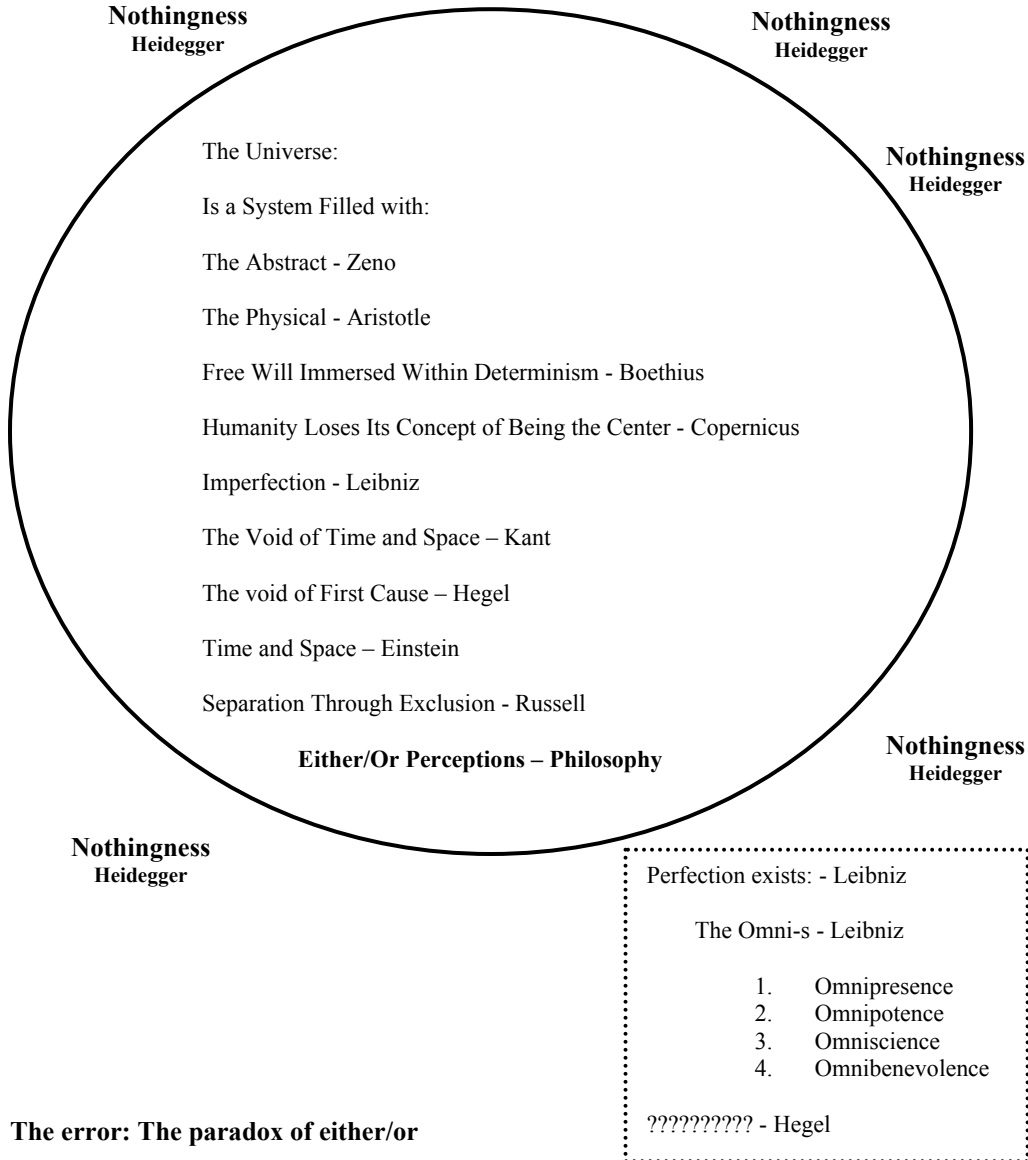
**Philosophy helps us understand**



**Symbiotic panentheism helps us understand how the physical could exist 'within' God without causing God to be physical in nature.**



- 1. 1999 AD: Contemporary Philosophy - The Error of:  
If there are two and only two possibilities, then if it is not one then it must be the other



**The error: The paradox of either/or**

The perception: Understanding monism and dualism moves our perceptual understanding of the system into that of being a system filled with both. As such, monism and dualism now have a location within which each can be found to exist. However, the understanding regarding the role of monism and the role of dualism as well as the understanding regarding the interrelationship between the monism and dualism 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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### **Terms/concepts**

Complete consciousness	Multiplicity
Consciousness	Quagmire of perception
Disadvantage	Singularity
Diversity	Virgin Conscious
Dualist	
Homogeneity	
Illness	
Incomplete consciousness	
Individual multiplicity	
Individual singularity	
Innate	
Monist	

Tractate 11  
**Contemporary Philosophy: The Error of  
Either/Or**

**Introduction**

Philosophy, both Eastern and Western, can be reduced to one of two forms of metaphysical systems:

Either

The Aristotelian metaphysical system - Cartesianism: A closed passive system wherein the whole of the closed system is passive.

Or

The Kant/Hegel metaphysical system – non-Cartesianism: An open active system wherein the whole of the open system is active.

The names do not indicate Eastern philosophy has emerged from the thoughts of the West. Rather the names applied to the metaphysical systems are simply names best personified by the thinkers Aristotle, Kant, and Hegel. Why use the works of Aristotle as the personification of the closed passive system and the works of Kant/Hegel as the personification of the open active system? Since this work, the War and Peace of a New Metaphysical Perception, examines the time frame beginning with 500 BC and ending with 2003 AD, it is from the thinkers existing within this time frame from which such a choice was to be made. General consensus would appear to agree that these three thinkers were the most original, rational, and complete thinkers of this time period to discuss the issues of metaphysical systems.

Both the Aristotelian and the Kant/Hegelian systems have been unsuccessful in resolving simple paradoxes, paradoxes that have existed for eons. In addition, both systems appear to be incapable of resolving newer paradoxes such as Russell's paradox as well as newer paradoxes emerging from more recent scientific concepts such as Einstein's Theory of Relativity.

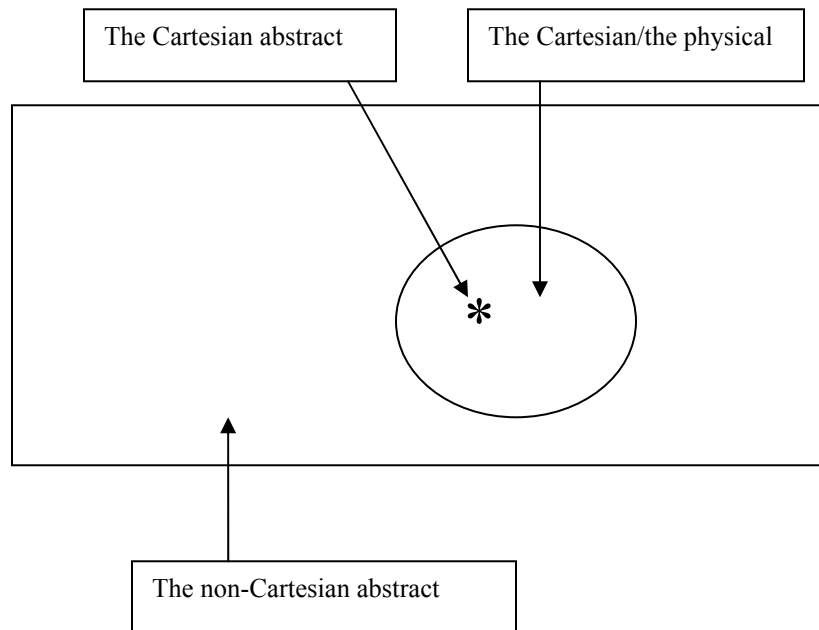
Stating the obvious is not the point of this work. The point of this work is constructive criticism not obstructionism. This work suggests replacing the two present metaphysical systems with a blend of the two. Blending the two metaphysical systems is not a process of using thesis and antithesis to obtain a totally new metaphysical system but rather the process becomes using thesis and antithesis to obtain a blended synthesis.

The result of blending the two systems is the creation of a symbiotic relationship between Cartesianism and non-Cartesianism. The result is the construction of the first new metaphysical model to evolve in the new millennium – the third millennium.

The new metaphysical system:

- a. An open passive system powered by a closed active system wherein the whole of the closed system is itself passive and the whole of the open system is active.
- b. An open active system 'containing' a totally independent closed passive system wherein elements of the open active system found 'within' the closed passive system are generated independent of the open active system

As complicated as such statements may appear, the system itself is actually quite simple:



The Aristotelian metaphysical system evolved in the 1<sup>st</sup> millennium. The Kant/Hegel metaphysical system evolved in the 2<sup>nd</sup> millennium. Eventually a new all-encompassing metaphysical system will evolve in the 3<sup>rd</sup> millennium. The development of the metaphysical system of the 1<sup>st</sup> millennium accompanied us as our specie explored the concept of geographical 'rights'. The development of the metaphysical system of the 2<sup>nd</sup> millennium accompanied us as our specie explored the concept of global 'rights'. A new metaphysical perception needs to emerge which will dominate our expansion into the vast depths of the universe. Such a system will by necessity need to match our advances in both technology and extraterrestrial cultural intrusions and intrusiveness.

If such a metaphysical system does not emerge, history will repeat itself. The time periods involving the exploration of the globe and the initial explorations of the Americas, Africa, and the East by the West lead to horrific human and environmental trauma supported by perceptions of

geographic 'rights'. This trauma was not unique to Western action. The 'inhumanity' imposed upon individuals was generated by both the East and the West.

Human geographical 'rights' are in the process of conceding their status to global 'rights.' Such 'rights' will have no less a negative impact upon the frontiers of the universe than geographical 'rights' had upon the frontiers of our planet.

How do we avoid repeating our species past negative acts? We can do so by establishing a universal philosophy based upon a foundation of new metaphysical thought. The result is the development of a foundation for action derived from rational thought rather than depending upon a foundation for action derived from examination of past actions steeped in horrific negativity.

How is one to accomplish such a monumental 'leap' in human behavior? One must identify the foundation of action which created the past history of human negativity and modify the foundation. And what is the foundation of human behavior which initiates human action? The foundation for human behavior is metaphysical thought, metaphysical perception. We are what we think we are. We are a species which acts based upon what it rationally perceives itself to be, believes itself to be, sees itself to be. In short we are what philosophy, religion, and science defines us to be.

If such is the case, then what is it that science, religion, and philosophy have been debating for the last twenty-five hundred years?

Religion, science, and philosophy have been debating the legitimacy of Cartesianism versus non-Cartesianism. Simplified the statement becomes: Which is correct, monism or dualism? The philosophical debate: Either awareness of awareness, intentionality, knowing is an innate characteristic of the physical or it is not. The religious debate: Either there is a soul or there is not. The scientific debate: Either awareness, consciousness is an innate characteristic of the physical or it is not.

### **Innate Characteristics**

The question dominating the debate has been: Is awareness an innate characteristic of the physical.

The question, however, has become distorted over time. Applying reductionism to the debate, the actual question is: Is the physical an innate characteristic of the abstract or is the abstract the innate characteristic of the physical. In essence the question becomes: Is the abstract in the physical or is the physical in the abstract and if one or the other is the case then why is it true?

Modern day philosophers lean toward discussing the abstract in terms of the question: Is the abstract an innate characteristic of the physical. Modern day philosophers are in essence attempting to understand the relationship between the two: the physical and the abstract. Contemporary philosophers remain perplexed by Zeno and his identification of multiplicity and seamlessness.

Philosophers, scientists, and theists do not understand how seamlessness can coexist with multiplicity and as such are baffled by the concept regarding classification:

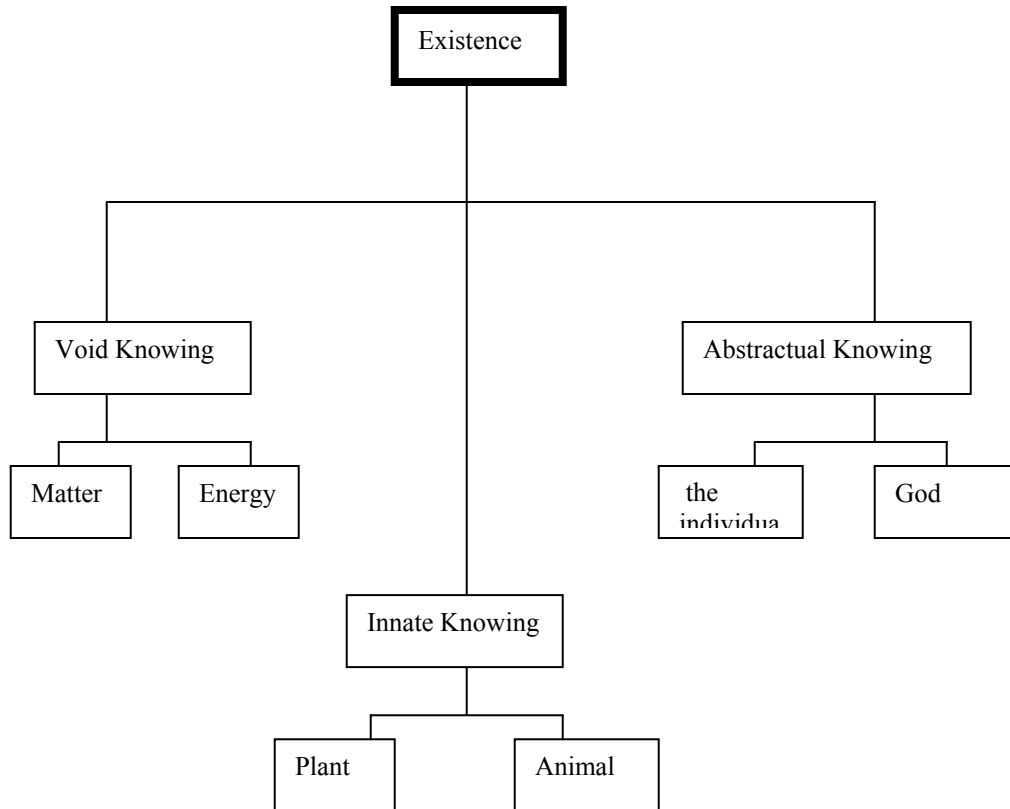


*The War & Peace of a New Ontological Perception*

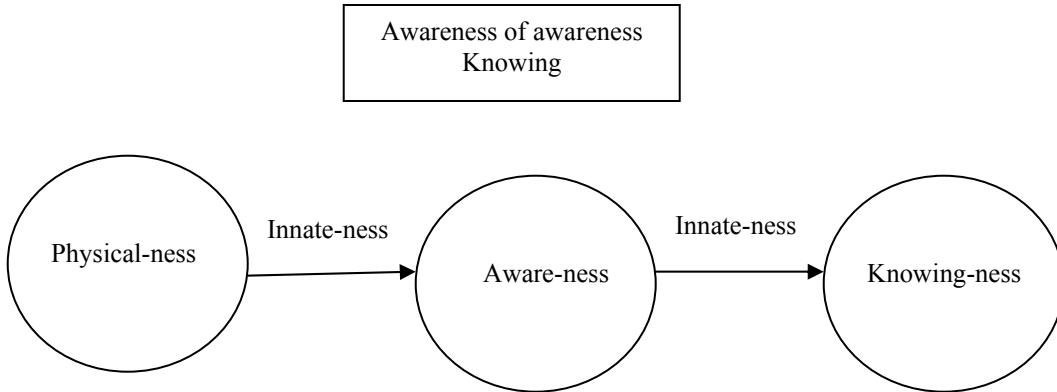
Classification:

Innateness:

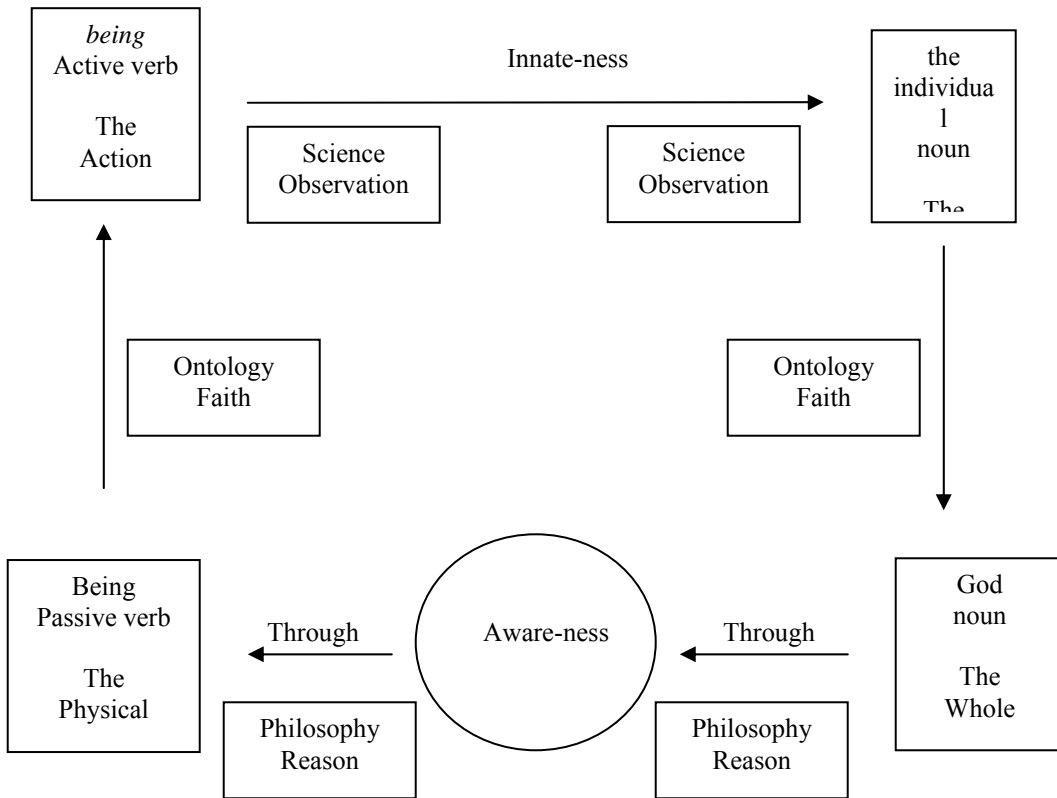
Graphic description #1:



Graphic description #2:



Graphic description #3:



*The War & Peace of a New Ontological Perception*

Are we any further than we were since Zeno initiated the debate regarding the duality of the physical and the abstract, multiplicity and seamlessness?

The previous ten tractates examined fundamental paradoxes, which existed as paradoxes in the past and continue to exist as paradoxes today. Contemporary philosophy remains steeped in the discussions of the past:

1. Monism: Is consciousness an innate characteristic of the physical?

Or

2. Dualism: Are consciousness and physicality separate entities?

The discussions of contemporary philosophers have advanced the great debate no further than Zeno's suggestion that the physical and the abstract are two separate entities. Zeno's classical paradoxes initiated the modern debate regarding the very existence of monism and dualism.

It was Kant's work, which inadvertently suggested that Aristotle's perception regarding passive consciousness existing within the universe should in actuality be a passive universe existing within the confines of active consciousness.

It was Hegel's work, which took Kant's work to a higher level and inadvertently suggested Kant's passive universe existing within the confines of active consciousness should actually be an active universe existing within the confines of active consciousness.

In essence, it is the examination of all three, Aristotle, Kant, and Hegel, which contemporary philosophy must examine in the attempt to bring order to the great debate modern technology brings to the discussion of ethics: bioethics, religious ethics, social ethics, judicial ethics, corporate ethics, environmental ethics, personal ethics, parental ethics, matrimonial ethics, etc.

Contemporary philosophy senses ethics to exist in the form of equally important ethical debates encompassing their own form of subject matter: biological, religious, social, judicial, corporate, environmental, personal, parental, matrimonial, etc.. Such a perception of ethics is in fact simply a reformulation of the monist/dualist debate. To view ethics as being divisible is to view the consciousness as an innate characteristic of the physical. To view ethics as being indivisible, all ethical problems being simply a restatement of the separation of consciousness and the physical, is to view consciousness and the physical as separate entities.

But how can this be? Wouldn't the reverse of each statement be the case? Wouldn't viewing ethics as being divisible into an endless array of independent 'situations' evolve from the perception that consciousness and the physical are separate one from the other? If the physical is endlessly divisible and if the action of intentionality is simply an innate characteristic of 'complex' physicality, then ethics can rationally be applied as a 'situational' application appropriately applied to the particular sequencing of 'actions' generated by specific complex arrangements of atoms, molecules, compounds, cells, tissues, organs, systems, life forms, and social settings. Regarding ethics, the scenario of ethics being situational is simplicity, which in turn begets complexity. The simplicity of the monist lies in the complexity of both the intra-actions and inter-actions emerging from the 'situational' applications listed previously.

It is the dualist approach, which leads to the simplification of ethics through the perception that individual consciousness once formed is independent of the physical. It is the dualists who lay the groundwork regarding multiplicity of individuality having equal rights from which emerges the uniformity of ethics. Thus the uniformity of ethics emerges from a universal fundamental foundation of ethics, a universal philosophy acting as the very foundation from which all ethics emerges.

It is just such a perception, the understanding regarding the significance of the individual the individual to not only the whole but to itself, which initiates the simplicity of ethics.

On the other hand, the monists view consciousness as an innate characteristic of the physical, and the physical, thanks to Einstein, being what it is, being capable of relativistic scientific 'prioritization,' consequently becomes subject to 'apparent' infinite/eternal sub-sectioning. As such the physical becomes capable of being 'prioritized' relativistically not only in the scientific sense but in the ontological and metaphysical sense. Such 'prioritization' leads to the evolution of multiple forms of ethics, which take on a 'life' of their own. Such new 'life' forms then begin to initiate their own natural process of Darwinian principles of which 'survival of the fittest' becomes the leading motivator, much to the detriment of the individual itself.

But to what 'individual' are we referring? Are we referring to the individual form of ethics such as bioethics and environmental ethics or are we referring to a more fundamental form of ethics?

In the short term, centuries, we are referring to the individual form of ethics: bioethics, environmental ethics, corporate ethics, etc. In the more protracted term, millennia, we are in actuality referring to the individual itself. Over the span of a millennia we are referring to three forms of individuality:

1. God/the whole/singularity exists
2. the individual/the part/individuality exists
3. *being/action/process/reality/the universe/action* exists

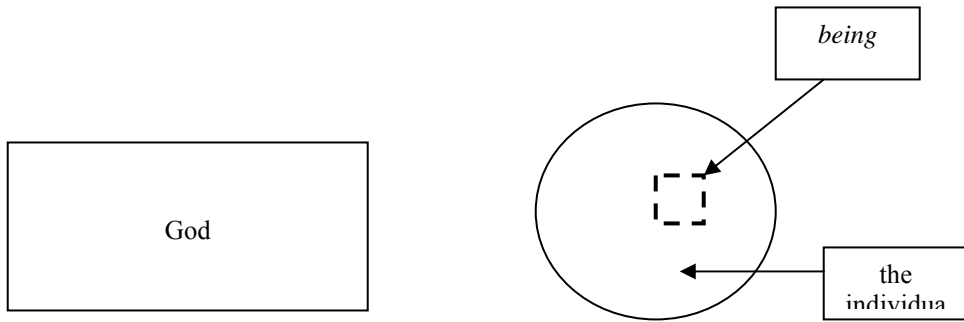
What viewpoint do ontology, cosmology, and metaphysics take when referring to a model of reality upon which their particular form of ethical perceptions emerge?

There are presently three forms of perceptions in place. The three perceptual models vary for each of the three means by which we examine the whole of reality. In spite of the three forms of perception of the whole, however, one argument remains in common for all three perceptions. The commonality of each perception which remains in place: Each model is divided into two groups: The monist and the dualist.

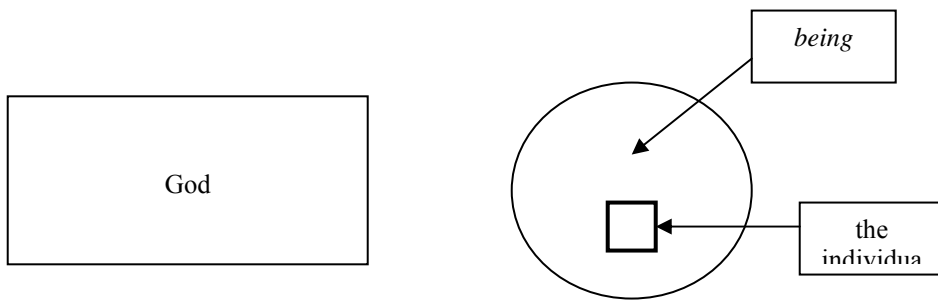
*The War & Peace of a New Ontological Perception*

Ontologically:

The Ontological Monist:

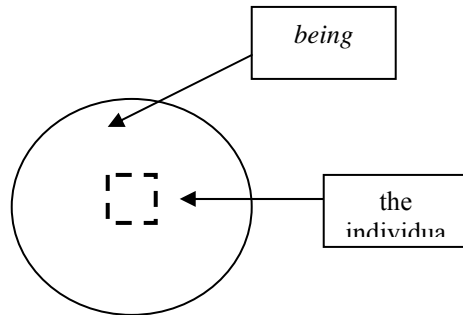


The Ontological Dualist

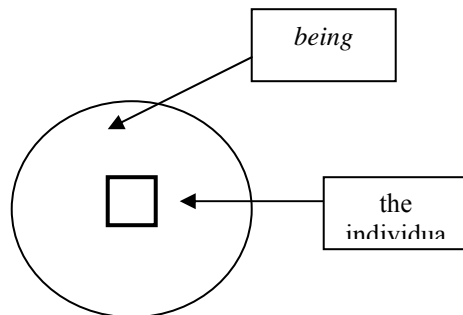


Cosmologically:

The Cosmological Monist



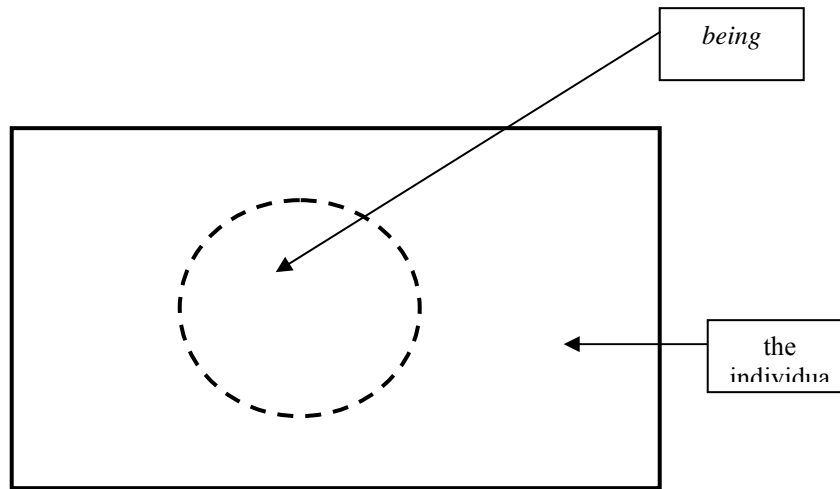
The Cosmological Dualist:



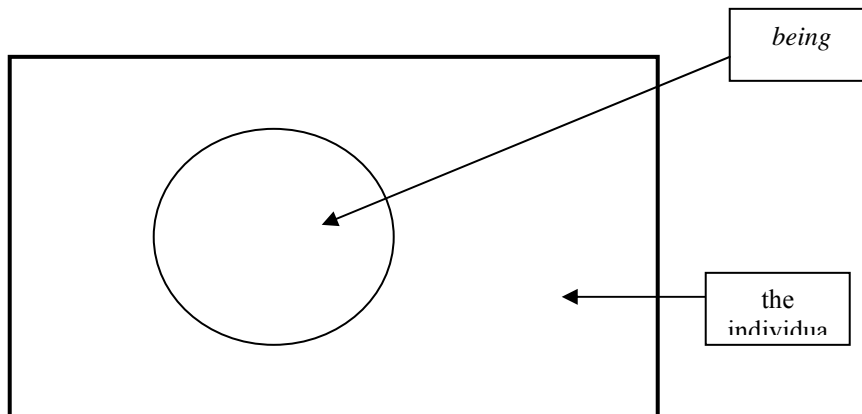
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Metaphysically:

The Metaphysical Monist:



The Metaphysical Dualist:



The commonality, which emerges from the schematics:

Within the monist models:

Unique individuality acting as the unique sub-element referred to as ‘the individual’ is not a form of permanent reality in terms of its own unique form of individuality.

Within the dualist models:

Unique individuality acting as the unique sub-element referred to as ‘the individual’ is a form of permanent reality in terms of its own unique form of individuality.

Within the new metaphysical perception of the individual acting within God both the monist and dualist models are fundamental to the system. Within the new metaphysical perceptual model:

a. Unique individuality acting as the unique sub-element referred to as ‘the individual’ is not a form of permanent reality in terms of its own unique form of individuality.

and

b. Unique individuality acting as the unique sub-element referred to as the individual is a form of permanent reality in terms of its own unique form of individuality

But how is it possible for both to be the case when each statement contradicts the other?

Contradiction occurs only because the two statements are examined through the understanding of two and only two existing metaphysical systems. Elimination of the contradictory clash of the two statements occurs only if one reexamines the two statements in light of a new, a third, metaphysical model.



## **Part II: Resolving the issue regarding the conflict between homogeneity and diversity**

### **Introduction**

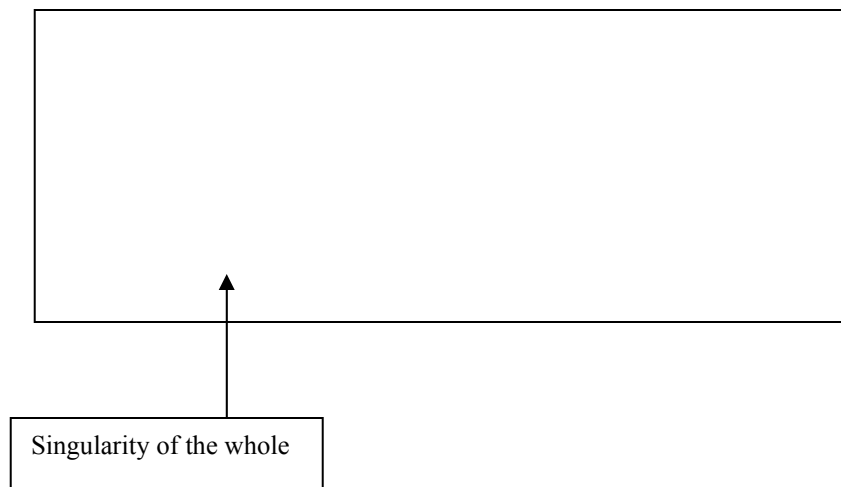
To understand the simplicity regarding the solution to the perceived complex paradox generated by the monist/dualist debate, one must model the third metaphysical system. Once having modeled the third metaphysical system, one must reexamine the issues surrounding contemporary philosophy, ontology, and cosmology in light of the new system. It is the issues, which are important in such a reexamination of the monist/dualist controversy not the philosophers, theists, and scientists themselves

We have spent ample time within tractates one through ten dealing with great thinkers. In terms of contemporary thinkers who is to say for certain which contemporary thinkers will be included as the 'great thinkers of the past'? Each great thinker, regardless of subject orientation, has failed to advance the basic Aristotelian and Kant/Hegelian systems to a higher level of development.

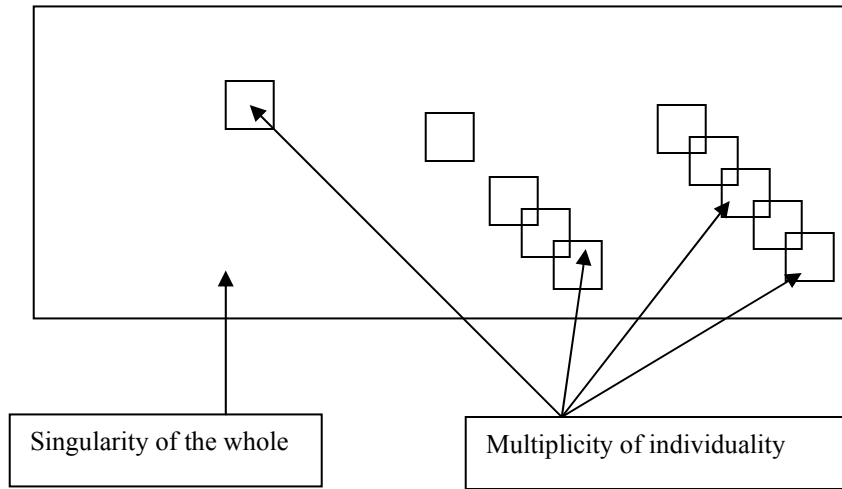
Therefore, rather than concentrate upon specific contemporary individuals, we will examine the concepts of contemporary monists and dualists. We will examine the shortcomings of contemporary thought and we will examine how such shortcomings are resolvable through the application of the new metaphysical perception of the individual acting within God.

### **Metaphysical System Number Three**

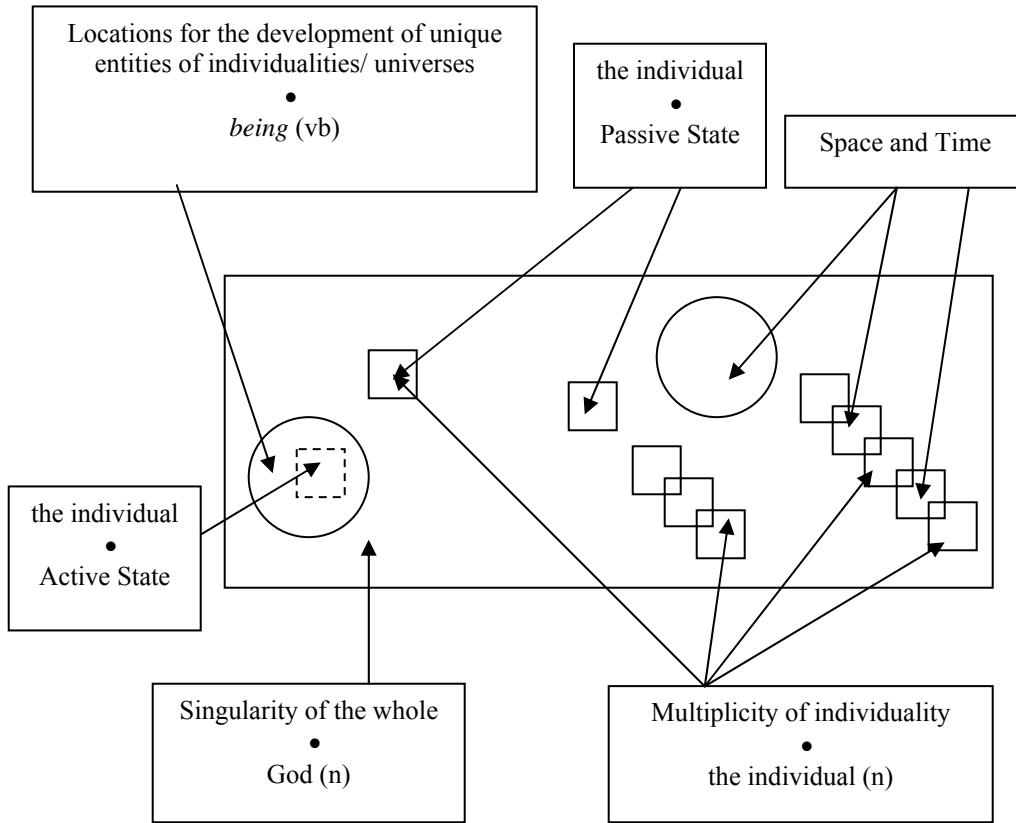
The model:



Adding multiplicity:



Adding universes/realities of the physical or whatever other realities may emerge within which virgin awareness may develop into unique entities of individuality:



### **Singularity of Multiplicity**

Within the new metaphysical perception of the individual acting within God, monism or dualism, the physical or the abstract, the material or the spiritual, becomes monism and dualism, the physical and the abstract, the material and the spiritual. The new, the developing third metaphysical model causes the 'either/or' position to be replaced by the 'and' position.

Such a change could be perceived as a compromise but in fact such a development is not a compromise but rather the new outcome is a total fusion of both the monist perception and the dualist perception. The concept 'a total' does not apply to every aspect of all debates but rather applies to all aspects of the fundamental metaphysical arguments both monists and dualists rely upon when taking their more detailed stands.

Abstractionism (metaphysically speaking), spiritualism (ontologically speaking), dualism (cosmologically speaking) is not a function of monism for the model monism relies upon, perceives, 'knowing' or 'knowing of knowing' for that matter to be 'innate' characteristics of the physical. As such monism proclaims awareness, knowing to emerge from the mystical

combination of random Brownian permutation combinations of subatomic, atomic, molecular, and systematic forms of physicalness.

Sensory data awareness may evolve from just such a mystical combinations of random Brownian permutation combinations of subatomic, atomic, molecular, and systematic forms of physicalness but what of the very knowing of one's knowing? Does awareness of awareness, knowing knowing also emerge from permutation combinations of complex physical configurations? The monists would say 'Yes' to both questions. The monist would view abstractual knowing as an outcrop of physicalness.

The dualist, on the other hand, perceives a distinct separation of physicalness including all forms of innate characteristics physicalness generates from abstractual existence.

It is the dualists who are ahead of their time for as much as the dualist would like to think they understand such a dualistic existence; no fundamental metaphysical 'system' developed through 1995 explains such a concept.

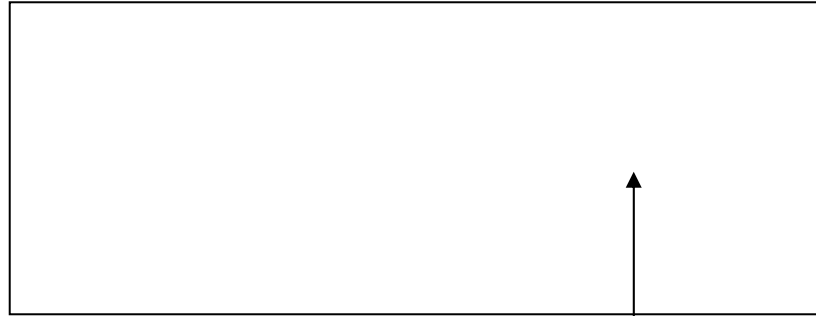
Does this work suggest the monists are obstructionist to the concept of understanding reality? Quite the contrary, this work suggests the physical exists independent of the abstract yet dependent upon the abstract and in conjunction with the abstract.

Dose this work suggest the dualists are obstructionists to the concept of understanding reality? Again, quite the contrary, this work suggests the abstract exists independent of the physical yet dependent upon the physical and in conjunction with the abstract.

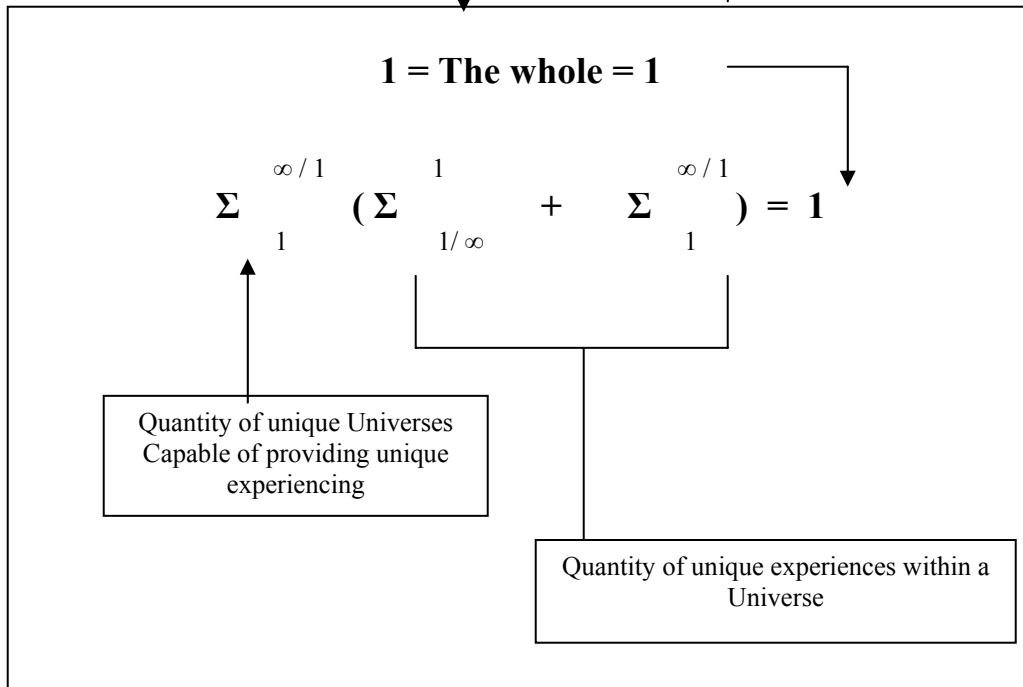
The physical, however, is limited by its universal fabric. In the case of our personal universe the universal fabric is space and time. The universe therefore is limited by the very infiniteness of space and time. As such time is limited by its very self. Our universe is thus limited by the endlessness of time itself and may very well dissolve, as the Hindus believe. The physical itself may dissolve only to be potentially replaced again by the physical.

What then of the limits of the abstract? Is the abstract also limited by time and space? The abstract is not limited by time and space for time and space are not 'external' universal fabrics of abstractual purity; rather time and space are the universal fabrics of the physical, the material. The abstract is, however, limited by its universal fabric, the universal fabric of the abstract, knowing. Within the new model of a third metaphysical system, duality becomes infinite in its multiplicity yet the whole remains the whole and as such it is the whole which lends credence to the validity of the singularity of monism.

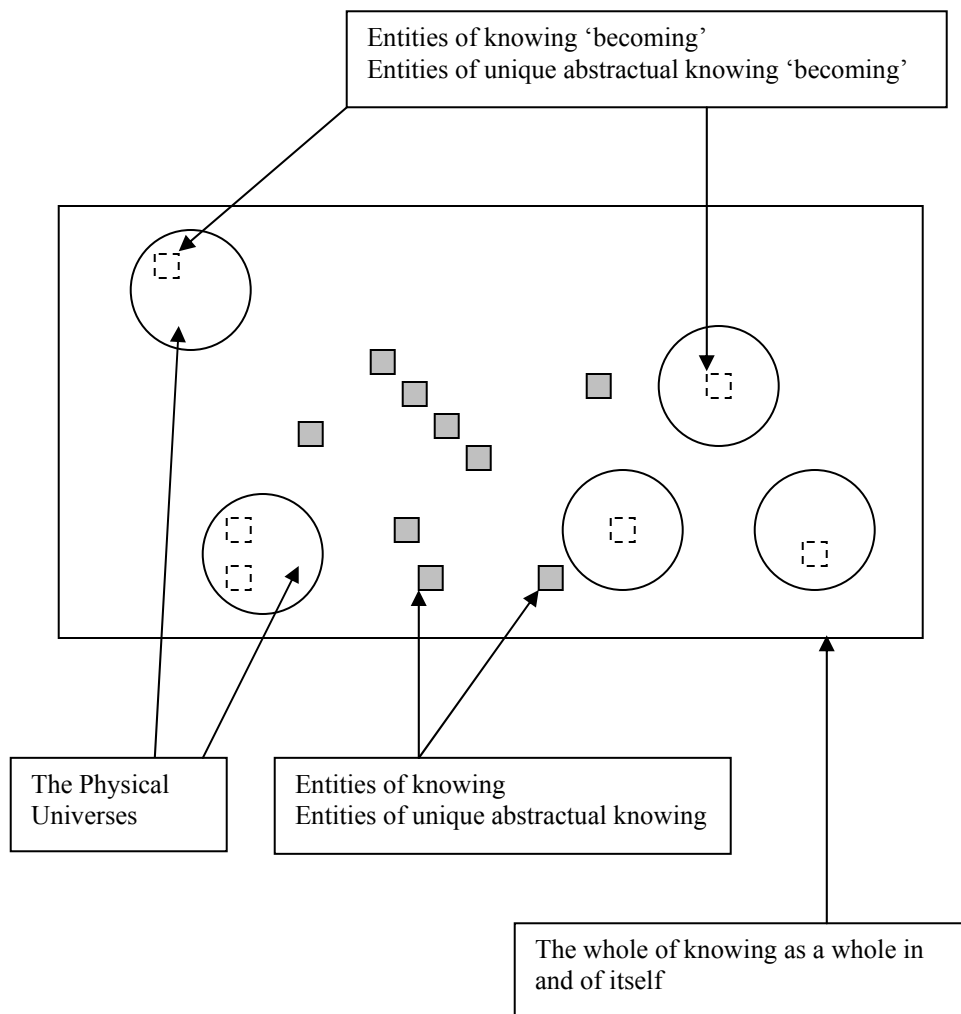
Monastically singularity exists:



Filled with the extreme of duality:



Simplified the model becomes:



The question then becomes: Would the abstract then be destined to 'dissolve', dissipate into non-existence, as may be the case of the physical? The abstract would not be subjected to dissipation into non-existence for time is not an element of the fabric within which knowing lies. What type of limit then applies to knowing, if indeed any limit exists at all? Knowing lies within the fabric of knowing, awareness, and as such is limited by the whole of what the whole of knowing knows.

What then of the whole? Does the whole lie within a 'universal fabric' of its own? In a sense the whole is the ultimate element to which Russell referred. The whole becomes what Russell referred to as the element, which is not a member of the set composed of numbers which are members of a set.

In addition: If the whole did lie in a universal fabric the whole would not be the whole. If the whole does not lie in a universal fabric then the whole is the element 'one' in the equation:

By definition one cannot divide by zero. Metaphysically it is also irrational to divide by zero, however metaphysically one can begin to understand the rationality of the statement that although one cannot divide by potentiality, dividing by zero represents a region of the whole of reality being able to be divided by itself for the whole of all reality includes potentiality:

$$\text{The whole} = \sum_{1/\infty}^1 + \sum_1^{\infty/1} + \mathbf{1}$$

The implication:

The whole is greater than the sum of its parts for the whole is equal to the sum of its parts plus itself/the whole.

The whole is an entity in itself as a summation of all its parts.

Likewise one, a whole part is a summation of its parts unable to be its complete self if any part of itself, if any experience of itself is missing.

*\*From Tractate 8: The Error of Einstein*

The model implies a need for vast forms of diversity by the whole itself.

Coming back home to the realm of our physical universe itself and then returning to our home planet and our personal species, Homo sapiens: Where does this model lead us in terms of our unique species and our selves personally as unique forms of individuality found within our species?

### **The quagmire of diversity**

Humanity has lost its way in the quagmire of diversity.

The quagmire of religious diversity:

1. Buddhism
2. Islam
3. Hinduism
4. Judaism
5. Zorasticism
6. Christianity
7. ...
8. ...

The quagmire of cultural diversity:

1. Asian Indian
2. American Indian
3. Incan
4. Eastern
5. Western
6. Lebanese
7. Greek
8. Italian
9. Hispanic
10. African
11. African American
12. Sudanese
13. Egyptian
14. ...
15. ...

The quagmire of biodiversity

1. Male
2. Female
3. Rain Forest
4. Desert
5. Fresh Water
6. Salt
7. Mountainous
8. Tundra
9. ...
10. ...

The quagmire of philosophical diversity:

1. Reductive Materialism
2. Functionalism
3. Eliminative Materialism
4. Sense-Data Theory
5. Positivism
6. Neo-Kantianism
7. Dilthey
8. Phenomenology
9. Analytical Philosophy, Logical Positivism/Logical empiricism
10. Pragmatism
11. Popperism
12. Transcendentalism
13. Existentialism
14. Hermeneutics
15. Neo-Thomism
16. Transcendental Thomism
17. Philosophy of Ciphers
18. Philosophy of Transfiguration
19. Philosophy of Disproportion
20. Philosophy of Obedient Potentiality



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21. Philosophy of Courage To Be
22. Philosophy of Religious Acts
23. Philosophy of Silence
24. Philosophy of Maturity
25. Philosophy of the Concrete
26. Philosophy of Interpretation
27. Philosophy of Infinity
28. Neo-Marxism Humanistic Neo-Marxism: Early Manifestations
29. The Frankfurt School and Neo-Hegelian Marxism
30. Existential and Phenomenological Marxism
31. Althusser and Structuralist Marxism
32. French Feminist Philosophy
33. Post Structuralism
34. ...
35. ...

The quagmire of ethical diversity:

1. Medical ethics
2. Cultural ethics
3. Religious ethics
4. Political ethics
5. Bio ethics
6. Ecological ethics
7. Moral ethics
8. Social ethics
9. Corporate ethics
10. Business ethics
11. Historical ethics
12. Pragmatic ethics
13. Marxist ethics
14. Liberal ethics
15. Conservative ethics
16. Classical ethics
17. Contemporary ethics
18. Mainstream ethics
19. Biotechnoco ethics
20. Ethics of the Radical Right
21. Ethics of the Radical Left
22. Ethics of the Living
23. Ethics of the Dying
24. ...
25. ...

Ad Infinitum

At first glance it may appear diversity is a negative aspect of human perception, which generates conflict from the close proximity acquired through the increase of our species' population density. Such is not the case, however.

Diversity, whether it be religious, cultural, genetic, geographical, perceptual, philosophical, or ethical is what protects our specie from the onslaughts of annihilation which homogeneity imposes upon any entity.

In addition, diversity exists, exists for a reason. Diversity exists as a process by which the very expansion of the whole becomes the whole from existing solely in a passive state of existence into the whole existing in both the passive state and existing in the active state simultaneously.

Humanity has found itself in a bitter and vicious conflict since humanity's history first began. The conflict has been intense between those seeking to impose the conformity of homogeneity upon our species and those attempting to impose diversity upon our species. The conflict is a war wherein the principles of homogeneity act as the foundation motivating those supporting racism, elitism, sexism, generationalism, culturalism ...and the principles of diversity act as the foundation motivating those supporting civil rights, equal opportunity, equal justice for all ...

The desire to generate homogeneity was perhaps the greatest internal threat Nazism placed before our species. Nazism attempted to establish conformity, the perfect race, as the 'sole' representative of the human race.

If Nazism represents the zenith in humanity's monistic attempt to establish homogeneity as 'the' characteristic of the human specie, then doesn't 'a' universal philosophy fall into the same classification as Nazism in terms of attempting to create 'a' single form of metaphysical perception, homogeneity of perceptual understanding? The answer to the question is: Yes a universal philosophy is a means of creating homogeneity of metaphysical perception if the metaphysical perception embraces only monism or if the metaphysical perception embraces only dualism. That is the very reason monism and dualism are at odds with each other. Monism refuses to give itself, allow itself to be eradicated for the good of dualism. Likewise dualism refuses to give itself, allow itself to be eradicated for the good of monism. The result has been the long and traumatic conflict to determine who will win the battle for 'survival of the fittest', monism or dualism, homogeneity or diversity.

The battle between monism and dualism has been waging for over twenty five hundred years and continues today. The battle will not end if the battle solution remains an either/or scenario.

A universal philosophy embracing either the physical as its foundation or the abstract as its foundation will find itself eternally at odds with its counterpart. Resolution to the conflict between monism and dualism thus appears to lie in the establishment of a universal philosophy, which embraces both the monist and the dualist perception.

But how can such a foundation exist? One cannot simply decide to embrace both monism and dualism simultaneously. A foundation is a foundation and as such must be defensible by all three means of developing perceptions: What we see – science/measurability, what we believe – religion/faith, and what we reason – philosophy/rationality.

The new metaphysical perception of the individual acting within God, is immersed within the concepts of monism and dualism in the form of 'and' rather than rather than in the form 'either/or'. The new metaphysical system of symbiotic panentheism/the individual acting within God embraces diversity over homogeneity.

The relative ugliness of monistic homogeneity does not give the edge to dualism. Dualism is as susceptible to perceived inhumane actions as monism.

While a universal philosophy of monistic homogeneity may lead to actions epitomized by the Nazi Master Race and the Japanese Unit 731, a universal philosophy of dualistic homogeneity leads to actions epitomized by the Spanish Inquisition and genocide of the North and South American Native Indians.

## *The War & Peace of a New Ontological Perception*

Dualism would seem to imply diversity for dualism implies more than one, dualism implies two or more, diversification. Dualism, however, applies relativistic value to the parts and as such it is the apex of a value system wherein one level takes on a 'greater' significance than the lower tiers. The result of such a ladder, a ladder of value based upon relativism, is that the top of the tier becomes what it is the rest of the tiers strive to emulate. The result of such emulation is the same as that of the monistic homogeneity represented by a Master Race.

A truly 'universal' philosophy is not the attempt to create conformity through homogeneity and thus the elimination of its counterparts but rather a universal philosophy is an attempt to preserve diversity beginning with an understanding that philosophical universality lies not in the 'choice', lies not in the either/or scenario, but rather a universal philosophy builds a rationality for diversity itself and as such provides the rationale concerning the validity regarding the concept of equal application to all, lies in the application of the term 'and' rather than the term 'or'.

It is not 'x', which exists as opposed to 'y', but rather both exist:

With the metaphysical model of the individual acting within God:

1. A 1<sup>st</sup> truth does not exist but rather three 1<sup>st</sup> truths exist simultaneously: I/you exist, the universe/universes exist, the whole/singularity and individuality/multiplicity exists.
2. There is not either an 'outside' to the universe or no outside to the universe but rather both exist.
3. It is not morally wrong to kill or not morally wrong to kill but both positions are correct.
4. It is not either the physical or the abstract but both simultaneously.
5. It is not either a closed system or an open system but both simultaneously.
6. It is not a case of Centricism or non-Centricism but both
7. It is not a case of free will reigns or determinism reigns but both.
8. It is not either monism or dualism but both simultaneously.

The question then evolves from being 'which' to becoming 'when' and 'where'. When does one become perceptually, morally, culturally, ethically, ontologically, medically, politically, metaphysically, correct and when does the other become correct. Actually the process becomes a case of establishing a model which rationally accounts for the significance of diversity, embraces diversity itself.

Such a pluralistically system would appear to be nearly impossible to establish for such a system must not only rationally embrace human diversity but it must rationally, consistently, honestly, ... embrace all diversity in a manner which reinforces said diversities. That's not, however, why such a model is called a universal philosophy. If the universal philosophy embraced human diversity alone it would be labeled 'human philosophy'. A universal philosophy is called a universal philosophy because it applies equally throughout the universe. Actually the last statement is also incorrect. A universal philosophy is universal because it applies universally to all universes.

A universal philosophy is a philosophical perception that develops intra and inter universal ties. To develop inter and intra universal ties the universal perceptions must reach 'through' what lies between universes and thus must respect the very 'region' it passes through as it leaves one universe and proceeds to enter another universe. In short a universal philosophy must address the issues regarding the physical and the non-physical.

## **Either/or**

Black is black white is white, and gray is gray becomes black or white is an 'either/or' scenario and gray is an 'and' scenario. How can two apparently opposite scenarios both be 'right'? On a black and white printing scale, black is the absence of white and white is the absence of black. Gray on the other hand is a blend of black dots and white dots. Gray is both. Gray is the 'and' scenario.

To clarify the issue, let's take an apparent black and white situation and examine how the gray emerges as the acceptance of both scenarios. Perhaps the starkest example we can use deals with the extermination of life, deals with life and death. Does society have the 'right', have the moral obligation, to end a life if life is metaphysically speaking a piece of total experiencing, ontologically speaking a piece of total omniscience, cosmologically speaking a piece of total consciousness?

Within the metaphysical perception of the individual acting within God the answer to the question is both yes and no. In tractate 6: The Error of Kant, the 1<sup>st</sup> and 2<sup>nd</sup> categorical imperatives emerged from the metaphysical model the individual acting within God as:

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

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

1. *The first responsibility:*

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

2. *The second responsibility:*

*To journey unimpeded*

As such the moral obligation of society becomes:

Within certain scenarios, it is not only the 'right' of society and the individual to 'kill' but it becomes the 'moral' obligation of society and the individual to kill.

And

Within certain scenarios, society and the individual have no 'right' to kill and in addition society and the individual have no 'moral' foundation to kill.

How can both be the case? It would appear the 'and' should be 'either/or'. Within the metaphysical model of the individual acting within God however it is not 'either/or'. It is 'and'.

If the individual is a piece of omniscience, a piece of total consciousness, a piece of total experiencing the first categorical imperative would mandate the individual and society do all they can to protect the journey of each unit experiencing to experience in their own unique manner. The result: All journeys must be protected equally. Such protection may be the extreme action of

termination if there is no other means of protecting said journey than to terminate 'a' (singular) journey attempting to 'end' the journey of others.

### **The desire for Homogeneity**

There is an endless array of seemingly 'righteous', 'reasonable', and 'observable' reasons to impose one's own perception upon another. Religious, economic, cultural, ethical, and sexual reasons appear to dominate contemporary arguments to impose homogeneity upon others. But perhaps the most fundamental tool used to impose homogeneity upon others is guilt.

### **The role of guilt**

I have money and I think you should also have money. Now I don't want to give you all 'my' money so will alleviate my guilt by giving you a little of my money and to further alleviate my guilt, I will take some money from others and give you their money.

The end result is an attempt to establish a form of financial homogeneity.

If I'm this way, I 'owe' you being the same. It's my duty to make you as 'happy' or unhappy, as I am - homogeneity.

I am heterosexual so you should be heterosexual also – homogeneity.

I am 'saved' and I have the obligation to 'save' you – homogeneity.

Within the metaphysical system of the individual acting within God what is 'owed' is equality of opportunity to reach all levels, all forms of diversity whether it be sexual diversity or religious diversity.

This does not imply discussions and debates should not take place between individuals and groups within society. Quite the contrary, debate and discussion is a process of educating. Actions imposing the 'an' result, is, however, a violation of the 1<sup>st</sup> categorical imperative:

*1. The first (categorical imperative) responsibility:*

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

A gift of reforming someone into being what they are not is not a gift given 'to' that individual but rather making someone what they are not is a gift to yourself given by yourself in the attempt to alleviate one's own guilt. Such action actually leads to the destruction of the very individuality of the recipient.

Imposing your journey upon the journey of another is the simple transposition of your journey upon the independent journey of another and as such imposing your journey upon the journey of another is nothing other than a form of abuse.

### **Being 'right'**

Which is right and which is wrong. 'Right' and 'wrong' are measured by 'infringement' upon the three 1<sup>st</sup> truths: Individuality/I/you exist, Singularity/the whole of society/the whole of government/the whole of the nation/the whole of the whole exists, Action/process/reality/the universe/the planet exists.

But society is not an entity; society is the summation of individual entity actions. The same applies for governments, cultures, religions, ....

So what is it that is termed a 'quagmire' when we refer to the 'quagmire of diversity'? Our present day perception that 'diversity is a quagmire' exists because we are bogged down in trying to resolve the differences when we should be attempting to respect the differences since differences create the very advantages we profess to acknowledge: Diversity begets a greater degree of security regarding the preservation of our specie, regarding the preservation of all species be they terrestrial or extraterrestrial.

### **Homogeneity**

Understanding the danger regarding homogeneity begins with the concept of the 'master race'. The understanding regarding the significance of WWII cannot be reached without applying Husserl's reductionism to this traumatic event in human history, an event which led to the death of over fifty million individual humans and led to the emotional scarring of countless more individual journeys.

The metaphysical system supporting the concept of 'a' perfect race leads to the natural outcrop of action facilitating the establishment of 'a' race labeled 'the' race whose purity would most efficiently be protected from contamination through the elimination of potential sources of contamination and corruption.

The process of eliminating the contamination and corruption begins at the far extreme and works towards the other extreme. The process begins with the elimination of perceived defective sources be they mental, physical, or both. The Nazi process began with the handicapped and the mentally retarded. Identification of said corruption and contamination must then be defined in order to gain the confidence of the masses. Definition lulls the masses into believing they are not the targets and more importantly gaining the confidence of the masses requires convincing the masses they will never be the targets.

The mental contamination barrier is thus logically established as all 'profoundly retarded', anyone with the IQs less than 20, and all cases of Hydrocephalus. The goal is to eliminate the extreme fringe. Once accomplished the next step is to move the bar of definition for once the first objective is reached no one is left beneath the bar. Thus once all people with IQs less than 20 are eliminated

the extreme fringe becomes those with IQs less than 30 and those who may have some other extreme form of physical appearance, religious belief, and/or cultural uniqueness.

Eventually the IQ bar is raised to the level of definition desired but capable of being manipulated by those in 'power', the man made 'gods' of perception. In the case of the Nazis the ultimate goal was healthy, well-formed, uncircumcised bodies sporting blue eyes and blond hair and the Japanese ultimate goal was geographical purity, racial purity.

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Was such a goal ‘wrong’, immoral, unethical? The Nazis had put into place a metaphysical system which provided the foundation for such action. Metaphysical systems by definition do not deal with concepts of ‘moral verses immoral, ethical verses unethical, good versus evil. Metaphysical systems simply model the whole of reality and it is humankind which moves such a discussion into the realm of moral and immoral, ethical and unethical, good and evil.

As such the metaphysical goal of the Nazis was not ‘wrong’, immoral, or unethical, it simply was. Metaphysical systems act as the foundation and the rationale for action. One cannot condemn the metaphysical system for the results of WWII for just as the Nazis had the system they used to justify their acts, the rest of the world had its own metaphysical system which it used as the rationale for countering the Nazi goals.

Once reduced to its ultimate simplicity, the Axis’ metaphysical system reduces to the concept of homogeneity. The system based upon homogeneity was symbolically represented by the Axis’ two main armies, the Germans in the West and the Japanese in the East.

Once reduced to its ultimate simplicity, the Allies’ metaphysical system reduced to diversity. The system itself was symbolically represented by the vast diversity of races, cultures, and religions, etc. represented by the vast diversity observable within the single united army of the Allies.

The Axis fought for the superiority of homogeneity. The Allies fought for superiority of diversity.

But is one ‘right’ and the other ‘wrong’? Metaphysically the answer is: Neither is ‘right’ and neither is ‘wrong’. How then are we to ‘decide’ which position to take, which action to initiate? Are we to initiate the action of ‘preserving the ‘superiority’ of individual diversity or are we to initiate the action of preserving the superiority of homogeneity.

In essence that is the very argument of the past twenty-five hundred years found within the metaphysical debate begun by Zeno himself. Zeno elucidated the paradox regarding the physical and the abstract and the debate exploded in an exponential manner from there.

Today’s debate regarding monism and dualism is no less than an extenuation of Zeno’s paradox. Zeno suggests the existence of two forms of existence, the physical and the abstract. The monists suggest one existence, physical existence/homogeneity, exists. The dualists suggest two existences, the physical exists and the abstract exists, diversity exists.

This is not to say that all monists are Nazis nor is it to say that all monists would take the same form of extreme action as did the Axis powers. Rather what is being suggested is that the Nazis were in essence advocating the advantages of homogeneity and acting upon their beliefs while the Allies were in essence advocating the advantage of diversity and acting upon their beliefs.

But is bio-homogeneity a ‘positive’ for the human race. Examination of ‘lower’ life forms suggests such is not the case. The book, ‘The Coming Plague’, gives an excellent overview of the world of the microorganism. The world of the microorganism is filled with diversity and the organisms, which find themselves mired in the purity of homogeneity, find themselves unable to ‘adapt’ to natural changes that occur within the world of nature and thus find themselves eventually confronted with a change, which leads to their annihilation as an organism, as a specie.

What does the examination of the world of microorganisms have to do with our species, Homo sapiens? There is only one form of our specie left upon this planet. That is the specie, Homo sapiens. If we insist upon reaching consensus, homogeneity, regarding all issues, which presently provide us with a rainbow of biological, religious, and philosophical diversity, we will find ourselves in the inevitable position of all entities, which cannot adapt to change. The result of

immutable homogeneity is the same for all physical objects be they a star, a mountain, or a biological species: eventual eradication.

Again the question surfaces: What of the development of a universal philosophy? Wouldn't the development of 'a' universal philosophy be simply another form of homogeneity?

### **The historical conflict expanded**

Homogeneity does not apply to just world conflict as epitomized by the event of WWII. Genocide, slavery, exclusionism, domination, ... all exemplify the concept of homogeneity.

Perhaps one of the least understood forms of homogeneity lies in the form of slavery. Slavery is not an issue of color. Slavery is not an issue of simple physical enslavement of one person by another, but slavery reaches into the realm of psychological dependence, intimidation, addiction, stalking, etc. Slavery is an issue of monistic perception. Slavery, regardless of the 'color' of the enslaved, at first glance, may be perceived as a form of dualism, a 'we and they' scenario. Slavery, however, is a monistic scenario for slavery like genocide aims at preserving the 'elite', the 'owner', as the viable entity. The purpose of the slave is to preserve the 'elite' status of the 'master'. The only reason the slave is allowed to 'exist' by the owner is for the owner's personal status level self-preservation.

One of the most blatant forms of genocide emerging from the latter part of the second millennium was the desecration of the American Indians by the European Colonialists. The Native Americans were not sold into slavery by their own brothers as was the case of the Africans nor were the Native Americans forced into slavery as was done by the European Colonialist to the Africans. The Native Americans were not needed for the self-preservation of the European Colonials. The European Colonials perceived themselves needing the natural resources and the land itself. The process of obtaining the perceived needed resources was the process of genocide.

The means of rationalizing the morality regarding the genocide of North American Indians lay in the metaphysical perception of monism. The monistic perception in essence allowed the European Colonialists to view the Native Americans as, animals, 'heathens', and entities lacking souls.

True the church viewed the Native Americans as having souls, but the church perceived the souls of the American Indians to be predetermined to 'burn in hell' unless they converted to Christianity. Although such a rationalization by the church appears to have been an acceptance of the concept of dualism, such a perception, in essence, was/is not a form of dualism but is rather a modified form of homogeneity, monism.

How can the religious perception of a soul existing separate from the body be a form of homogeneity, be a form of monism? It is not the church's concept of soul and body existing as separate entities which is a form of homogeneity but rather it is the church's perception that all souls must act, believe, rationalize in a specific fashion which is the fundamental form of homogeneity. Religious homogeneity is not unique to Christianity. Religious conformity is an expectation most major human religions impose upon their converts and attempt to impose upon their desired would be converts.

Although most religious organizations refuse to grant the soul the independent status of uniqueness rising to the level of equality one to another, the religious concepts, fundamentals, principles upon which the organizations are founded do set the foundation for such a principle.

Philosophical monism views the soul as an innate characteristic of the physical, as an extension of the physical. Philosophical dualism views the soul, consciousness of consciousness as a separate



entity of the physical, which emerges not from the physical but rather becomes aware of the physical through its own ability to sense the physical.

The monists would say the physical may become 'attained consciousness' through the physical itself reaching a complexity capable of conscious action. Monists would declare such a state emerges as an innate characteristic of the physical and thus inseparable from the physical, a monistic state.

The dualist would say approximately the same, however, the dualist would say there is an even more complex relationship, which can occur. The physical can reach a level of development where consciousness of consciousness itself can occur. The dualist, however, would say that consciousness of the physical and the conscious ability to respond to stimuli within the physical are not the same as knowing consciousness of one's conscious action. Dualists would say the conscious knowing of one's conscious actions and desires generated by physical stimuli are altogether different concepts from 'conscious' action. The second is physical and the first is non-physical or as Zeno would say abstractual.

The disadvantage working against the dualist arguments, before the Kant/Hegel model was established, was that the preponderance of the observable, the measurable, and the preponderance of rationalization worked to support the monist position. Thus the Aristotelians and phenomenologists appeared to have the stronger argument.

With the advent of Kant/Hegel, arguments steeped in rationalization began to equalize the dualistic arguments with the monistic arguments, however, the observable and the measurable still leaned heavily towards the monists.

The metaphysical understanding of the monist/dualist debate remained intensely ambiguous.

Again and again war erupted between those striving to develop their personal forms of homogeneous purity for our species and those wishing to preserve the uniqueness of individual diversity.

### **The sins of the father in regards to the son**

Perhaps the most insidious perceptual effect generated by the monist position is the perception that future generations must shoulder the burden regarding rectifying the atrocities of previous generations. The monistic approach regarding homogeneity shackles future generations to the past rather than frees their energies for improving the future. The 'sins of the father' attitude keeps the generations operating in the present from concentrating upon changing the future since most their efforts must be concentrated upon rectifying the past

But aren't individual souls, individual entities, obligated to correct the actions of past generations?

The monist point of view would suggest the 'sins of the father' are to be born by the future generations because the offspring are in fact nothing other than innate products of the father's loins and the mother's womb. The shame of the Nazi genocide machine, the attempt to suppress the history of area 731, the desire to suppress the American Indian tragedy, the atrocities of the crusades, the Armenian genocide, the exploitation of humanity by humanity, ad infinitum become our closeted secrets examined only when there is no other choice but to do so. Rather than learn from the past we hide from the past because we are afraid we are responsible for the past. Monistically we perceive ourselves as physically tied to the past and thus responsible for the past

The contemporary dualist point of view is very similar to the monists point of view regarding responsibility for the 'sins of the father' for contemporary dualists are not true dualists. Contemporary dualists believe we are responsible to make restitution for the past for just as they perceive the parent and society to be responsible for the past, these proclaimed dualist perceive we must provide restitution for the past, pay for our father's sins. Contemporary dualists perceive our father's sins to be our sins.

Neither the contemporary monists nor the contemporary dualists are capable of 'letting go' of such concepts.

Within the metaphysical perception of the individual acting within God, we are neither monistically nor dualistically responsible for the actions of our fathers for we are separate entities from our fathers and as such we are responsible for our personal actions and lack of actions.

### **Sociologically**

Sociologically the monistic and dualistic debate comes down to: Who owns the body? Does society own the body? Does the entity of singularity/individuality/the knowing element of the whole of knowing own the body? Does the entity of singularity/summation of multiplicity/the whole itself own the body?

In essence, does the body belong to the individual or does the body belong to the whole? The answer to such a question in more generic terms establishes the concept: Does homogeneity or diversity win the war human kind has been conducting since written history began to record humanity's actions?

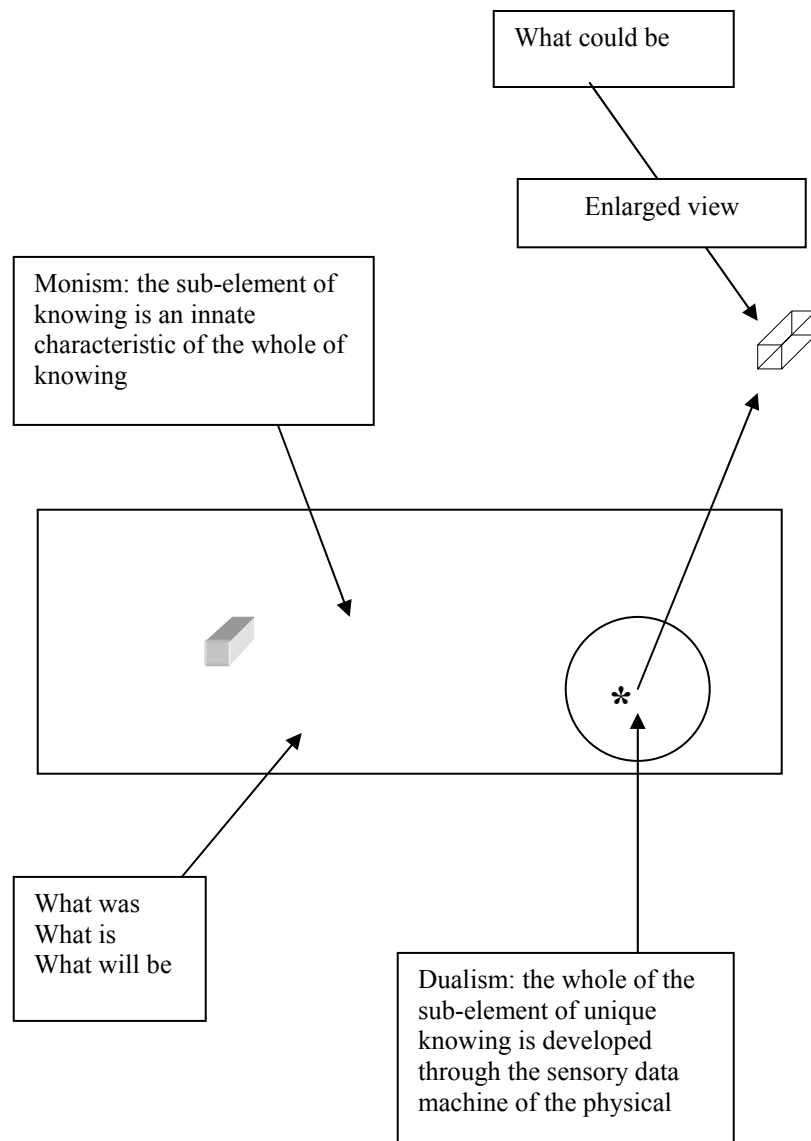
Some professed monists and professed dualist would suggest the whole owns the body, has the right to tell the individual what and how to treat their bodies. For the monist the whole may be labeled with names such as 'the' Government, 'the' Judicial System, 'the' Internal Revenue Service, 'the' Church, 'the' Teacher, 'the' Police Person, 'the' Priest, 'the' Supreme Court, ...

Some professed dualists and professed monists would suggest the individual owns the body, has the right to tell itself how to treat their personal body.

The monist and dualist are intertwined in a chaotic debate filled with contradictory positions inundating the ranks of both because the monists and dualist are fundamentally both right and fundamentally both wrong in their perceptions of reality.

Where is the monist wrong and where is the dualist wrong in their perceptions? The monist and the dualist are both wrong in their perception as to where it is the conflict between them actually lies. The conflict between the monistic positions and the dualistic positions lie not in the reality of closed Cartesianism, lies not in the physical as defined by contemporary philosophy but rather the conflict lies in the in the open non-Cartesianism aspect of the new metaphysical model of reality.

Where then are the monist and the dualist correct? The monist and the dualist are both correct in sensing they, monistic perceptions and dualistic perceptions, have their own unique invaluable contribution to make to the system. They are both, monist and dualist, correct in sensing that their positions are what makes the system what it is. In short the system cannot be what the system is in terms of the new metaphysical perception of the individual acting within God without the simultaneous existence of both the monistic perceptions and the dualistic perceptions.



The dualism lies not in the knowing of the individual lying separate from the physical but rather dualism lies in the knowing of the individual existing in its separateness from the whole itself.

In short multiplicity of individuality, multiple existences of unique entities of individuality comprising the whole must exist for the whole to have its own distinct individuality from its sub-elements.

Monism on the other hand lies not in the knowing being an innate development of the physical but rather monism exists in the knowing of the individual the individual being an essential part of the knowing of the whole for without any of the individual entities of knowing, the whole of knowing could not be what it is, the whole of the knowing of knowing.

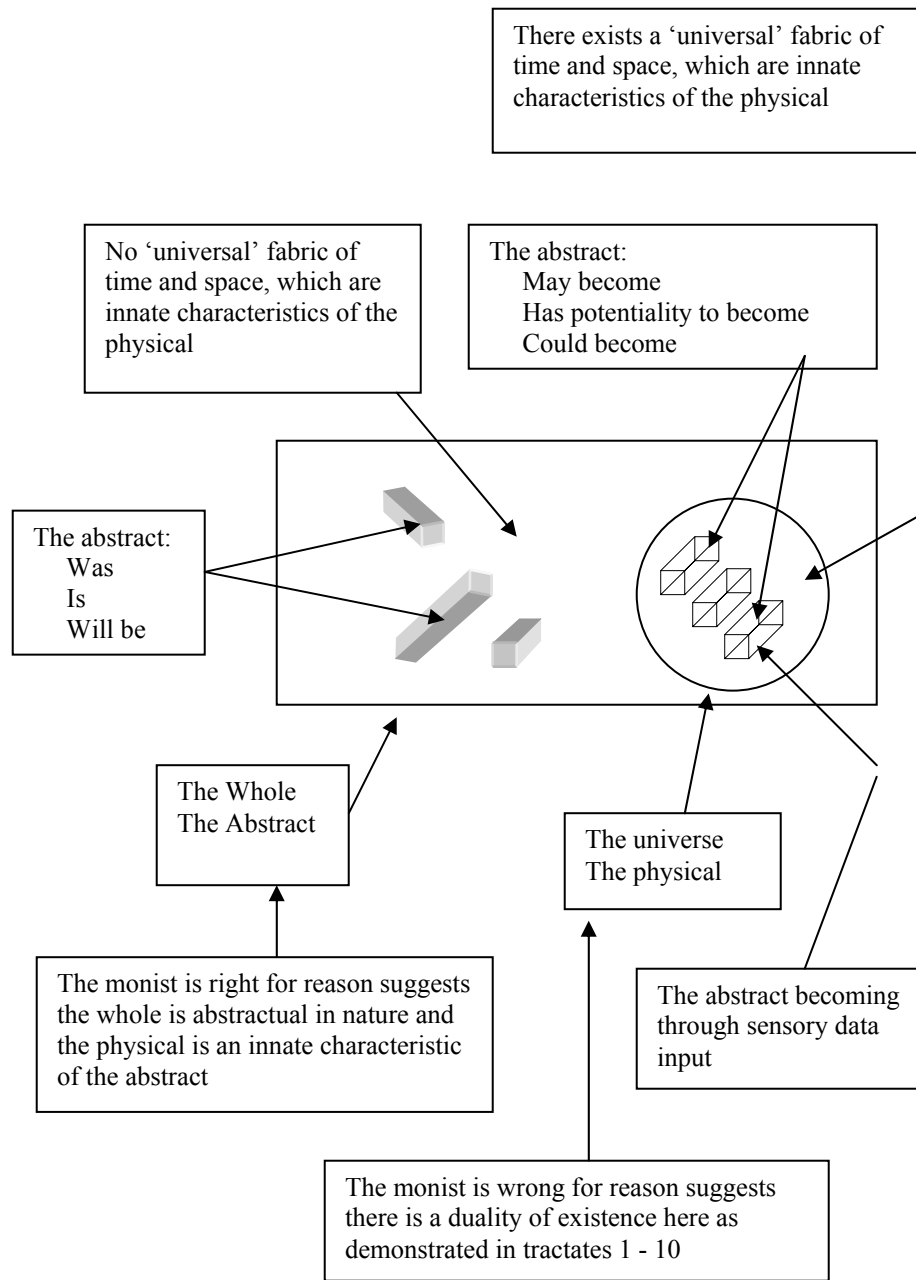
In short the sub-elements of the whole are innate characteristics of the whole of knowing itself.

**The monist is wrong but the monist is right**

The monist expends their energy in the effort to preserve their position, in the effort of self-preservation, in what Darwin would term survival of the fittest. As such the monist works feverishly to validate self-supporting concepts and repudiate concepts, which undermine monistic positions. Thus the debates emerge regarding the either/or positions of:

The monistic/dualistic debate: Self-Preservation	
Columbia History of Western Philosophy: 1999  Parallelism Reductive Materialism Eliminative Materialism Functionalism Sense Data Theory Phenomenology Hermeneutics Positivism Nihilism Neo-Kantianism Dilthey Analytic philosophy Popperism Pragmatism Existentialism Continental theistic philosophy Philosophy of: Religious Acts, Silence, Mutuality, The concrete, Interpretation Infinity Neo Marxism Feminist philosophy Poststructuralism	Philosophy for Dummies: 1999  Monism Dualism Interactionism Epiphenomenalism Parallelism Man is an animal Artificial intelligence Brain chemistry argument Superfluidity argument The mystery objection The problem of other minds The introspection argument The discernibility argument The cartesian argument The platonic argument The parapsychology argument The ontological argument Cosmology and God Ethics Evidentialism Empiricists Skipticism

What the third metaphysical system suggests is:



With the advent of the new metaphysical system of the non-Cartesian open system being powered by a Cartesian closed system, the individual acting within God, the monists appear to have had the concept regarding 'a' whole, intuitively correct. The Monist debated incorrectly regarding the singularity of the whole metaphysical picture.

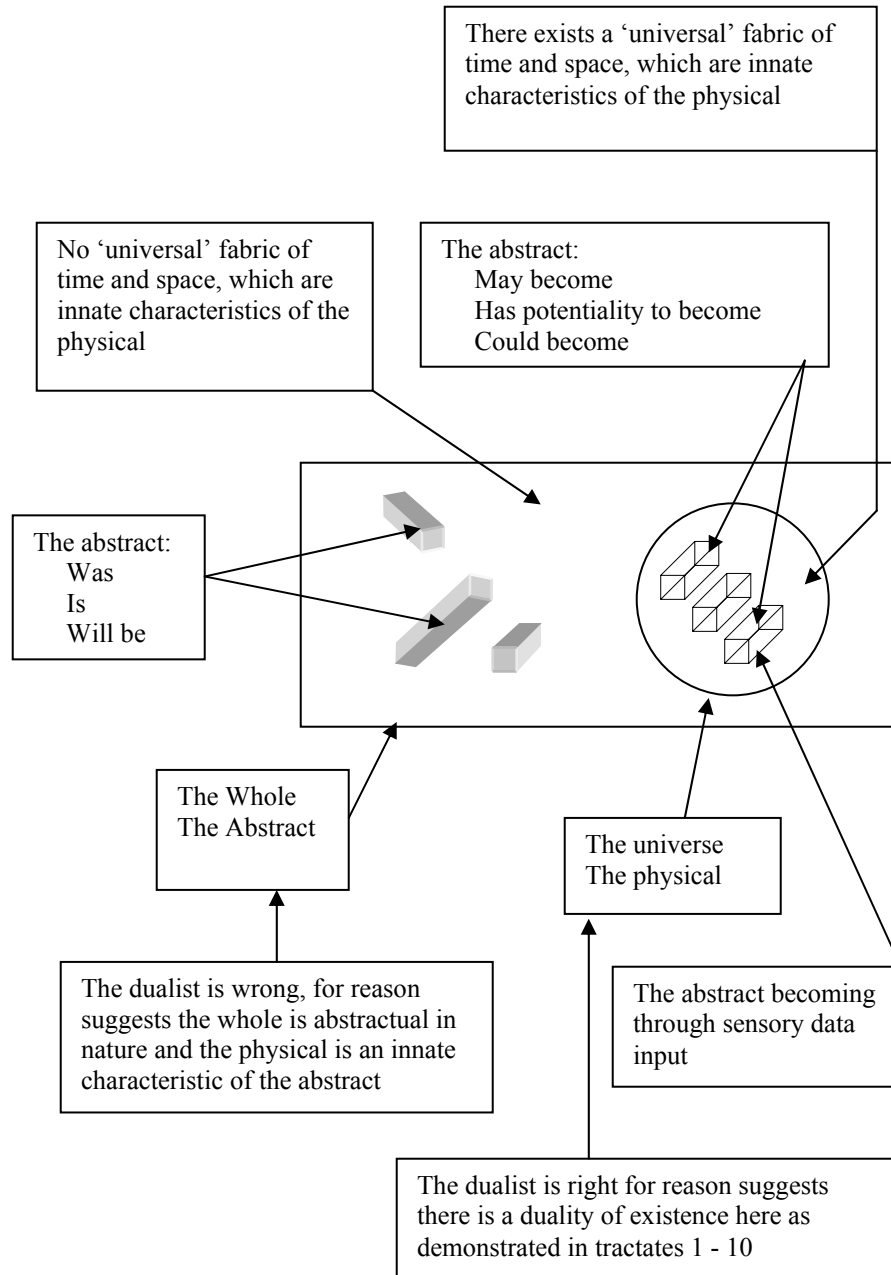
The whole appears to be abstractual in nature and as such the physical becomes what is innate rather than the whole being physical and the abstractual being innate.

**The dualist is right but the dualist is wrong**

The dualist expends their energy in the effort to preserve their position, in the effort of self-preservation, in what Darwin would term survival of the fittest. As such the dualist works feverishly to validate self-supporting concepts and repudiate concepts, which undermine dualistic positions. Thus the debates emerge regarding the either/or positions of:

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What the third metaphysical system suggests is:



The whole and its parts exist in a symbiotic relationship of expanding knowledge. The result: A permanent existence of a dualistic relationship of the whole to its parts and the parts to the whole.

The relationship existing between the abstract and the physical maintains a dualistic form only as long as the physical can sustain itself. Once the physical dissipates, the relationship only exists as

an abstractual existence between, once again, the singularity of the abstractual whole and the multiplicity of its abstractual parts

As such, with the advent of the new metaphysical system of the non-Cartesian open system being powered by a Cartesian closed system, the individual acting within God, the dualists appear to have had it intuitively correct. The dualists had it incorrect in terms of which aspects of the system were dualistic in nature. The dualism exists not in the form of the abstract and the physical, but rather the dualism exists in the form the existence of singularity and multiplicity. The error of contemporary perception emerged from the incomplete view the dualist had regarding the total metaphysical picture.

It is not the whole of the abstract, which exists 'within' the physical as perceived by contemporary dualists, but rather the whole of the physical appears to exist within the whole of the abstract.

### **Examination of Contemporary thought**

In the section, 'The monist is wrong but the monist is right', the primal action of the monist was stipulated as:

The monist expends their energy in the effort to preserve their position, in the effort of self-preservation, in what Darwin would term survival of the fittest. As such the monist works feverishly to validate self-supporting concepts and repudiate concepts, which undermine its position. Thus the debates emerge regarding the either/or positions raging between the monist and the dualist.

In the section, 'The dualist is right but the dualist is wrong', the primal action of the dualist was stipulated as:

The dualist expends their energy in the effort to preserve their position, in the effort of self-preservation, in what Darwin would term survival of the fittest. As such the dualist works feverishly to validate self-supporting concepts and repudiate concepts, which undermine its position. Thus the debates emerge regarding the either/or positions raging between the dualist and the monist.

With the advent of the new metaphysical model regarding an open non-Cartesian system powered by a closed Cartesian system located 'within' the open non-Cartesian, the individual acting within God, primal action turns from one of self preservation of one as opposed to the other to primal action of both oneself and others.

Within the new metaphysical system, the physical concept of oneself 'and' others as opposed to 'either/or' moves philosophically to being: one's ideas 'and' the ideas of others as opposed to the choice of either this idea or that idea but not both. As such, all contemporary philosophical positions become not only viable but critical from the point of view of the new metaphysical perception.



As such:

Non-Cartesianism powered by Cartesianism: Further verified through the contemporary concepts of:	
Columbia History of Western Philosophy: 1999  Parallelism Reductive Materialism Eliminative Materialism Functionalism Sense Data Theory Phenomenology Hermeneutics Positivism Nihilism Neo-Kantianism Dilthey Analytic philosophy Popperism Pragmatism Existentialism Continental theistic philosophy Philosophy of: Religious Acts, Silence, Mutuality, The concrete, Interpretation Infinity Neo Marxism Feminist philosophy Poststructuralism	Philosophy for Dummies: 1999  Monism Dualism Interactionism Epiphenomenalism Parallelism Man-is-an-animal Artificial intelligence Brain chemistry argument Superfluidity argument The mystery objection The problem of other minds The introspection argument The discernibility argument The cartesian argument The platonic argument The parapsychology argument The ontological argument Cosmology and God Ethics Evidentialism Empiricists Skipticism

turns the debate regarding ‘which’ is correct into the debate being how is it that both positions are correct.

The chart is composed of contemporary philosophical positions obtained from two references. A relatively brief demonstration regarding the philosophical validation regarding the pluralistic characteristic of the new metaphysical perception as opposed to the exclusionary either/or philosophical approach of the two existing metaphysical models of the Aristotelian Cartesianism and the Kant/Hegel non-Cartesianism:

The new approach would proceed as follows:

Due to limited space the vast array of complex topics mentioned in the chart cannot possibly be explored in detail. The examination regarding the vast array of complex topics and the impact of the new metaphysical perception has upon such topics of debate will need to be restricted by:

1. Using extreme reductionism in the discussion

2. Using a selective choice of concepts



- As stated by the text: Columbia History of Western Philosophy: 1999

Reductive Materialism

- From the perspective of contemporary philosophy:

*Reductive Materialism asserts that mental states are physical states of the brain.* P 658

- From the perspective of the new metaphysical perception: The mental state may be a physical state of the brain but awareness of such states of awareness, consciousness of one's consciousness is not a state of the physical.

Eliminative Materialism

- From the perspective of contemporary philosophy:

*Eliminative Materialism ... is thus trying to do the impossible, to reduce nothing to something.* P 662

- From the perspective of the new metaphysical perception: The perception that the eliminative materialist is attempting to reduce nothing to something is a misperception be it on the part of the one analyzing the eliminative materialist or the eliminative materialist themselves.

Eliminative materialism is a viable concept if one attempts to reduce something to nothing and then begins to understand how, through reversing the process, nothing, through symmetry, evolves into something. Something, every 'thing', can thus logically be reduced to nothing, and from nothing, something, every 'thing' can emerge.

The concept of everything being reduced to nothing implies a purity of nihilism from the viewpoint of the monist. However, from the point of a third and new metaphysical model vying to replace Kant/Hegelian non-Cartesianism and Aristotelian Cartesianism, the reduction of everything to nothing leaves what is not a 'thing' but rather leaves the nonmaterial, leaves the nonphysical intact, leaves knowing, Knowing, and *knowing* intact, leaves the individual, God, and action intact in the form of the individual acting within God as well as in the form of God acting within the individual the two states which exist in both the active form as well as the passive form.

### Functionalism

- From the perspective of contemporary philosophy:

*Functionalism...What do two neuropsychological states have in common if they are both the same mental state? His answer (Putnam) was that they serve the same function in a human organism. P 659*

- From the perspective of the new metaphysical perception: There are two forms of consciousness, awareness. There is the consciousness of sensory data and there is the consciousness of one's consciousness.

A computer may be developed which becomes aware of its actions, consciousness of action, intentionality, may be innately characteristic of complex nuclear, atomic, and molecular functions but being fully aware of just what that means is another question altogether.

If one builds a machine capable of conscious action it may in fact advance to the next level, that is the machine may eventually 'become' accessible to the purity of abstractual understanding of just what the machines intentions are. As such man could conceivably create a mechanism capable of acting as a conduit for virgin consciousness development. In essence abstraction becomes bridged with the physical. Awareness thus would find itself capable of 'receiving' information from the physical through a form of synoptic connection where the two never truly touch in the normal sense of physical 'touch.' Such a connection is not a foreign concept to the physical for within the realm of the physical itself nothing actually 'touches' but rather proximity of location becomes registered through other means.

### Sense Data Theory

- From the perspective of contemporary philosophy:

*The issue arises primarily for various forms of realism that hold that the world contains mind-independent entities: the question is whether visual access to them is mediate or immediate – that is, whether it is conditioned by the intervention of mental entities or even by certain physical factors. P 663*

- From the perspective of the new metaphysical perception: The concept of mediate or immediate becomes a concept of mediate, immediate, and identifiable.

As such the concept becomes immediate between body and brain, mediate between brain and consciousness, and identifiable between consciousness and consciousness of consciousness.

## Nihilism

- From the perspective of contemporary philosophy:

*Nihilism: ... everything that exists – the soul, God, other minds, and external objects are dissolved into nothingness. P 522*

- From the perspective of the new metaphysical perception: ... everything that exists, - may well be reducible to nothingness but nothingness itself exists not as a 'the' totality but rather exists as a 'part' of the whole – God/singularity and the individual/individuality/the soul. God and the individual exist as abstractual forms and not a 'thing'. Thus the individual and God may be a 'part', be 'within' every'thing' but God and the individual are not a part of the summation of 'every'thing.

The result; 'Everything' may be reducible to nothingness but God and the individual, not being 'things', would remain as they are, abstractions outside the fabric of time and space.

## Hermeneutics

- From the perspective of contemporary philosophy:

*... Hermeneutics effectively breaks with the main concerns and problems of modern philosophy, in particular with those having to do with attempts to explain how an isolated, wordless subject can ever break out of itself so as to achieve knowledge of the external world.*

*... All of this could be summed up by saying that under philosophical hermeneutics to understand is to interpret and to interpret is to transform. P 706*

- From the perspective of the new metaphysical perception: The wordless subject exists in a parallel form with the external world. Both exist, the wordless subject as a form of active existence and the external world as a form of a passive existence.

The passive exists as a function of time as long as time exists.

The active exists functionless of time, independent of time but formed by the limits of time itself.

In summary the abstract, the active, evolves from the 'virgin' to being what it is through interpretation of the physical, the passive.

## Existentialism

- From the perspective of contemporary philosophy:

*Significantly, it is our embodied consciousness that affords us this evidence. Sartre never was a non-body dualist, even though he sharply distinguished between being for-itself (roughly, consciousness) and*

*being in-itself (the non-conscious). The contrast is not between substances – only being in-itself is ‘substantial’ – but between two manners or functions of being. Sartre’s basic dualism is one of spontaneity and inertia. It occurs at every stage of his thought. P 699.*

- From the perspective of the new metaphysical perception: Dualism is dualism. Multiplicity of being in-itself is no less dualism than Zeno’s acknowledgement of multiplicity and seamlessness.

If, however, dualism recognizes the whole for what it is, the whole, than whether the whole is a form of singularity or a form of multiplicity composing singularity, singularity of God as the summation of the individual becomes a form of monistic entity composed of infinite elements of ‘beings’. The net result is the incorporation of monism as the product of dualism.

#### Continental Theistic Philosophers

- From the perspective of contemporary philosophy:

*During the twentieth century, many philosophers offered modern ways of conceiving our knowledge and understanding of God and our relation to the divine. 712*

- From the perspective of the new metaphysical perception: The sub-element, knowing, is a part of the whole of Knowing. The sub-element, the individual, is a part of the whole of God. In addition no part exists without purpose. In the case of the sub-elements of knowing and the sub-elements of existence the function of knowing and existence is to make the whole of knowing/the whole of God what it is: the whole of Knowing/the whole of God. As such, Knowing/God and sub-elements of knowing/the individual take on both the active and passive states of the verb - being

#### Feminist Philosophy:

- From the perspective of contemporary philosophy:

*Subjects exercise this freedom through a confrontational imposition of meaning upon themselves and their situations, a process which other persons become one’s object or Other. Such ‘objects’ acquire meaning not through their own power but only in relation to the subject who observes them. Because a subject is the author of this situation, she or he must claim entire and unmitigated responsibility for it. It is, however, possible to reject this responsibility. To do so is to live in ‘bad faith,’ knowing one’s freedom and responsibility, yet refusing it in favor of being reduced to an Other for other subjects. P 730*

- From the perspective of the new metaphysical perception: Feminist Philosophy attempts to elevate ‘we,’ the deemed inferior, to the status of ‘they,’ we/they – dualism

Feminist Philosophy will never get women and others deemed inferior where they want to 'go' for Feminist Philosophy starts from the perception of perceived inferiority and attempts to move the position of perceived inferiority to the level of equality. The result: The goal is therefore to get women and others deemed inferior 'there'. 'There' being where others perceive them not to be.

In addition, Feminist Philosophy begins in the realm of the physical and attempts to build physical equality first and then develops abstract equality.

The only thing that will work to shift women and others deemed inferior to the 'there' location is to initiate an entirely new metaphysical perception, initiate an entirely new point of perception which launches women and others deemed inferior from the 'there' location at the outset.

Such is the result of the new metaphysical perception of the individual acting within God.

In addition, the new metaphysical perception initiates the process regarding the understanding of equality in the realm of the abstract and then develops the rational for the physical equality arguments.

#### Analytical Philosophy:

- From the perspective of contemporary philosophy:

*If there is a single feature that characterizes analytical philosophy, it is probably its emphasis on trying to articulate clearly the meaning of concepts such as 'knowledge,' 'truth,' and 'justification.' This project is guided by the assumption that proposed thesis cannot be assessed judiciously until it and its constituent concepts are understood plainly.*  
P 605.

- From the perspective of the new metaphysical perception: The articulation regarding the meaning of concepts such as 'knowledge,' 'truth,' and 'justification' remains in a state of confusion due to the inability of philosophy to develop a consensus regarding the resolution to the eternal debate regarding the legitimacy of monism versus dualism.

Monism would suggest the terms of abstraction are innate emergences of complex physicality. Dualism would suggest the terms of abstraction are independent of the physical.

The new metaphysical perception suggests the simultaneous existence of the monistic and the dualistic concepts exist as viable necessities emerging from the model of an open non-Cartesian system powered by an internal closed Cartesian system.

The debate then moves from: Which is correct, monism or dualism? to becoming: Why are both a necessity. The debate is initiated, examined, and primitively resolved in the three volumes of this work.

- ❖ As stated by the text: *Philosophies of Dummies*: 1999

#### Monism

- ❖ From the perspective of contemporary philosophy:

*Monists are philosophers who believe that all of reality, everything that exists, falls into one and only one basic category of being. There is, according to every form of monism, only one fundamental sort of substance in existence. Everything is therefore somehow a configuration of this one substance.* P 155

- From the perspective of the new metaphysical perception:

the individual acting within God is monism for within this new perception, everything can be reduced to the state of knowing, the whole of Knowing.

However, without the physical, the material, the universe, the abstractual takes on the verb state of passivity only and thus loses its most irreplaceable characteristic, which gives it its own uniqueness, the ability to grow, 'active action' versus 'passive action'.

Thus the new metaphysical perception incorporates the physical and the abstractual as vital elements of its being and as such incorporates both passive and active action simultaneously.

#### Dualism

- ❖ From the perspective of contemporary philosophy:

*Dualists believe that there are two basic kinds of substance in existence. There are minds as well as bodies, mental properties as well as physical properties. There is spiritual stuff as well as material stuff.* P 155

- From the perspective of the new metaphysical perception:

the individual acting within God is dualism for within this new perception multiplicity of the individual creates God/the whole/singularity.

#### Interactionism:

- ❖ From the perspective of contemporary philosophy:

*Interactionism is the most common version of mind-body dualism. It is the metaphysical view that most people take for granted before they've*

*ever been introduced to philosophical reasoning and speculation. The interactionists holds that minds and bodies exist as separate sorts of entities and that they both can and do casually interact with each other. Some bodily events cause mental events. And some mental events cause bodily events. P 159*

- From the perspective of the new metaphysical perception:

Interactivism is a part of the new metaphysical system, however, the new perception generates the understanding that the physical is only temporary and provides the sensory data mechanism by which virgin consciousness becomes a completed entity in terms of physical sensory input.

The physical being temporary, limited by the limits of time/matter/energy interrelationships in essence is a 'limited' existence in terms of physical existence but becomes an 'eternal' existence in terms of the abstractual existence.

#### Epiphenomenalism

- ❖ From the perspective of contemporary philosophy:

*On this philosophical view, the mind is an epiphenomenon, a byproduct of the body and its processes that itself plays no causal role to initiating any bodily events whatsoever. According to an epiphenomenalism, bodily events can indeed cause mental events, but the converse is never true. Mental events do not and cannot cause bodily events, all appearances to the contrary notwithstanding. P 160*

- From the perspective of the new metaphysical perception:

The physical is an epiphenomenon, a byproduct of the whole of Knowing, a byproduct of singularity itself as itself. The physical reaches into being the epitome of sub-elements (and perhaps the whole of the physical as well) capable of providing a means by which abstraction moves from being 'virgin' in terms of what the physical has to offer to being 'complete' in terms of what the element of multiplicity associated with 'a' particular element of physicality has to offer.

#### Parallelism

- ❖ From the perspective of contemporary philosophy:

*Some few dualists have cut the causal cord more completely. They have denied not just that mental events could cause physical events, but that physical events can cause mental effects. This highly unusual position maintains not only that no thoughts, decisions, or intentions cause bodily movements, but also that no physical injuries actually cause pain... They allow only that there is a harmony, pre-established by God, or concurrently maintained by a divine power, between the physical and the mental. The events involving these two different substances run in parallel, but never, on this view, interact. P 161*



- From the perspective of the new metaphysical perception:

Such a view is totally conceivable but not necessarily critical to the new metaphysical perception of the individual acting within God. There is much room for debate regarding the perception of parallelism but the new metaphysical perception is neither nullified by parallelism nor is the new metaphysical perception supported by such a perception.

#### Man-is-an-animal

- ❖ From the perspective of contemporary philosophy:

*It's a simple set of contentions that, first, we evolutionarily arose from animals, and therefore we are animals... Matter gives rise to matter. Dust to dust. Ashes to ashes. If anything remotely like evolutionary biology is true, we are nothing more than highly evolved biological life forms. P 164*

- From the perspective of the new metaphysical perception:

We may have 'evolved' into highly evolved (relatively speaking) biological life forms and then again we may not have evolved at all. The argument regarding our 'evolutionary' history is not the point of metaphysics. The argument regarding our 'evolutionary' history is an internal debate involving the science of biology, genetics, anthropology, chemistry, meteorology, astronomy, geology, paleontology, etc.

Metaphysics is only concerned with the question regarding the existence of the physical and the abstract, the existence of knowing and unknowing, consciousness of the abstract and lack of consciousness of the abstract, monism and dualism, Cartesianism and non-Cartesianism, and now with the introduction of this new metaphysical perception, the existence of Cartesianism located 'within' and powering non-Cartesianism located 'beyond'.

From the point of perspective of the new metaphysical perception: Man may be an animal but does such a complex animal have the ability to develop units, entities of knowing unique to the whole of knowing?

From the perspective of the new metaphysical perception, the answer is: Most probably.

#### Artificial intelligence

- ❖ From the perspective of contemporary philosophy:

*A closely analogous argument to the man-is-an-animal reasoning goes as follows: We are building more and more complex computers, some of which are now capable of learning, changing their own programming to respond to changing information. We can clearly imagine a super computer in the future, utilizing the ultimate in*

*parallel processing, along with the right sorts of sensors, mimicking the human brain to such an extent that its behavior is indistinguishable from a highly intelligent human being with conscious experience. The computer will obviously be a merely physical entity. Therefore because we exhibit all the same 'mental' traits, we must be merely physical entities as well. P 166*

- From the perspective of the new metaphysical perception:

Until we find a means, establish an understanding, regarding the metaphysical inter and intra relationships as well as establishing an understanding regarding the passive and active dynamics existing between the physical and the abstract, we will remain confused by the issue of artificial intelligence. The two metaphysical positions we have presently established regarding the physical and the abstract leaves us in a precarious position as a species.

Looking long term: We will inevitably either 'create' a sensory data mechanism capable of acting as a mechanism for virgin consciousness to develop into its own unique entity of the individual or we will encounter such a sensory data mechanism be it 'natural' or 'artificial'.

Looking even further into the future: If we maintain our present rate of technological advancement, we will inevitably either 'create' a sensory data mechanism capable of developing into a 'more advanced' form of unique entity of the individual than ourselves or we will encounter a sensory data mechanism 'more advanced' than ourselves be it 'natural' or 'artificial'.

Presently we are ill equipped to philosophically rationalize why such a the individual is morally or ethically obligated to allow us to continue as a species rather than replace us as 'the' apex of the intelligence pyramid.

It is only the new metaphysical system being proposed which provides the model needed to argue the rationale which favors our personal species' survival in face of such a development.

As such the new metaphysical system must be given serious consideration. If that is not to be allowed then at the very least, we as a specie need to develop a metaphysical system which will provide us with the rationale for such an understanding .

#### Brain chemistry argument

- ❖ From the perspective of contemporary philosophy:

*The brain chemistry argument for materialism contends that our increasing knowledge of the brain and its functions leads us to treat mental conditions that had once been viewed as purely psychological, as rather physiological, states of the brain. We are making inroads year after year into the treatment of formerly recalcitrant psychological conditions by means of drugs and other physical therapies. If a*

*person's mood, emotional disposition, and cognitive functions can be influenced by the amount of sleep that yet, the food they eat, and whether their bodies are producing just the right amounts of various hormones and other chemicals, then the materialists conclude, our minds themselves must be nothing more than electrochemical systems.*  
P 167

- From the perspective of the new metaphysical perception:

It is neither the mind, nor the functioning of the mind which the new metaphysical perception addresses but rather it is the purity of abstraction, seamlessness, itself which becomes the issue.

Imaginary numbers and the interrelationship existing between imaginary numbers and the physical is not a matter of the mind but rather is a matter of abstractual understanding, which the brain has the ability to grasp.

Consciousness and consciousness of the abstract, consciousness of one's own consciousness, knowing of knowing are what separate the monists and the dualist.

#### Superfluidity argument

- ❖ From the perspective of contemporary philosophy:

*This argument alleges that dualism is 'explanatorily superfluous,' or unneeded for a full intellectual explanation and understanding of the behavior of human beings. The argument continues on the contention that any explanatory theory that is superfluous, or unneeded, is to be rejected. It then concludes by rejecting dualism as false.* P 168

- From the perspective of the new metaphysical perception:

It is not just human abstractualism which needs reconciliation with the physical, it is abstractualism itself. The major paradoxes introduced over the last twenty-five hundred years by Zeno, Aristotle, Boethius, Copernicus, Leibniz, Kant, Hegel, Einstein, Russell, and Heidegger as well as many others, cannot be resolved through the understanding of physical monism in spite of the fact that most of these paradoxes do not deal with human abstractual understanding but rather deal with paradoxical conditions of the physical itself.

It is therefore not just the dualistic understanding of human beings, which needs to be explained, but also the dualistic characteristic of the physical itself that needs to be reconciled with physical monism as well as with abstractual monism.

It is only the third metaphysical system introduced as a new metaphysical system by this work which addresses the inter and the intra relationship and dynamics of the physical, human behavior, abstraction, and nothingness.

Thus both physical monism and abstractual monism become equally important to understanding 'the' 'whole' of 'Reality' versus understanding 'the' 'whole'/the universe/'reality.'

#### The mystery objection

- ❖ From the perspective of contemporary philosophy:

*The second negative argument presented by the materialist alleges that we cannot understand two things about dualism:*

*The fundamental dualistic relation whereby one particular body and one particular mind together comprise one person.*

*Dualistic interaction causation – how things so different as immaterial minds and material bodies could possibly interact: How mental things can cause physical effects, and physical things cause mental effects.*

*And what cannot be understood cannot be believed. Therefore, at the heart of dualism is a stubborn chunk of mystery that renders it, ultimately, literally incredible. Therefore, it must be rejected. P 170*

- From the perspective of the new metaphysical perception:

The physical and the abstract exist. The physical provides the means by which virgin consciousness can become what it is: conscious of its being what it is. As such the conscious of the individual physical being controls the physical being through the process of abstractual awareness of itself and what it perceives to be 'moral', ethical actions.

The process is one where the abstract joins with the physical sensory data mechanism through the means of the physical having evolved to the point of having gained the innate capacity to 'grow' awareness of awareness.

The process may appear to be one of monism but the abstract is as distinct from the physical as is the expanse between neurons. Like neurons there is no direct contact of the physical to the physical. Unlike neurons there is also no contact similar to the contact found existing between the physical to forms of energy, space, or time.

Such a lack of familiar contact between the abstract and the physical is not to be unexpected since the abstract, from the perspective of the new metaphysical model, is distinctly unique from the physical.

The connection, however, remains regardless of present day science's ability to measure such a connection. The connection is on the edge of being 'created' through complexity by science itself in the form of 'artificial intelligence' via cloning, androids, super computers, etc.

### **Who owns the body**

If the physical provides ‘a’ means by which ‘virgin’ consciousness moves to ‘complete’ consciousness, the question becomes: Who owns the body. This is not a rhetorical question. This is a literal question. Is the body, the sensory data machine, ‘owned by the individual entity of multiplicity or is the body owned by the whole, owned by singularity of purpose, owned by ambitions for homogeneity.

The two ‘ifs’

If the unit of multiplicity owns the body, then the body is a personal possession of the individual unit of knowing and as such has a specific function to that unit and must be released by society to perform its function as it applies to that unit of knowing. In such a metaphysical model society becomes the facilitator of the individual.

If the body is an implement whose function is the preservation and evolution of society than it is society, which has the ‘right’ to control the body, and it is society, which may dictate the parameters regarding the journey of the body. In such a metaphysical model, the individual becomes the facilitator of society.

It may be metaphysically argued that it is the individual entity of knowing which has the rights to the body and as such the fetus is to be protected by all means. The question emerging from this scenario becomes: When does the unit of knowing becoming knowing entity? Is knowing initiated with the advent of the brain wave or is the unit of knowing initiated at the age of one year? Since the answers to these questions have not yet been established, one has little choice but to allow the unit of knowing to control its own sensory input mechanism if diversity is to be recognized. Religion, philosophy, and science may enter the decision making process as sources of perceptual enlightenment but the final decision must be left to the entity of knowing which controls the sensory data input mechanism, the body.

The war regarding access to the chemical RU486 is as much the epitome of such logic as is abortion.

What then of Singer’s suggestion regarding infanticide up to the age of one year? Since the sensory data unit is a potential mechanism of development of virgin consciousness and since we have not established when it is knowing itself begins as opposed to neural function, we have little choice at this point in time to decide the issue on the side of potentiality of knowing having already been initiated, since the unit of knowing cannot speak for itself.

What then of partial birth abortion? Partial birth abortion, turning the baby in the womb to cause the feet to emerge first and then forcing the head to remain in the vaginal canal while a hole is created in the base of the skull in order to facilitate the procedure of allowing the brain to be suctioned out of the skull through the use of a vacuum pump while the head remains in the vaginal canal, would become illogical.

What then of the viable fetus the mother wishes to abort. So be it, the mother makes the decision for the mother’s body is owned by the unit of knowing. If, however, the fetus is salvageable with no more trauma to the mother than the abortion process then the choice is the same as above.

What then of the chemical Ru486? The choice to use or not to use the drug Ru486 is the choice of the mother, the choice representing diversity of individuality.

Where does society then enter the scenario? Society has no choice but to act as the safety net of nurturing for the sensory data mechanism and as such provide equal access to opportunity not only for the independent entities but for the 'unwanted' viable fetus and the unwanted child. Society becomes the facilitator for equal access to opportunity. Society is obligated to become the facilitator for equal access to opportunity for all entities for which it has been established.

### **Diversity and the disadvantaged**

Material wealth is not an opportunity to eat. Material wealth is 'a' goal. The goal should be available to all in equal fashion, obtainable through the process of equal opportunity. Some entities may attain the goal through one means of pursuit and other entities may obtain the goal through other means of pursuit.

Happiness, peace, self-acceptance, love... are equal opportunity goals obtainable through one's personal pursuit. But happiness, peace, self-acceptance, love are not attained by all. Regardless of being attained by all or not abstractual goals remain equal opportunity goals.

So it is materialism should be an equal opportunity goal. To be an equal opportunity goal requires equal access to the means of obtaining such goals.

Diversity of wellness opportunities, diversity of educational opportunities, diversity of nutritional opportunities, diversity of shelter opportunities, and diversity of religious opportunities emerge as the product of dualism. Dualism acts as the rational foundation supporting diversity of individuality.

Monistic perceptions, perceptions that consciousness of consciousness is an extension of consciousness which in turn is an extension of physicality, provides the rationale for homogeneity. Monism acts as the rational foundation supporting homogeneity of the whole

This is not to say the monists are unethical, nor is it to say the dualists are ethical. It simply says both do not recognize the necessity of the other. Without the monistic characteristics of matter, the monistic characteristic of the abstract would be significantly different than what it is.

But just what is 'it'? What is the nature of abstraction itself? That is the true debate for we already have an elementary understanding of the physical void the independence of abstraction. And we have an elementary understanding of the abstractual without the physical, ontologically speaking. What we do not have is the elementary understanding of the abstract independent of the physical and we do not have an understanding regarding how the abstract and the physical can interact independent of each other while simultaneously being dependent upon each other. It is not surprising therefore that we do not have a more complete rationale regarding the ethical and moral understanding of such an interrelationship

It is this work, *The War and Peach of a New Metaphysical Perception*, which initiates just such a discussion and analysis.

### **Minimalism of support**

What does society, a non-knowing entity created by knowing entities 'owe' units of knowing?

Under the metaphysical system of the individual acting within God, society 'owes' each unit:

1. Equal access to opportunities to travel unimpeded
2. Equal access to vast diversities of opportunities

The diversity of opportunities is limited only by the sensory data mechanism itself.

Should the entity of knowing occupy a sensory data mechanism with an intelligence quota of twenty; the entity of knowing will obviously not be capable of traveling its physical journey as a neurosurgeon. Although the entity of knowing may not be 'able' to experience the journey of a neurosurgeon, the entity of knowing should not be denied the opportunity to make the attempt to become such.

Should the entity of knowing occupy a sensory data mechanism void established wealth, the entity of knowing will obviously not be able to experience instantaneous extreme forms of materialistic gratification. Although the entity of knowing may not be able to experience instantaneous forms of extreme materialistic gratification, the entity of knowing should not be denied the opportunity to attempt to accomplish such a feat.

Obviously there is a significant difference between being allowed equal access to the opportunity and accomplishment of such a feat.

The responsibility to protect the right of the entity to journey unimpeded lies with the society created by entities of knowing. Entities of knowing find themselves immersed within the society they created. As such society has the obligation to facilitate equal opportunity as opposed to accomplish such opportunities for the entities of knowing society finds immersed within itself. Creation of equal access to opportunity is the function of society while accomplishment of the accomplishment is the function of the entity of knowing.

What minimalist obligation other than facilitating equal access to travel unimpeded and facilitating equal access to the vast diversity of opportunities does society have regarding the life 'safety net' for the knowing entity and the knowing entity's sensory data mechanism? Society has the obligation of ensuring a spartan dignified life style from which the entity of knowing may spring on its journey towards completion. What that spartan life style may be is as diversified as the diversity of cultures, societies, religions, climatic conditions within which entities of knowing may find themselves immersed. Such diversities are as specialized as the human species itself has allowed itself to become. One society may decide 'spartan' is the type of life style as established by the Saudi Arabian Government for its people or as spartan as the Hindu concept of the 'outcasts'.

### **Our point of departure lies 'in' the heart of metaphysics itself**

So what is illness? Illness occurs when entity 'a' is invaded by entity 'b' and 'b' then proceeds to use 'a' for its own means which in turn compromises "a's" attempt to reach for its own sense of purpose, reason, goal in life.

Illness is an extremely important concept and as a concept it's cure cannot be fully integrated into society until it is understood metaphysically. Once illness is understood metaphysically it is an awesome tool for understanding the ethics of behavior beginning with the individual and expanding to the concept of intra-galactic as well as inter-galactic interactions be the interactions in the form of individual interactions or whole societal interactions. In fact, once understood metaphysically, illness becomes the means for understanding intra-universe as well as inter-universe interactions of knowing be it in the form of individual interactions or whole societal interactions.

How can such extremes of universal rationality regarding micro and macro universal ethics emerge? Universal, literally universal ethics seems so alien to us, so hugely impossible a task to undertake let alone accomplish. Such a development seems alien to us because our direction regarding ethical rationalism has been headed in an different direction. Our present direction of ethical development has been headed in the direction of ethical metaphysical diversity rather than ethical metaphysical homogeneity. The direction of metaphysical diversity of ethics would appear to support the embracement of diversity itself.

Metaphysical diversity generating the diversity of ethics does not support diversity of perceptions. Our present trend toward ethical diversity undermines diversity of individuality through the fragmentation of rationalization itself. In essence diversity of ethics emerging from our species is the product of conflicting metaphysical models we embrace as a specie. As long as the metaphysical models we embrace remain in conflict, conflict resolution regarding social issues will, by necessity, a process of compromising one's principles,

Only when the most basic, primal forms of conflicts are brought to a close, metaphysical conflicts, will social conflicts be resolvable.

Society has developed its own form of long standing perceived irresolvable paradox regarding social perceptions. Society perceives the accomplishment of developing a universal philosophy as a 'huge' task because society views the 'whole' from which a universal philosophy emerges to be 'enormously' expansive and diverse. It is because of this viewpoint, the perception of enormity, which causes us to shy away from the task of developing a third metaphysical system from which a universal philosophy emerges.

The paradox remains a paradox because we have not applied Husserl's reductionism and Ockham's Razor to the problem. Once applying such techniques, however, metaphysics will find the problem involves three basic concepts: singularity, multiplicity, and nothing.

This 'fear' of undertaking the seemingly impossible task of 'covering' our universe, 'covering' other universes of which we are not even yet aware, with a 'universal' ethic, a universal philosophy which generates a 'universal' ethic, keeps us from coming together to work on such a project. We will expend enormous quantities of effort to leave our footprint on the moon yet relatively no time understanding what it is we are doing ethically or what impact we are about to leave when our footprint remains once we have left.

We will spend countless hours to send our signature into the realm of space no longer 'significantly' influenced by the sun's gravitational pull, but we shy away from understanding our 'place', our 'rights' as a conscious the individual existing within the very universe we find ourselves 'confined' within.

We shy away and therein lies the laughable, the full comedy of the situation. The paradox of Zeno's distance once again confronts us and we perceive distance to 'be' rather than simply not being.



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As such we view the enormity of space as ‘enormity’ itself rather than simply being.

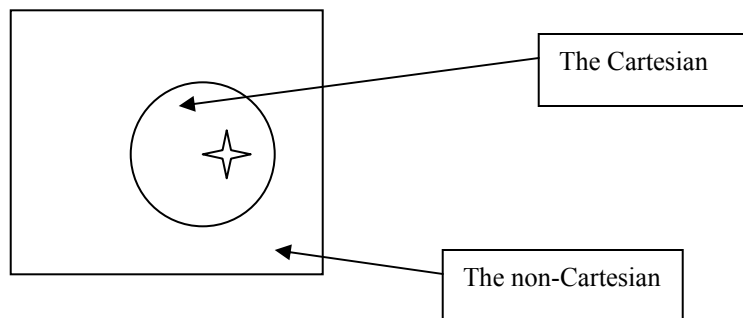
Now what does this seemingly misplaced discussion mean? The apparent misplaced discussion is not misplaced but rather a prelude to the understanding that we no longer need be afraid. Even the seemingly enormous task of developing a universal philosophy, which covers the whole of the universe, covers the totality of all universes, is simply a task of Husserl Reductionism applied to metaphysics, ontology, and cosmology.

So just where is it we begin the development of a universal philosophy from which a universal ethic of pluralism evolves. Our point of departure lies in the heart of metaphysics itself. We begin with a simplistic model of ‘what is’ and proceed from there to the concept of understanding the error of either/or perceptions. Such a development will naturally lead us to an understanding regarding the physical in terms of the inner space of the individual – the inner space of the physical body, understanding the whole of the mind itself. Understanding the mind will in turn lead us to an understanding regarding the inner space of the mind, understanding the whole of individual consciousness of consciousness/the whole of individual knowing knowing/understanding the individual soul/understanding a complete unit of multiplicity.

Not only does the development of a relatively more sophisticated third metaphysical model, as opposed to the two metaphysical models presently established, allow us to examine the micro but such a model allows us to examine the macro in a new light. This new metaphysical model allows us to ‘look’ outward from the physical, the body to understanding the outer space of the individual, understanding the universe itself. Understanding the whole of the universe will in turn lead us to an understanding regarding the outer ‘space’ of the universe, understanding the whole of summation of consciousness of consciousness/the whole of summation of Knowing Knowing/understanding the whole/understanding complete singularity.

The process not only allows us to look inward but to look outward. The process not only allows us to resolve internal conflicts found inside the individual but allows us to resolve external conflicts found outside the individual.

Step one: Expanding metaphysical perceptions into being both the Cartesian and the non-Cartesian:



The diagram leads us back to the beginning of this work, leads us back to Volume I, Tractate 1: The Error of Zeno.

### **Let me buy you a beer**

Having acknowledged the seemingly endless cycle, let us break the cycle with a discussion symbolizing commonality.

Society has a role much like an individual who offers you a beer. Once the offer has been made and the gift accepted, it belongs to the new owner. The offer was made with no strings attached. It was a gift of friendship, of commonality, an extension of affection, respect, ... It was offered and once accepted it no longer belongs to the first party.

The recipient of the beer now owns the beer. He may decide to do the traditional and drink the beer. This pleases the giver. If the recipient, however, does not do what is traditional, if the recipient only uses the beer to cool his sweaty hands, uses the beer as an object to manipulate as he talks in order to relieve his tensions, uses the beer as a token of friendship, and then leaves the beer half drunk, the first party may feel irritation.

And why is this? No strings were attached to the gift. The gift was a gift. The sense of rejection the first party senses comes from the desire to give but with unspoken expectations: If you accept this 'gift' you will do what I want you to do with the gift. In short, the giver wants to dominate, wants to control the recipient's actions.

So it is with society. Society does not actually have anything to 'give' for society is not an independent entity but rather an entity composed of the powers given to society by the collaboration of individuals. These individuals create the entity of society and give society its powers.

In a 'free' society, the ultimate wish of the individuals is said to be the protection of 'free' choice as long as it does not interfere with the freedom of others. The statement exemplifying a 'free' society: Society's purpose is to 'protect' the 'freedom' of others. But in fact the unexpressed desire of the individuals establishing the 'free' society is not 'freedom' but rather 'control' of others, dominance of others. It is no different than that of dictatorships. You may live in our 'free' society as long as you conform to our opinions, perceptions.

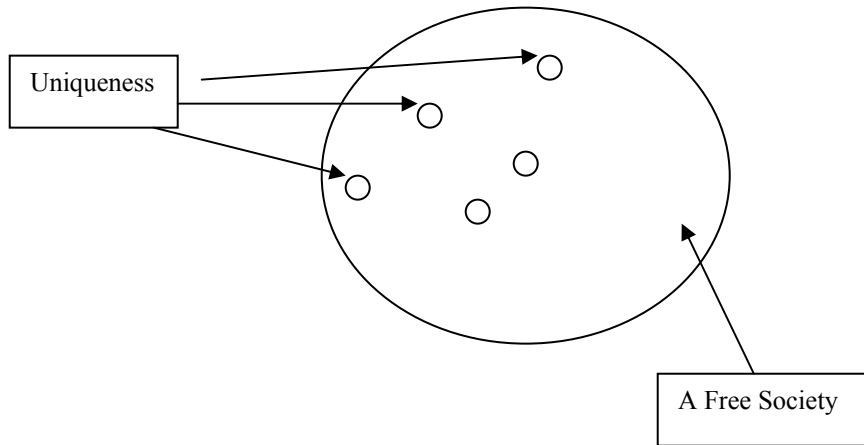
Now a truly 'free' society would have one rule: You have no right to interfere with the 'freedom' of others.

As such a 'free' society would accept uniqueness within its realms:

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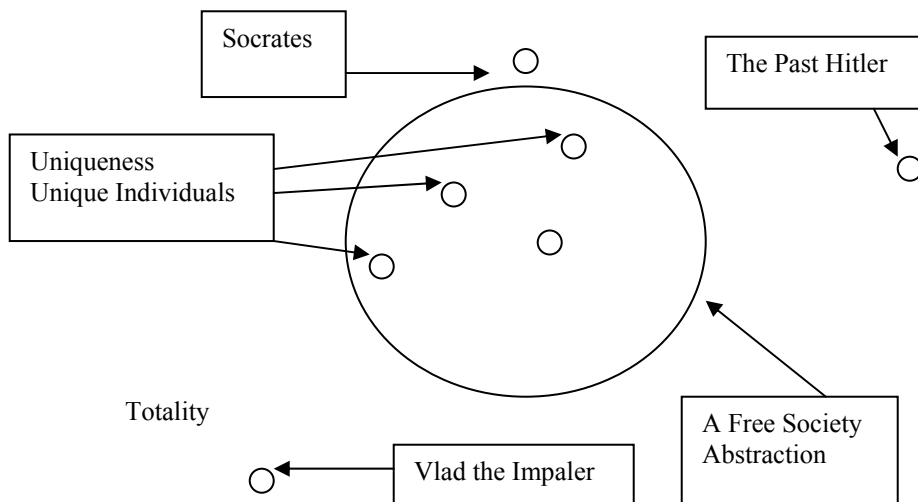
A truly 'free' society would appear as:

Graphic I



Professed 'free' societies existing today:

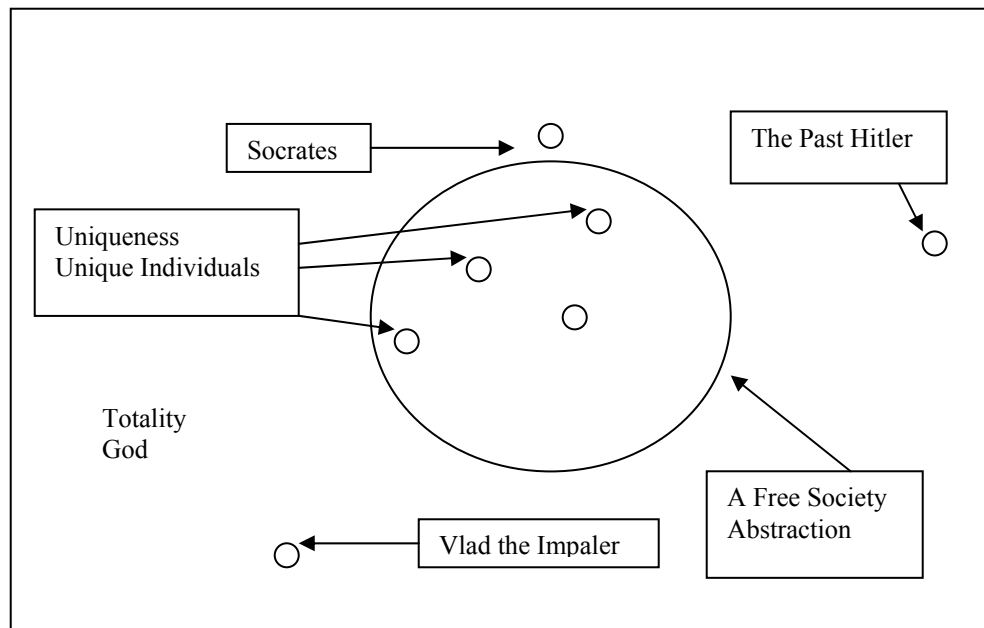
Graphic II



So what is it a 'free' society should be considering in terms of a metaphysical model?

A 'free' society needs a metaphysical understanding regarding the concept of 'location'...

Graphic III



Contemporary 'free' societies feel more comfortable with Graphic II as opposed to the Graphic I since Graphic I implies society should embrace individuals such as Hitler and Vlad the Impaler.

The discomfort one feels regarding embracing Hitler and Vlad the Impaler arises as a withdrawal from the disgust and abhorrence entities in society 'feel' the actions such individuals have committed.

Metaphysically we are unable to rationalize Graphic II because our two existing metaphysical systems cannot resolve the abhorrence's we have for individuals such as Hitler and Vlad. The new metaphysical model demonstrated by Graphic III allows us to understand the existence and function of Hitler and Vlad within 'a' holistic metaphysical system. Graphic III demonstrates to us, how we are to deal with individual entities such as Hitler and Vlad. It is from Graphic III that the first two categorical imperatives not only emerge but emerge in order of priority

We can now begin to understand not only 'why' the two categorical imperatives emerge but why they emerge in the order they do:

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1. *The first responsibility:*

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

2. *The second responsibility:*

*To journey unimpeded*

It is not the actions the individual 'would' commit that are to be embraced but rather the individual themselves, the soul itself which is to be embraced. Under the guidance of the third metaphysical perception Judas would never have been rejected but rather would have been embraced and joined in his moment of sorrow and regret.

Hitler and Vlad the Impaler would have been resisted beginning with the very first action they took which contradicted categorical imperative number one. As such the continuation of their actions would never have had the opportunity to accelerate as they did.

Hitler and Vlad the Impaler succeeded in doing what they did not because we did not embrace them but because we had neither the 1<sup>st</sup> categorical imperative in place nor believed in the 1<sup>st</sup> categorical imperative.

The question becomes: Why didn't we believe in such a principle. Believe in the 1<sup>st</sup> categorical imperative? We did not have categorical imperative one in place because we as a specie did not have a metaphysical model in place which could generate a universal categorical imperative let alone generate categorical imperative number one.

Society can do whatever society wants to do, however, society should consider the bases for its action. Society must examine the 'whole' picture and consider how it wants to impact the whole, Totality, God.

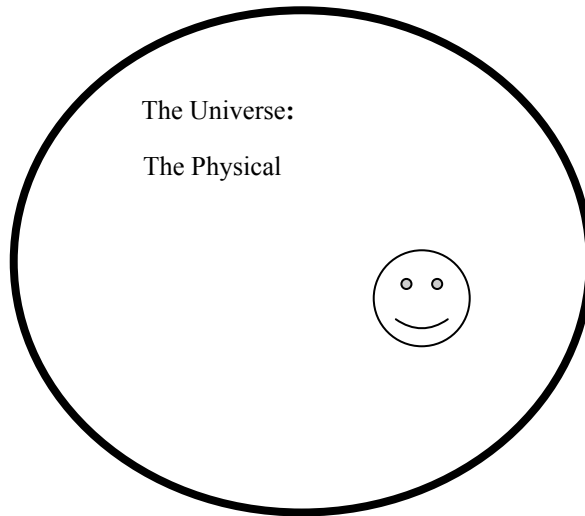
Now a truly 'free' society would acknowledge the impact of the individual, ideas, concepts upon the development, the progress, of points of multiplicity and upon the seamlessness of the whole. If such were to be the case, a 'free society should 'want' points of uniqueness to remain unique and to remain unique points of debate, discussion, ... regarding just how these points would impact the Whole. This is what a truly 'free' society does.

Granted a 'free' society has rules, categorical imperatives one and two, by which it must abide. A truly 'free' society has rules not 'because' rules are important but because each and every individual is important. In essence it is not the physical individual that is important but rather it is the uniqueness of that individual that is important, the unique abstraction of the individual that is important and the unique abstraction of the individual cannot complete its unique development as a unit of unique abstraction without a 'free' environment within which its sensory data mechanism can operate freely.

The importance of these points of uniqueness can be better understood should one take one or two of these points and examine them in detail.

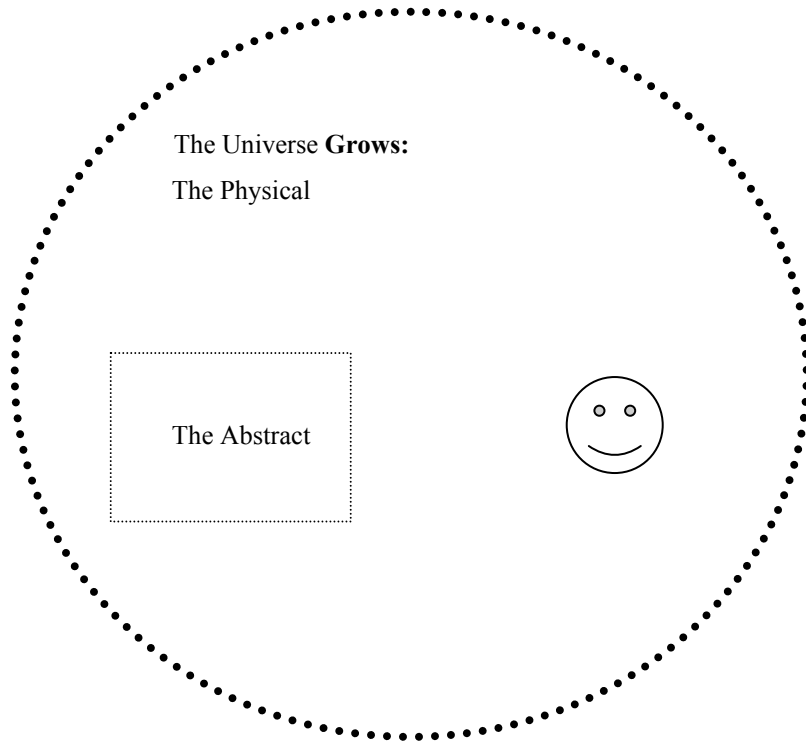
Expanding upon Zeno's perception of existence: Abstractual existence, through Zeno, appears to become a new and elusive concept of the physical – 'multiplicity' 'containing' abstraction – 'seamless ness.' As such

**Physical Distance – ‘multiplicity’**



Becomes:

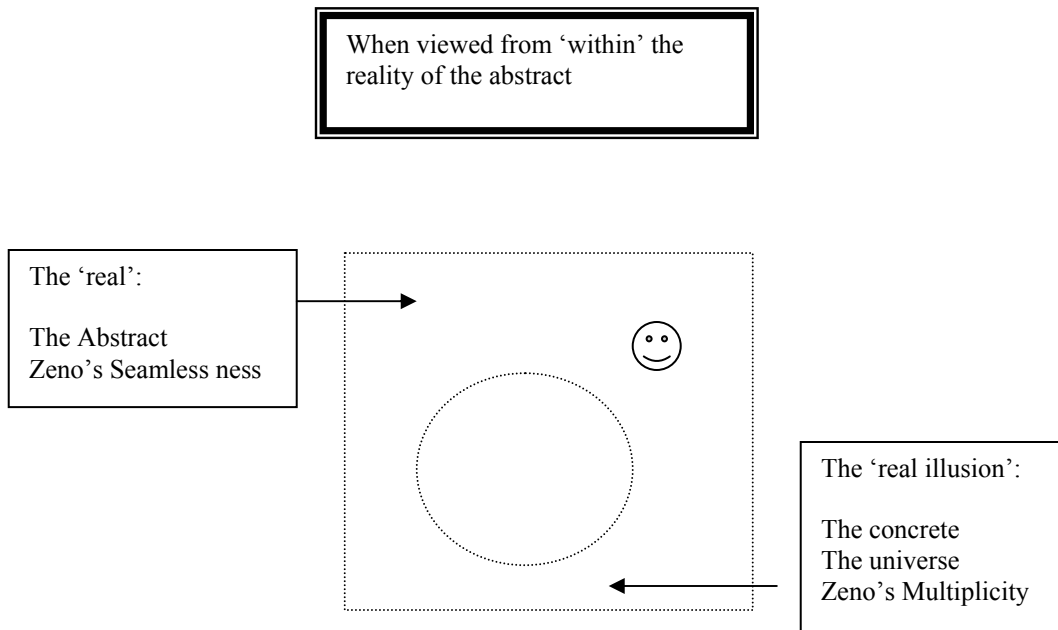
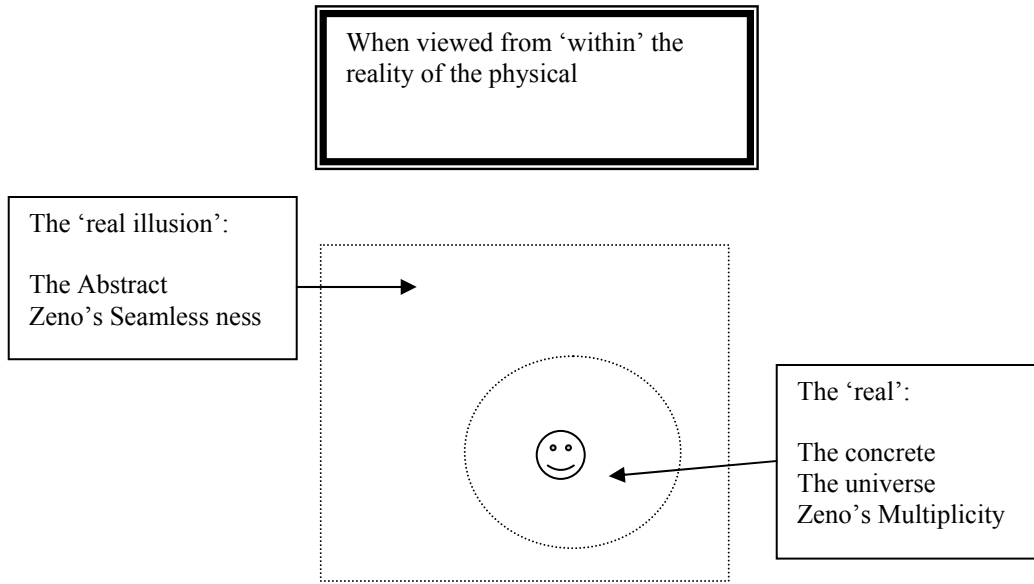
**Physical Distance – ‘multiplicity’  
&  
Abstract Distance – ‘seamless ness’**



As such, the ‘size’ of the universe appears to grow in order to accommodate, make room, for the abstract. However, the apparent growth was not growth in actuality, for ‘what is’ is. Rather the apparent growth was growth in ‘our’ perception of ‘what is’. The concept of the abstract became a perceptual concept of location for us to contemplate regarding ourselves and just what it is we are and why it is we exist.

**Reversing perceptions – counter view**

The appearance of the 'real' and the 'real illusion':



So it is: The 'real' and the 'real illusion' become the 'real illusion' and the 'real' as one moves from one position to another. What is different regarding this sequence of drawing? In this



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sequence of drawings, the abstract ‘contains’ the physical, multiplicity finds itself to be ‘within’, a part of, seamless ness’ as opposed to ‘seamless ness’ being ‘within’, a part of, multiplicity.

This brings us back to the twentieth century concept of innate characteristics of... Is multiplicity, the physical, the concrete, a part of, an innate characteristic of the abstract – seamless ness or is the abstract, seamless ness, an innate characteristic of the concrete, the physical, multiplicity.

In essence, this was the concept being put before us, before humanity, by Zeno. In essence, this was the concept of:

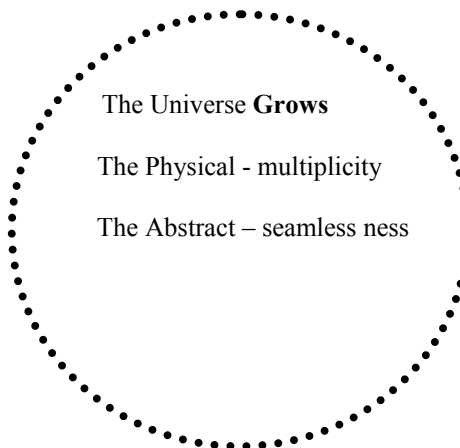
‘The scholarly confusion regarding Zeno’s Paradoxes:

*Scholars disagree about what Zeno himself took his paradoxes to show. There is no evidence that he offered any absolusions” to them. One view is that they were part of a program to establish that multiplicity is an illusion, and that reality is a seamless whole. The argument could be reconstructed like this: if you allow that reality can be successively divided into parts, you find yourself with these insupportable paradoxes; so you must I think of Reality as a single indivisible One.’ (Cambridge Dictionary of Philosophy, Robert Audi, Cambridge University Press, 1995)’*

Again we appear to find ourselves returning to Zeno, returning to the beginning of this work.

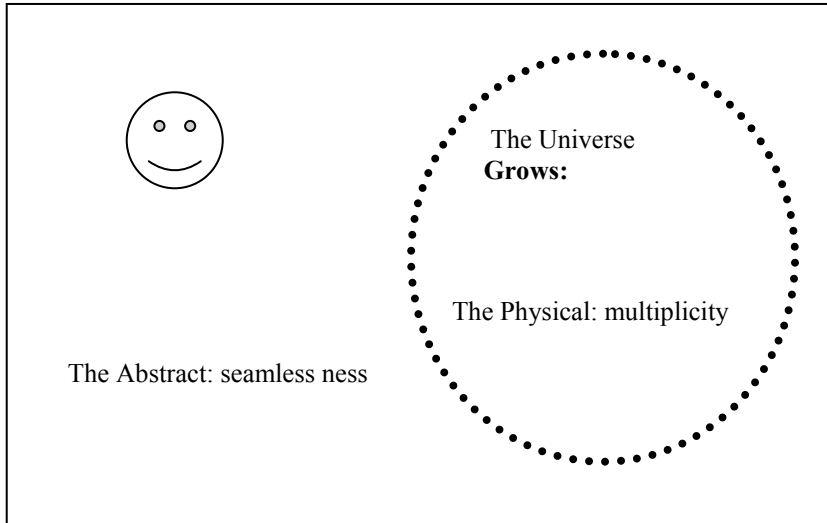
Now what does all this apparent ‘flip-flopping’ have to do with Zeno and his famous paradoxes? What does this have to do with Zeno’s inference as to the existence of ‘multiplicity’ and the existence of ‘seamless ness’? This concept of ‘location’ of one located ‘within’ the other expands upon Zeno’s perception of ‘one’ location of existence. Such an expansion begins to show itself through the graphics:

**Physical Distance - Multiplicity**  
**&**  
**Abstract Distance – ‘seamless ness’**



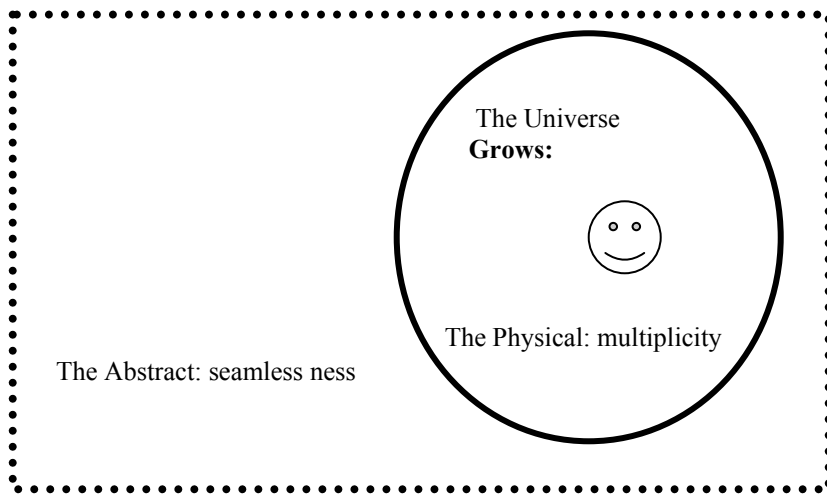
Moves to becoming: a new perception 2000 AD

**Physical Distance – ‘multiplicity’  
&  
Abstract Distance – ‘seamless ness’**



Or:

**Physical Distance – ‘multiplicity’  
&  
Abstract Distance – ‘seamless ness’**



This sequence of drawings regarding the existence of abstraction, seamless ness, verses the existence of the concrete, the physical is not as simple as first glance may imply. Depending upon

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where one stands as one addresses the issue, the drawing reverses itself and becomes something altogether different.

All this abstractual meditation may appear inconsequential when one views a small child starving in Uganda, but is it?

### **The Point - Individuality**

It is the very concept of points in history, the small child starving in Uganda, being accentuated as the element of multiplicity this work emphasizes. It is the significance of the part to the whole, the significance of the individual to the whole which this work focuses upon. It is the small child starving in Uganda this new metaphysical perception embraces as being as much an element of the whole as Buddha, Christ, Mohammad, and Moses, themselves

It is the concept of multiplicity/individuality, which this model, a third model of metaphysics, rationalizes. It is the concept of the whole being the whole only through a summation of all of its parts equally which the third model of metaphysics supports. Without all the parts the whole is no longer the whole. Without all its parts, the whole is nothing less than a sub element of 'what could be'.

It is distinct points representing transformational events that stand out in the new metaphysical model being presented. It is the significance of the parts providing the characteristics of wholeness that allows the whole to accomplish the process of being the whole. It is the process of active action found 'within' passivity and passivity found 'within' active action that provides the means by which multiplicity stands out as an equal player to the whole, becomes an equal player to singularity, itself

No individual is to be overlooked any more than the whole of the Upanishads, the whole of the Buddhists, the whole of the Jews, the whole of the Christians, the whole of the Muslims, the whole of the Atheists, the whole of Science events, and the whole of Philosophical events. All have made their impact upon the whole in their own unique manner.

### **The significance of metaphysics**

As stated by the text: *Philosophies of Dummies*: 1999

*Scientism, which P.S. Churchland has defined as the notion, that ' in the idealized long run, the completed science is a true description of reality: there is no other Truth and no other Reality,' is today widely espoused in epistemology, metaphysics, philosophy of language, and philosophy of mind.*

*... if philosophy ;has a function, it must be something other than trying to give a true account of the world.*

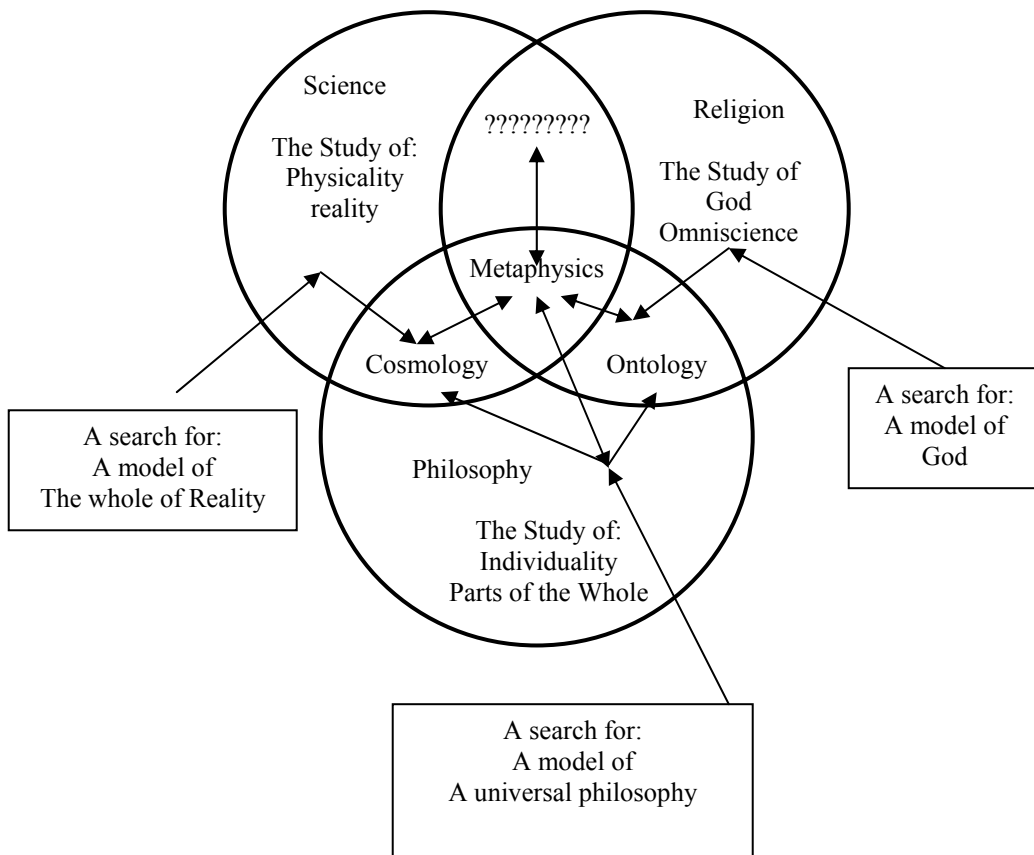
*... A second, less radical reaction is to maintain that philosophy, when done correctly, is just and an extension of science. P 604*

As stated by the text: *Philosophies of Dummies*: 1999

... Finally there is a variety of approaches that reject scientism and in different ways defend the autonomy of philosophy: they hold that philosophy has a descriptive function and can arrive at nonscientific truths about reality. P 605

The two quotes exemplify the simple monist/dualist debate draped in the words of contemporary history. The debate rages because no one has looked to a third metaphysical foundation. Kant/Hegelian non-Cartesianism and Aristotelian Cartesianism historically exist as our only means of perceiving the world and as such these two metaphysical systems fuel the debate between the eternal combatants: monism and dualism.

The debate existing between monism and dualism began with Zeno and rages as heatedly today as during Zeno's time. The debate keeps us divided and vulnerable as a species. Union through intersection, commonality provides the solution to the monist/dualist debate which in turn provides the means for our species to prepare itself for joining other intelligent life forms in the vastness of space.



As one observes, contemporary principles of metaphysics are misplaced. Metaphysics is not the sole possession of philosophy. Metaphysics is a subject area of all three means humanity has of developing perceptual understandings regarding the whole of our reality. Metaphysics is the theoretical realm of science, religion, and philosophy.

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Ontology is the commonality of study for philosophy and religion. Cosmology is the commonality of study for philosophy and science. What is the commonality of study for science and religion? The definition regarding the commonality of study for science and religion has of yet not been established. The commonality of science and religion has not been reached due to the antagonism, which exists between the two but that is their problem, not the problem of philosophy.

The process of reducing metaphysics to its most elementary form of existence, non-existence, is philosophy's means of removing metaphysics from the realm of science and religion. Limiting the scope of metaphysics, regardless of who does it, regardless of how success or unsuccessful the attempt is, in fact becomes the problem of not just science and religion but becomes the problem of humanity, becomes the problem of all knowing entities located within the whole of reality. The process of limiting metaphysics becomes the problem of the whole itself.

### **Conclusion**

The physical world may evolve complex molecular configurations capable of responding to its environment and may in fact evolve complex molecular configurations capable of complex action-reaction events.

The next level of scientific complexity facing humanity is the physical world development of complex molecular configurations capable of absorbing virgin consciousness and allowing such to fill itself with abstractual awareness of physical cause and effect events.

It is possible the universe itself may be a form of individual with awareness of itself. Who is to say for certain but the potential for such a concept is no less logical than the concept of molecules being capable of acting as a 'nest' for awareness of awareness development.

Who is to deny any of the four forms of being: God/the whole/ singularity, the individual/individuality/multiplicity, being/action/process/reality, and being/the passive state of existence.

Homogeneity calls for conformity for the four states of being. All homogeneity other than homogeneity of the whole as the whole calls for the rejection of diversity. Homogeneity acts as the base foundation for actions steeped in exclusionism and inclusionism

Homogeneity of multiplicity calls for individuals to determine how other individuals must comply to personal perceptions of 'good' and 'evil' established by the 1<sup>st</sup> party..

Some would say: It is a 'higher authority', which has told me what is good, and what is not good. It is a 'higher authority', which has told me what is evil and what is not evil. Such individuals shirk responsibility for their actions through the process of following a 'higher authority'.

Relinquishing one's responsibility of action to a higher authority is the 'excuse' used by Hitler's henchmen, Vlad's henchmen, the Crusades 'henchmen', the Colonial Power's henchmen, the tribal leaders who rounded up their countrymen and sold them to the Colonial Traders.

To hide behind a 'higher authority's 'word' as interpreted by intellects is no more excusable than to hide behind the excuse that one was 'required' to commit specific actions 'because' a higher authority demanded one do so.

Homogeneity calls for elimination of diversity:

The physical and homogeneity/the desire for physical conformity:

Big noses, wrinkles, protruding ears, club feet, moles, birthmarks, circumcision, black skin, red skin, yellow skin, slanted eyes, lack of pigmentation, excess hair, yellow teeth, bad breadth, small stature, full figures, ad infinitum

Should we live with this diversity? Those professing homogeneity would, at some point in time, say: No, not if we don't want them. Not if they make us unhappy. Not if they make us self-conscious. Not if they hinder our physical and mental peace of mind.

Such attitudes interfere with the 'right' of unique entities of consciousness to journey uninhibited

Looking into the inner space of the individual, into the mind:

Mentally, mentally retarded, social phobic, homosexual, pedophile, schizophrenic, paranoid, manic, violently inclined, abusive, abused, believer, nonbeliever, pacifist, ad infinitum

Should we live with this diversity? Those professing homogeneity would, at some point in time, say: No, not if we don't want them. Not if they make us unhappy. Not if they make us self-conscious. Not if they hinder our physical and mental peace of mind.

But these individuals are not sick individuals; they are uniqueness attempting to function. Should we strive to 'change' them? The new metaphysical model would lay the foundation that we allow individual to change if the individual, under its own volition, desires to do so.

The new metaphysical perception of the individual acting within God establishes the understanding that people in their uniqueness are not 'ill', not 'perverse', not perverted, they just are what they are.

The new model establishes the foundation as to why it is we must not allow homogeneity to interfere with diversity. the individual acting within God is a model of reality, which embraces the four forms of existence. Two forms of existence are nouns: the individual/multiplicity/individuality and God/singularity/the whole. Two form of existence are verbs: *being*/active action and being/passive action.

If homogeneity of multiplicity is to survive, the metaphysical models of Aristotelian Cartesianism and Kant/Hegel non-Cartesianism must survive as distinct systems vying for humanities affection.

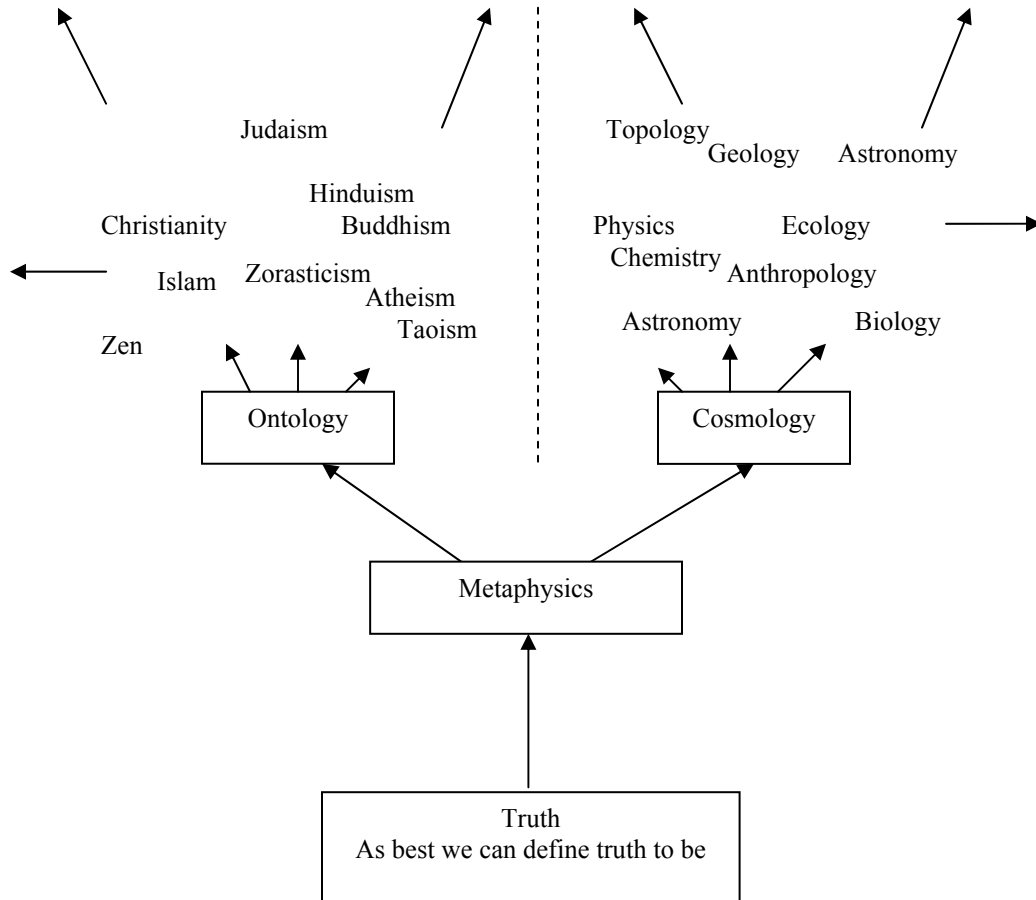
If diversity of multiplicity is to survive, a metaphysical model must emerge which respects the very uniqueness of both Aristotelian Cartesianism and Kant/Hegel non-Cartesianism simultaneously. Such a process goes to the very core principles of diversity itself.

Diversity calls for acceptance of homogeneity.

Diversity calls for acceptance of itself.

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Embracing diversity epitomizes pluralism. Embracing homogeneity epitomizes exclusionism and inclusionism.



But what of 'good' and 'evil'? Within a metaphysical model, a universal philosophy is non-judgmental. Judgment of action is left to the subject of ontology. Ontology and cosmology emerge from metaphysics and as such expand upon the basic model regarding the whole of reality which metaphysics establishes.

Metaphysics examines models of reality as a whole and then examines the rationality of such models based upon the impact generated by such models. Metaphysics examines the impact. The need for the examination to be a part of metaphysics is fully explored in Tractate 14: Husserl, Hawking, and I.

'Good' – 'evil' – depends upon which metaphysical foundation one wishes to establish: homogeneity or diversity: Hitler personified humanities wishes to establish homogeneity supported by Heidegger, Husserl's student. As such Hitler represented 'good' in terms of a metaphysical system purporting homogeneity. On the other hand, Hitler represented 'evil' in terms of a metaphysical system purporting diversity.

'Good' – 'evil' – depends upon which metaphysical foundation one wishes to establish: homogeneity or diversity: Lincoln personified humanities wishes to establish diversity supported by Husserl, Heidegger's teacher. As such Lincoln represented 'good' in terms of a metaphysical system purporting diversity. On the other hand, Lincoln represented 'evil' in terms of a metaphysical system purporting homogeneity.

This is not to imply Husserl was a 'good' philosopher nor does it mean to imply Heidegger was an 'evil' philosopher. Rather the statements suggest Husserl was a rational supporter of diversity while Heidegger was a rational supporter of homogeneity.

We as a species have a choice as to which metaphysical foundation to accept and which to void as our fundamental principle of purpose: diversity or homogeneity. We as specie have not reached a consensus regarding that decision.

The decision basically rests upon the concept regarding a choice between two metaphysical perceptions:

Metaphysics is an invalid point of view. There is no more to existence than the physical and thus physical hedonism is the most logical reductionist rationale for action.

So it is society becomes the primary focus of the individual.

Such a perception embraces the perceptions of homogeneity as epitomized by Hitler and Vlad the Impaler.

Or:

Metaphysics is a valid point of view: There is more to existence than the physical, there is abstraction itself and thus spiritual hedonism, abstractual hedonism is the most logical reductionist rationale for action.

So it is the individual becomes the primary focus of society.

Such a perception embraces the perceptions of diversity as epitomized by Buddha and Ghandi.



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Again it would seem we have one of two choices before us. Such is not the case however. Until recently there were only two metaphysical systems from which to choose. The work, *The War and Peace of a New Metaphysical Perception*, provides our specie with a third choice. The new choice, the new metaphysical model establishes a pluralistic option.

If one is faced with the likes of Hitler and Lincoln it would appear pluralism is not an option the majority of humanity can, in good conscious can embrace. Such need not be the case, however, for we can learn to embrace the individual while rejecting the action such an individual would initiate.

The ability to embrace and simultaneously reject becomes rationalized by the very categorical imperatives established by the new metaphysical model itself. The new metaphysical model establishes two categorical imperatives for multiplicity/individuality/the individual/you and I:

**The first responsibility**

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

**The second responsibility**

*To journey unimpeded*

It is our responsibility as 'beings' to recognize how such categorical imperatives are established and then to establish them.

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<sup>i</sup> Cambridge Dictionary of Philosophy, Robert Audi, Cambridge University Press, 1995