

An Ontology Series

Issue 13

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



God

Models of Reality

Symbiotic Panentheism

and

Metaphysical Model #32
(Metaphysical Engineering)



Daniel J. Shepard

Ontology/Theology

Issue 13

God Models of Reality Symbiotic Panentheism and Metaphysical Model #32 (Metaphysical Engineering)

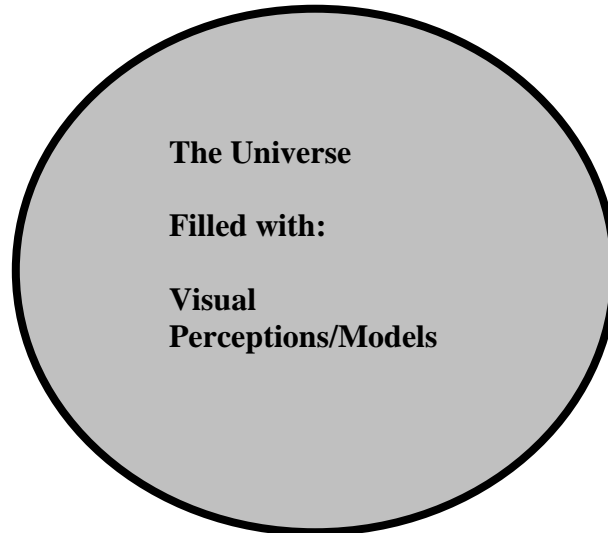


Resolving the Paradox Regarding:

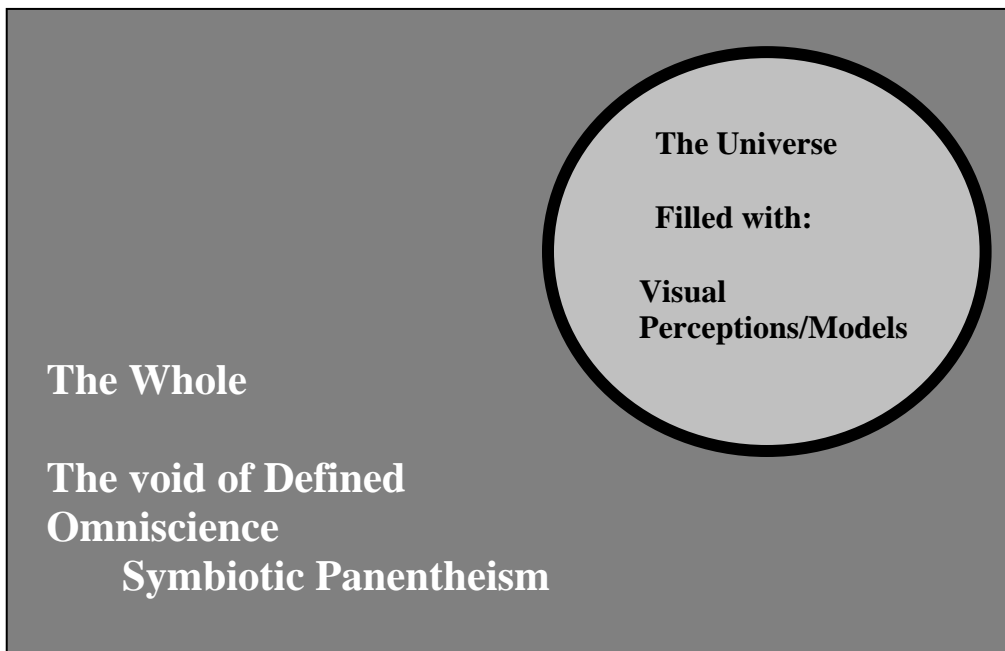
- **The Physical & the Individual Being the Sole Elements of Reality**
- **The Physical and God Being the Sole Elements of Reality**
- **God Being Separate From the Physical**

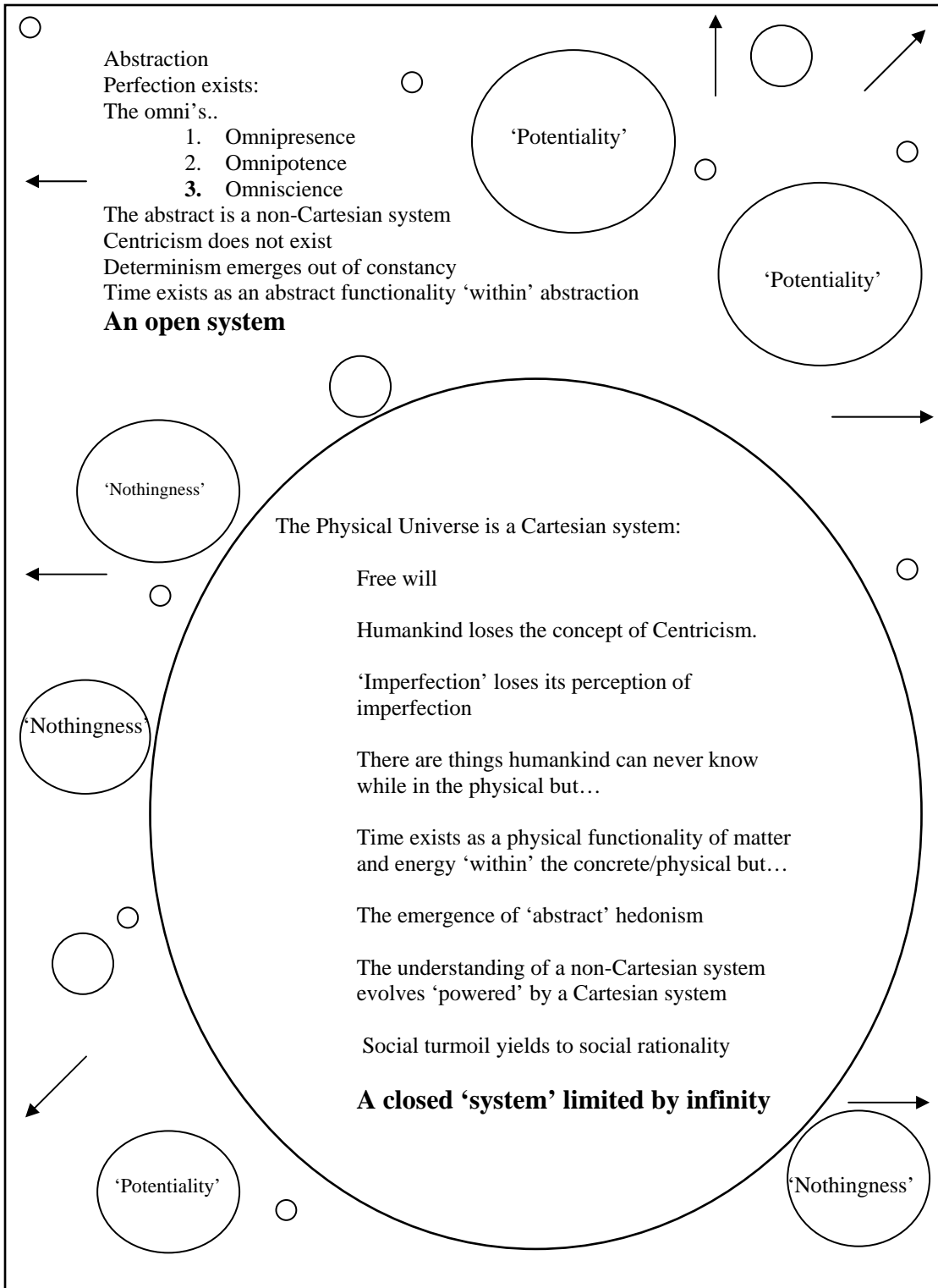
Daniel J. Shepard

Metaphysical Systems help us understand



Symbiotic panentheism helps us understand how visual model of God could exist without causing the restriction of God's omniscience.





Contents:

Metaphysical Concepts

Section 1: Metaphysical Systems Of Singularity	Twenty-eight Potential Models
Section 2: Metaphysical System 7:	The individual within the physical universe
Section 3: Metaphysical System #9:	God within the physical universe
Section 4: Metaphysical System Of Multiplicity:	The individual within the physical universe separate from God within the physical universe
Section 5: Metaphysical System #28:	The individual within the physical universe which in turn is within God
Section 6: Metaphysical System #28:	Symbiotic Panentheism (In non- technical Ontological terms)

Terms and concepts:

Metaphysical Engineering

Introduction:

Metaphysical systems are systems reduced to their simplest forms. As a preliminary, we will examine visuals of a few metaphysical systems, which could emerge from three basic components: individuality, action, and summation.

We will represent the three through linguistic symbolization and definition as follows:

Linguistic symbolization: Definitions:

1. the individual n: individuality
2. *the physical universe* vb: action, Process/reality
3. God n: summation, totality

The analysis, which follows, is an examination of individuality and its relationship to the whole as well as the whole to individuality. We will not be discussing Gods' significance to God,' to summation. In essence we will be examining the internal dynamics of metaphysical systems rather than the external dynamics of such systems.

We begin by establishing three potential components for a metaphysical system. Having done that we will examine a few potential systems that could potentially emerge from them.

Regarding the metaphysical systems:

Building metaphysical systems is the process of moving forward with what theoretical metaphysics puts into place.

Theoretical metaphysics brings to the building site the materials with which the metaphysical engineer begins the construction of the model itself.

As such, let us examine the building materials which theoretical metaphysics has put before us. Once we have taken this step, let's examine some of the potential models metaphysical engineering could construct.

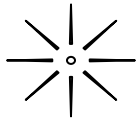
Since a relatively large number of models will be presented, we will examine only four in detail. We will then take the final model and put it into non-technical language, generalizations.

Metaphysical Engineering:

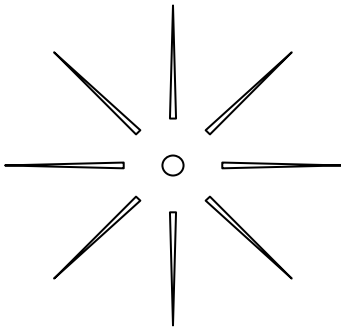
Metaphysical Concepts:



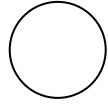
You: the individual, Individuality



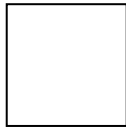
You: the individual, Individuality – magnified 5x



You: the individual, Individuality – magnified 12x



The physical Universe: the physical universe – action,
Process/reality



God: the whole, summation, totality

Metaphysical Systems: 1 - 26

Systems limited to one metaphysical concept of singularity:

System #1:

System #2:

System #3:

The materials:

the individual

the physical universe

God

*



The system:

The individual is

The physical universe – action,
Process/reality is

God is

Systems limited to two metaphysical concepts of singularity:

System #4:

System #5:

System #6:

The materials:

the individual,
the physical universe,

the physical universe,
God

the individual, God

*

*



The system:

The individual
separate from
the physical universe

The individual
separate from
God

The physical universe
separate from
God

The War & Peace of a New Ontological Perception

System #7

System #8

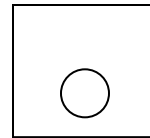
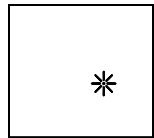
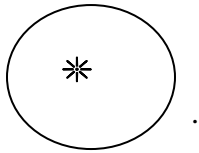
System #9

The materials:

the individual,
the physical universe

the individual,
God

the physical universe,
God



The system:

The individual
within
the physical universe

The individual
within
God

The physical universe
within
God

System #10

System #11

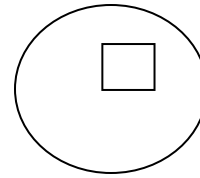
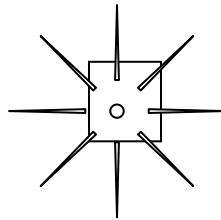
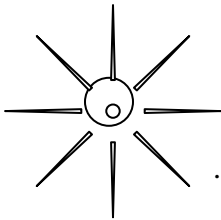
System #12

The materials:

the individual,
the physical universe

the individual,
God

the physical universe,
God



The system:

The physical universe
within
the individual

God
within
the individual

God
within
the physical universe

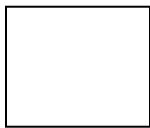
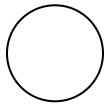
Systems limited to three metaphysical concepts of singularity:

System #13

The materials:

the individual,
the physical universe,
God

*



The system:

The individual
separate from
the physical universe
separate from
God

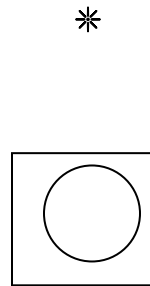
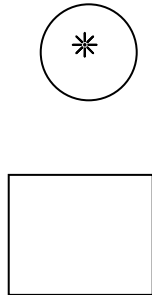
System #14

System #15

The materials:

the individual,
the physical universe,
God

the individual,
the physical universe,
God



The individual
within
the physical universe
separate from
God

The physical universe
within
God
separate from
the individual

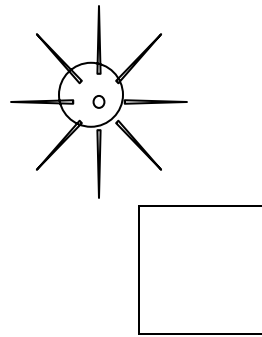
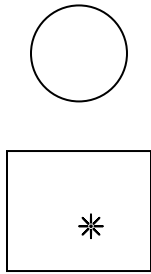
System #16

System #17

The materials:

the individual,
the physical universe,
God

the individual,
the physical universe,
God



The system:

The individual
within
God
separate from
the physical universe

The physical universe
within
the individual
separate from
God

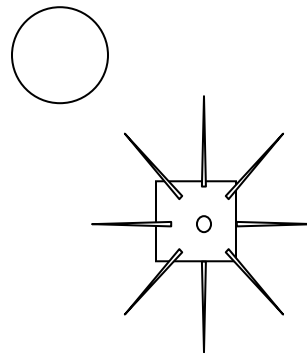
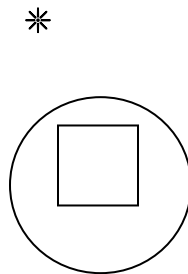
System #18

System #19

The materials:

the individual,
the physical universe,
God

the individual,
the physical universe,
God



The system:

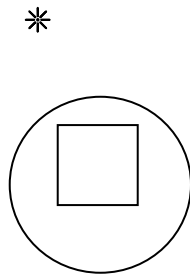
God
within
the physical universe
separate from
the individual

God
within
the individual
separate from
the physical universe

System #20

The materials:

the individual,
the physical universe,
God

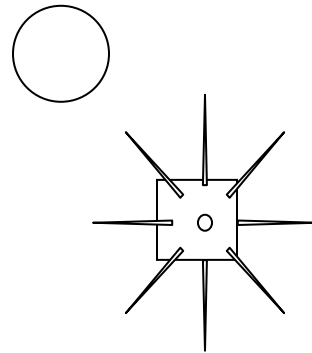


The system:

God
within
the physical universe
separate from
the individual

System #21

the individual,
the physical universe,
God

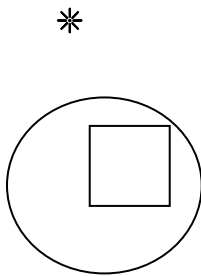


God
within
the individual
separate from
the physical universe

System #22

The materials:

the individual,
the physical universe,
God

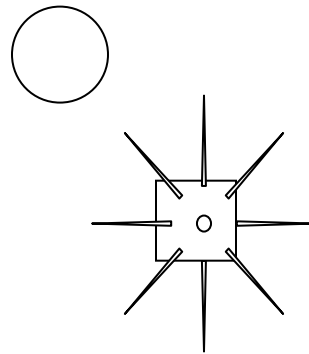


The system:

God
within
the physical universe
separate from
the individual

System #23

the individual,
the physical universe,
God



God
within
the individual
separate from
the physical universe

System #24

System #25

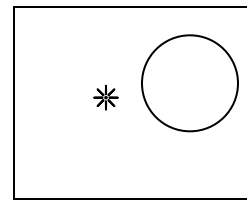
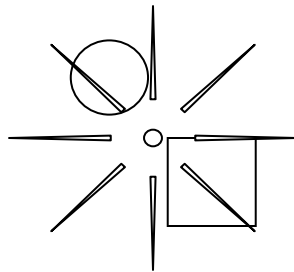
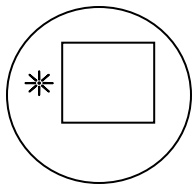
System #26

The materials:

the individual,
the physical universe,
God

the individual,
the physical universe,
God

the individual,
the physical universe,
God



The system:

God
within
the physical universe
the individual
within
the physical universe
God
separate from
the individual

God
within
the individual
the physical universe
within
the individual
God
separate from
the physical universe

The individual
within
God
the physical universe
within
God
the individual
separate from
the physical universe

System #27

System #28

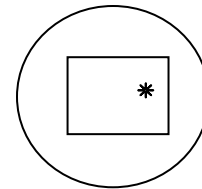
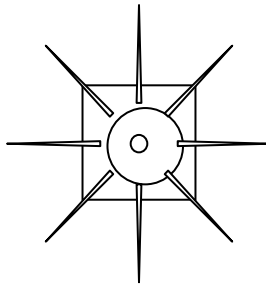
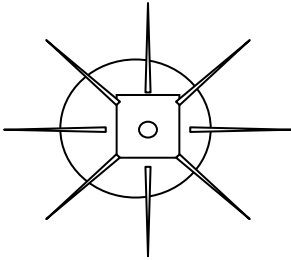
System #29

The materials:

the individual,
the physical universe,
God

the individual,
the physical universe,
God

the individual,
the physical universe,
God



The system:

God
within
the physical universe
which is within
the individual

The physical universe
within
God
which is within
the individual

The individual
within
God
which is within
the physical universe

System #30

System #31

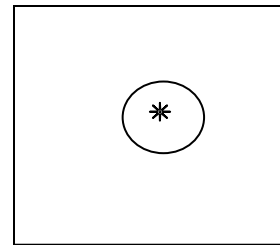
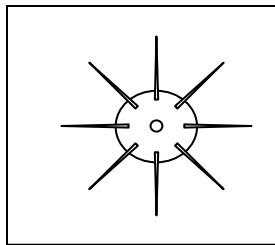
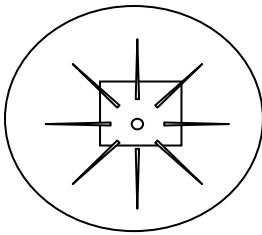
System #32

The materials:

the individual,
the physical universe,
God

the individual,
the physical universe,
God

the individual,
the physical universe,
God



The system:

God
within
the individual
which is within
the physical universe

The physical universe
within
the individual
which is within
God

the individual
within
the physical universe
which is within
God

Now concepts of singularity are quite complex enough for this examination of metaphysical systems. Concepts of multiplicity are no doubt just as much a possibility as concepts of singularity and thus cannot be ignored.

To consider the concept of multiplicity however, would go against the parameters set out by Husserl. Reductionism can only be ignored at the expense of confusion. It is for this reason the concept of multiplicity will be ignored at this point in time.

The

Analysis



Application of Ockham's Razor

Metaphysical Systems #7

The individual within the physical universe

The individual is

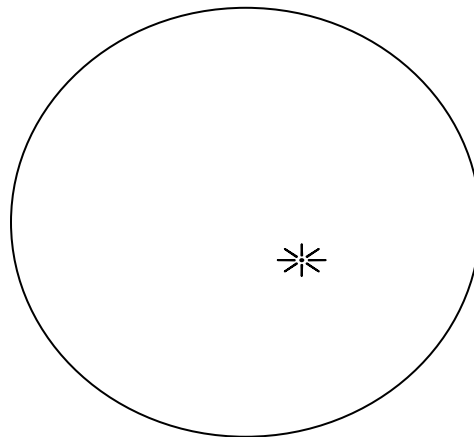
The physical universe - action, Process/reality is

God is not

The individual \subset Process/reality

God = $\{\phi\}$

Metaphysical System #7



Metaphysical Systems #7

Individuality as ‘the’ entity The individual within the physical universe

Synopsis:

The individual the physical universe establishes a metaphysical system.

The individual exists

The physical universe - action, Process/reality - exists

The individual exists ‘within’ the physical universe - action, Process/reality

Abstract:

The following is the general flow the metaphysical system (the physical universe God) takes when examined against the most generally accepted concepts held by today's sciences, religions or philosophies.

The individuals’ relationship to the physical universe – action, Process/reality

- i. Process/reality exists.
- ii. Process/reality has no initiating force, causative factor.
- iii. Process/reality is omnipresent; as such, everything that is, is in Process/reality.

- iv. Process/reality is omnipotent. It contains all power.
- v. Process/reality is omniscient. It contains all knowledge.

Knowledge:

- i. Process/reality exists.
- ii. The individual exists.
- iii. The individual may be Process/reality.
- iv. The individual may be 'within' but separate from Process/reality

In this metaphysical system, there is no 'outside' to Process/reality for there is only the individual – what is and the physical universe – action, Process/reality

The individual the physical universe, even if it is Process/reality itself, is within Process/reality for there is nowhere else to be.

The physical universe – action, Process/reality, provides the understanding regarding the significance of the individual.

The individuals' significance:

- i. The individuals' perception of itself whether as a combination of many or as singular individuality determines its action.
- ii. The level of significance the individual places upon itself, defines the parameters of its action towards itself as well as towards other 'the physical universes'.
- iii. The individual is contained within Process/reality
- iv. Within this metaphysical system, the individual perceives itself as existing

v. Within this metaphysical system, the individuals' ultimate goal is to exist.

The significance of the individual now becomes defined.

The individuals' defined significance: to exist.

Social Ramifications:

- i. The essence of all individuality is existence.
- ii. Continuation of existence is success.
- iii. Termination of existence is failure
- iv. the physical universe – action, Process/reality generates the individual
- v. Philosophical label: Physical Hedonism

The metaphysical system of (the physical universe God) provides the logic needed to prioritize all action.

The metaphysical system of (the physical universe God) establishes the status levels between 'the physical universes' themselves. The individuals' existence takes precedence over all else including the existence of other 'the physical universes'

Through the metaphysical system of (the physical universe God), we form an understanding regarding the interrelationship between the individual – what is and the physical universe – action, Process/reality. Under the metaphysical system of (the physical universe God), it is the responsibility of the individual to manipulate action - Process/reality in order to extend the individuals' existence in time, in order to extend the individuals' existence in Process/reality.

We can begin to understand this metaphysical system by examining three characteristics of the physical universe – action, Process/reality, within which the individual is:

Omniscience:

The metaphysical system of (the physical universe God) assigns a location within which the summation of knowledge is confined. It is confined ‘within’ the totality of the physical universe – action, Process/reality.

Omnipotence:

The metaphysical system of (the individual the physical universe) implies a location within which the summation of power is confined. It is confined ‘within’ the totality of the physical universe – action, Process/reality.

Omnipresence:

The metaphysical system of (the physical universe God) implies a location within which the summation of ‘location’ itself, ‘within’ which the physical universe – action, Process/reality, is confined. Process/reality, the physical universe –action is confined ‘within’ itself.

Process/reality, the physical universe –action, is confined ‘within’ itself because there is ‘nowhere’ else to be.

•

Impact regarding the individual, individuality:

the physical universe – action, Process/reality, defines the location of the individual. The location of the individual is seemingly insignificant, but the subtlety initiations enormous perceptual and behavioral actions ‘within’ Process/reality. Understanding the relationship between the individual and the physical universe – action, Process/reality, establishes the foundation for the examination of the metaphysical system of (the physical universe God) in particular.

Process/reality, action, the physical universe:

At this point in time, there are two options to consider.

Option 1: Process/reality itself is different from everything within it and has no origination. Thus Process/reality had nor ‘originator’. Reality, Process/reality has always existed.

The premise that Process/reality had no beginning, had no creative originating force is supported by nothing we have observed - no observations and no logic. Is the concept of Process/reality having no beginning an option to consider? Certainly it is an option to consider.’ However, the question is not: Is the option of ‘it always was’ an option to consider but rather is it the most logical option.

Option 2: All things within Process/reality appear to have an identifiable beginning, therefore Process/reality, action, the physical universe, itself must have an identifiable beginning and thus, an originator, Creator. Since there are only two factors involved in this metaphysical system, Process/reality would have to be the creator of its own the individual.

Assuming we accept the premise of Process/reality, action, the physical universe, the physical universe an originator, the original force, the source of the beginning of itself, we can then move on to examine the concept regarding the individual, and its function within this metaphysical system.

The metaphysical system of (the physical universe God) provides a well-structured understanding as to the rational interrelationships between ‘the physical universes’, to the rational interrelationships between the individual and its own the individual, and to the rational interrelationships between the individual and the individuals’ environment:

The metaphysical system of (the physical universe God) establishes:

In essence, the individual becomes the focus.

Growth, equilibrium, decay are three choices for the state of the physical universe, which in this particular metaphysical system, is the whole, totality. The rational choice this metaphysical system establishes is decay. Permanent equilibrium is an unnatural state presently found ‘within’ Process/reality. Timeless growth of individuality, any individuality, contradicts what we observe around us.

The metaphysical system of (the physical universe God) offers us the ‘hope’ of the physical universe able to exist a ‘limited’ time. It offers us the despair of certain termination.

As such, the individual, has no universal responsibility.

Understanding responsibilities as defined by significance within Process/reality

defines actions the individual initiates while functioning within the concept of Process/reality, action, the physical universe. Under the metaphysical model of (the physical universe God), the annihilation of the physical universe – action, Process/reality’s mechanism, destroys not only our the individual but also the home of the individual, destroys the physical universe – action, Process/reality itself. Under a metaphysical perception of (the physical universe God), the annihilation of Process/reality itself would destroy our actions, our ‘accomplishments, as ‘the physical universes’, for action exists ‘within’ Process/reality and without perceived Process/reality, action – the physical universe, there is no perceived the individual.

Is the metaphysical system of (the physical universe God) a complete system? Yes, paradoxically it is completed through the process of identity. And why is such a system paradoxical? It is paradoxical for the physical universe – action, Process/reality creates the individual, but without the individual no action can take place.

Under the metaphysical system of (the physical universe God):

- i. The physical universe – action, Process/reality generates the individual
- ii. The individual generates the physical universe – action, Process/reality
- iii. There is no higher directive than ‘to exist’

The individual, individuality’s main directive is physical hedonism: to exist for its own self.

Gods, main directive is nonexistence for Gods’ the physical universe is not.



Type of metaphysical system:

A

Cartesian Metaphysical system

Metaphysical System #9

The physical universe is within God

God is

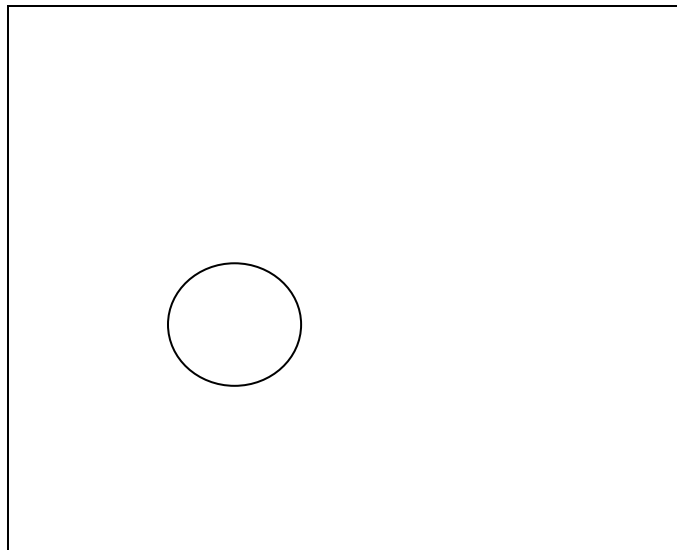
The physical universe - action, Process/reality is

The individual is not

The physical universe – action, Process/reality \subset God

The individual = $\{\phi\}$

Metaphysical System #9



Metaphysical Systems #9

Summation, Totality as ‘the’ Entity

The physical universe is within God

Synopsis:

The physical universe God establishes a metaphysical system.

God exists

The physical universe - action, Process/reality - exists

The physical universe - action, Process/reality – exists ‘within’ Being’

Abstract:

The following is the general flow the metaphysical system (the physical universe God) takes when examined against the most generally accepted concepts held by today's sciences, religions or philosophies.

Gods’ relationship to the physical universe – action, Process/reality

- i. Process/reality exists.
- ii. Process/reality has an initiating force, causative factor.
- iii. God is omnipresent; as such, everything that is in Process/reality is in God.

- vi. God is omnipotent; It contains all power.
- vii. God is omniscient; It contains all knowledge.

Knowledge:

- i. God exists.
- ii. Process/reality exists.
- iii. Process/reality may be God.
- iv. Process/reality may be 'within' but separate from God

In this metaphysical system, there is no 'outside' to God for there is only God – what is and the physical universe – action, Process/reality

Process/reality, even if it is God itself, is 'within' God for there is nowhere else to be.

God provides the understanding regarding the significance of the physical universe – action, Process/reality.

Process/reality's significance:

- i. Process/reality has no perception of itself.
- ii. Process/reality is a verb as such it does not exist in and of itself.
- iii. Process/reality is a verb of action
- iv. Process/reality is contained within God
- v. Within' this metaphysical system, Process/reality, action exists, period.

Within this metaphysical system, Process/reality has no ultimate goal for itself for Process/reality is not. Process/reality is action not 'something'.

The significance of Process/reality now becomes defined.

Process/reality's defined significance: Expanding God beyond the point of simple existence. Providing a means of action for God

Social Ramifications:

- i. The essence of Process/reality is action.
- ii. Continuation of action, Process/reality, is active existence.
- iii. Termination of action, Process/reality, is permanent equilibrium.
- iv. There is no higher directive than continuation of Process/reality, action.
- v. The essence of the individual does not exist 'within' Process/reality, action.

- vi. All action within God is controlled by God, is God.
- vii. the individual is simply a perceived existence established by God
- viii. the individual, and God, are not in a hierarchical relationship to each other
for all actions of the individual are actions of God itself.

- ix. All hierarchical relationships derive their template from the individual/God
relationship
- x. God generates the physical universe – action, Process/reality
- xi. Philosophical label: Determinism

The metaphysical system of (the physical universe God) provides the logic needed to prioritize all action.

The metaphysical system of (the physical universe God) establishes the status levels between 'the physical universes' themselves. the individuals' existence is a

‘ruse’, a false perception of individuality for in truth it does not exist independent of God. Rather the individual simply exists as a ‘controlled aspect of’ Being. the individual, individuality, is a creation of Gods’ and as such all of the individuals’ perceived actions are predetermined by God. As such, the interactions between ‘the physical universes’ is but a preconceived scenario developed by God

Through the metaphysical system of (the physical universe God), we form an understanding regarding the interrelationship between God – what is and the physical universe – action, Process/reality. Under the metaphysical system of (the physical universe God), it is the responsibility of God to manipulate action, Process/reality, in order to act, to function, to expand itself beyond the simple state of existing.

We can begin to understand this metaphysical system by examining three characteristics of God, within which the physical universe – action, Process/reality is:

Omniscience:

The metaphysical system of (the physical universe God) assigns a location within which the summation of knowledge is confined. It is confined ‘within’ the totality of God.

Omnipotence:

The metaphysical system of (the physical universe God) implies a location within which the summation of power is confined. It is confined ‘within’ the totality of God.

Omnipresence:

The metaphysical system of (the physical universe God) implies a location within which the summation of 'location' itself, 'within' which the physical universe – action, Process/reality, is confined. Process/reality, the physical universe –action is confined 'within' God.

Process/reality, the physical universe –action, is confined 'within' God because there is 'nowhere' else to be.

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Impact regarding the individual, individuality:

the individuals' nonexistence initiations enormous perceptual and behavioral actions 'within' Process/reality. Understanding the relationship between God and Process/reality, action - the physical universe, establishes the foundation for the examination of the metaphysical system of Process/reality and God in particular.

Process/reality, action, the physical universe:

At this point in time, there are two options to consider.

Option 1: Process/reality itself is different from everything within it and has no origination. Thus Process/reality had no 'originator'. Action, Process/reality has always existed.

The premise that the physical universe – action, Process/reality had no beginning, had no creative originating force is supported by nothing we have observed - no

observations and no logic. Is the concept of Process/reality having no beginning an option to consider? Certainly it is an option to consider.’ But the question is not: Is the option of ‘it always was’ an option to consider but rather is it the most logical option.

Option 2: All things within Process/reality appear to have an identifiable beginning, therefore Process/reality, action, the physical universe, itself must have an identifiable beginning and thus, an originator, Creator. Since there are only two factors involved in this metaphysical system, God would have to be the creator of its own the physical universe – action, Process/reality.

Assuming we accept the premise of God the physical universe an originator, the original force, the source of the beginning of its own the physical universe – action, Process/reality, we can then move on to examine the concept regarding God, and its function within this metaphysical system.

In terms of understanding the rational interrelationships between Gods’, there is no interrelationship that occurs ‘between’ since God is the whole, summation, totality and as such ‘the’ whole cannot interact with other ‘whole’s since in this system there is only one ‘whole’, totality, summation. In terms of the understanding the rational interrelationships between God and Gods’ environment, there is none since God is the whole and thus has no environment, ‘outside’ itself, in which it is immersed, with which it can interact.

The metaphysical system of (the physical universe God) provides a well-structured understanding as to the rational interrelationships between God and its own God.

The metaphysical system of (the physical universe God) provides a well

structured metaphysical system of (the physical universe God):

In essence, God becomes the focus.

Growth, equilibrium, decay are three choices for the state of God, which in this particular metaphysical system, is the whole, totality. The rational choice this metaphysical system establishes: Permanent equilibrium. Timeless decay implies the end to the whole, to totality, to the concept of existence without time. Timeless growth contradicts what we observe around us.

(the physical universe God) offers the understanding of the individual not the physical universe. It offers us the understanding of the individual having no self-existence, self-control, independence, free will. It offers us the understanding regarding the individual the physical universe a non-entity, the individual the physical universe something other than what it had considered itself to be. It offers the understanding that all 'the physical universes' will experience finality.

Upon further examination, (the physical universe God) offers us the understanding of the individual having, in truth, no finality for the individual is not.

As such, the individual, has no universal responsibility, the individual has no responsibility.

Understanding responsibilities as defined by significance within Process/reality defines actions the individual initiates while functioning within the metaphysical concept of (the physical universe God). What are the initiated actions on the part of the individual within the system of (the physical universe God)? There are none, for the individuals' actions are not its own but rather they are the actions of

God.

Under the metaphysical model of (the physical universe God), the annihilation of the physical universe – action, Process/reality’s mechanism, destroys not only the individual but also the home of the individual, Process/reality. Under a metaphysical perception of (the physical universe God), the annihilation of Process/reality would reduce God to the simple state of existence. .

Is the metaphysical system of (the physical universe God) a complete system? Yes, paradoxically it is completed through the process of identity. And why is such a system paradoxical? It is paradoxical for had the physical universe – action, Process/reality not always been contained within God, God would have had to ‘originate’ the physical universe – action, Process/reality without the aid of any the physical universe – action, Process/reality.

This is not to say such an event ‘could not’ have occurred on the other hand it may say something about the reality of very reality itself. This in itself presents a very interesting topic of discussion in terms of reality the physical universe an illusion as opposed to a ‘real illusion’

Under the metaphysical system of (the physical universe God):

- i. God generates the physical universe – action, Process/reality
- ii. There is no higher directive than to exist

Gods , main directive is determinism: to exist for its own self.

the individuals, individuality’s, main, directive is nonexistent for the individuals
the physical universe is not



The metaphysical system:

A non - Cartesian Metaphysical system

**Metaphysical System of Multiplicity
As Opposed To
Any of the Systems 1 – 32
Metaphysical Systems of Singularity**

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**The individual is within the physical universe
But
Separate from
The physical universe, which is within God**

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**The individual is
The physical universe - action, Process reality is
God is**

•

**The individual \subset the physical universe – action, Process/reality
The individual $\not\subset$ {God}**

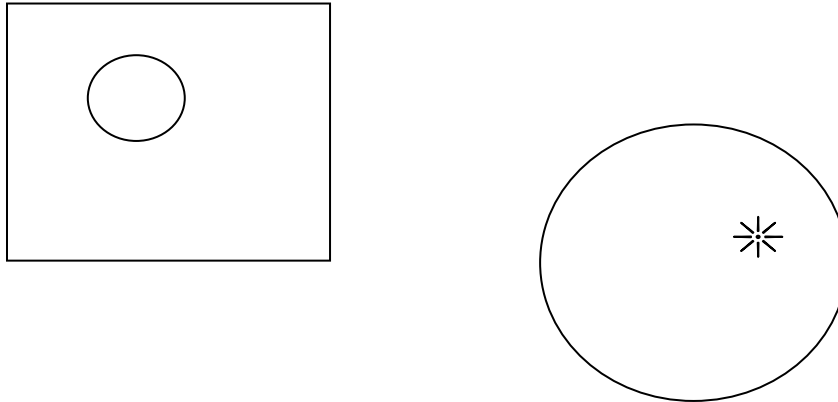
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**The physical universe – action, Process/reality \subset God
God $\not\subset$ {the individual}**

•

**God \cap the individual = $\{\emptyset\}$
the individual \cap God = $\{\emptyset\}$**

Metaphysical System of Multiplicity



Note:

The concept of Multiplicity is not the existence of ‘a’ Metaphysical concept the physical universe in two ‘locations’ at the same ‘time’ but rather the concept of Multiplicity is the concept of the existence of “a’ whole’ Metaphysical concept existing in two separate ‘locations’ at the same time.

Such a perception takes on the appearance of rationality when it is a verb of action the physical universe examined, for example the physical universe - the verb. We recognize the physical universe – action occurring in more than one place at time. Now granted time has just been interjected into the equation, but one can just as readily extract time and the concept of multiplicity of action remains. The debate concerning the interconnection of time and action is not what is the physical universe addressed here, nor is the rationality of the multiplicity of action itself the physical universe debated. Such examinations are entirely different topics.

The voluminous material, On the individual the physical universe, is an exercise in Husserl's reductionism and basic Metaphysics and as such, complexity of argument must be set aside for a later date.

Without setting such debate aside, the trilogy moves from the physical universe a single set of three books to the physical universe many multiple sets of three books.

The perception of Metaphysical multiplicity of action may take on a sense of rationality but the perception of Metaphysical multiplicity of 'a' the individual takes on an appearance of irrationality.

As such, to prevent confusing the issue, we will, in this section of this chapter, examine the Metaphysical multiplicity of action rather than other forms of Metaphysical multiplicity. This in turn will lead us back to the concept of Metaphysical Singularity. A little patience is needed at this point.

Metaphysical System of Multiplicity

‘Identity’ through the separation of entities
The individual is within the physical universe
But separate from
the physical universe, which is within God

Synopsis:

The individual the physical universe separate from the physical universe God establishes a metaphysical system.

The individual exist

The physical universe - action, Process/reality – exists

God exists

The individual exists ‘within’ the physical universe - action, Process/reality

The physical universe – action, Process/reality exists ‘within’ God

The individuals’ the physical universe – action, Process/reality exists separate from God

Gods’ the physical universe exists ‘outside’ of, separate from the individuals’ the physical universe

The individual exists separate from God

God exists separate from the individual

Abstract:

The following is the general flow the metaphysical system (the individual the physical universe separate from the physical universe God) takes when examined against the most generally accepted concepts held by today's sciences, religions or philosophies.

(‘The individual within the physical universe’)s relationship to (the physical universe within God) – summation, totality

- i. The individual, individuality, exists
- ii. Process/reality exists
- iii. The individual, individuality exists ‘within’ Process/reality
- iv. Process/reality exists separate from God
- v. Process/reality exists as contained within God
- vi. The individual and God have commonality
- vii. The individual and God find commonality in the physical universe – action, Process/reality
- viii. The individual and God are mirror images through commonality

Knowledge:

- i. Process/reality exists.

- ii. The individual exists
- iii. God exists
- iv. The individual may be contained within Process/reality
- v. Process/reality may be contained within God

In this metaphysical system, there is an ‘outside’ to Process/reality for there is the individual ‘within’ the physical universe – action and there is the physical universe – action, Process/reality ‘within’ God. The two the physical universes – actions, Process/realities, established by this particular metaphysical system are non-adjacent, separate from each. The non-adjacent characteristic created by this particular metaphysical system, creates the need for a void to act as a buffer between them. The purpose of such a buffer is to keep the two the physical universes – actions, Process/realities separate from one another.

‘Separation’ ‘within’ the metaphysical system of (the individual the physical universe separate from the physical universe God) provides the understanding regarding the significance of the individual.

The individuals’ significance:

- i. The individual exists ‘within’ Process/reality
- ii. The individual exists ‘outside’ God
- iii. The individual exists separate from its ‘creator’
- iv. The individual perceives itself as ‘less’ than its ‘creator’
- v. The individuals’ perception of itself whether as a combination of many ‘the physical universes’ or as individuality determines its action.
- vi. The level of significance the individual places upon itself, defines the parameters of its action towards itself as well as towards other ‘the physical universes’.

- vii. The individual perceiving itself as 'less' than, see itself as 'imperfect'
- viii. The individual perceives other 'the physical universes' as having varying degrees of 'imperfection'
- ix. 'Within' this metaphysical system, the individual perceives itself as existing
- x. 'Within' this metaphysical system, the individuals' ultimate goal is 'raise' itself, 'raise' other 'the physical universes' to the level of 'perfection'

The significance of the individual now becomes defined.

The individuals' defined significance: 'perfection', attaining the 'level' of God, and if that is unattainable, than as a minimum 'earning' the 'honor' of 'standing' next to 'perfection'.

Social Ramifications:

- i. The essence of all individuality is existence
- ii. Elevation of existence is perceived as possible
- iii. Elevation of existence is success
- iv. Demotion of existence is failure
- v. There is no higher directive than to reach 'perfection'
- vi. God generates the physical universe – action, Process/reality; the physical universe – action, Process/reality generates the individual
- vii. Philosophical label: Transcendence

The metaphysical system of (the individual the physical universe separate from the physical universe God) provides the logic needed to prioritize, categorize, establish a hierarchy for all action.

The metaphysical system of (the individual the physical universe separate from

the physical universe God) establishes the status levels between ‘the physical universes’ themselves. the individuals’ attempt to commune with God, attempt to attaining the ‘level’ of God, attempt to ‘stand’ ‘next’ to God, attempt to gain ‘access’ to God, takes precedence over all else.

Through the metaphysical system of (the individual the physical universe separate from the physical universe God), an understanding regarding the interrelationship between the individual – what is and the physical universe – action, Process/reality as well as the interrelationship between the individuals’ the physical universe and Gods’ the physical universe. Under the metaphysical system of (the individual the physical universe separate from the physical universe God), it is the responsibility of the individual to manipulate the physical universe – action, Process/reality, as well as manipulate other entities’ the physical universe, manipulate other ‘the physical universes’ the physical universe – action, Process/reality in order to acquire ‘perfection’ for perfection is viewed as the ‘ideal’ way to ‘gain access to Gods the physical universe – action, Process/reality.

We can begin to understand this metaphysical system by examining how the individual perceives Gods’ the physical universe – action, Process/reality. As such it will help to examine three characteristics such a metaphysical system could generate from the perspective of the individual as it functions ‘within’ the physical universe – action, Process/reality.

Omniscience:

The metaphysical system of (the individual the physical universe separate from the physical universe God) assigns a ‘location’ ‘within’ which the summation of knowledge is confined. It is confined ‘within’ the totality of God, the ‘creator’ of

Process/reality, the 'creator' of the individual.

Omnipotence:

The metaphysical system of (the individual the physical universe separate from the physical universe God) implies a 'location' 'within' which the summation of power is confined. It is confined 'within' the totality of God, the 'creator' of Process/reality, the 'creator' of the individual. .

Omnipresence:

The metaphysical system of (the individual the physical universe separate from the physical universe God) implies a 'location' 'within' which the summation of 'location' itself, 'within' which the physical universe – action, Process/reality, is confined. Process/reality, the physical universe –action is confined 'within' itself.

Now it would appear such a system would lead to the perception that the individual is 'within' omnipresence itself but under such a metaphysical system of (the individual the physical universe separate from the physical universe God) a second perception arises. Because God is perceived as 'perfect' and the individual is perceived as 'imperfect', the individual finds itself in a paradoxical dilemma. the individual is unable to rationalize 'imperfection' the physical universe 'located' 'within' 'perfection'. As such, the individual solves the dilemma by developing a model wherein the individual is placed 'outside' of God, omnipresence.

Since this contradictory Metaphysical perception takes on a perception of 'greater' relative worth, greater relative 'value', over that of the contradiction of existing 'outside' omnipresence, separation from omnipresence, is accepted over

imperfection within perfection.

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Impact regarding the individual, individuality:

(the individual the physical universe separate from the physical universe God) establishes a metaphysical model based upon separation. the individuals' location with respect to Gods' location seems insignificant, but the subtlety leads to enormous perceptual and behavioral shifts.

Gods the physical universe – action, Process/reality the physical universe separate from a portion of itself, separate from the physical universe – action, Process/reality, places both a portion of Process/reality and the individual 'outside' God. As such, Process/reality becomes separates from, split from God. Likewise, the individual, the physical universe a portion of Process/reality, which is separate from God, is separate from God. With the concept of God the physical universe 'outside', transcendent to a portion of Process/reality there emerges the rationality for respect due God through a concept of hierarchical relationships via relativistic perceptions.

the individual the physical universe separate from God, rationalizes the hierarchy system between God and the individual, which in turn creates the impetus to establish and then to maximize social hierarchy systems of the individual to the individual.

God becomes defined as 'the whole', as the omnipresent God existing. As such God is identified with Process/reality, with what lies 'outside' God, omnipresence. Thus, the individual takes on the perception of 'needing' God,

while God takes on the perception of not ‘needing’ the individual or the physical universe – action, Process/reality for that matter. God takes on the perception of not needing the individual for God is all present – omnipresent, all knowing – omniscient, and all powerful – omnipotent.

the individual the physical universe separate from Gods’ the physical universe, defines the location of the individual, ‘the physical universe is ‘outside’. The location of the individual is seemingly insignificant, but the subtlety initiations enormous perceptual and behavioral actions ‘within’ Process/reality.

Process/reality, action, the physical universe:

At this point in time, there are two options to consider.

Option 1: Process/reality itself is different from everything within it and has no origination. Thus Process/reality had nor ‘originator’. Process/reality has always existed.

The premise that Process/reality had no beginning, had no creative originating force is supported by nothing we have observed before - no observations and no logic. Is the concept of Process/reality having no beginning an option to consider? Certainly it is an option to consider.’ But the question is not: Is the option of ‘it always was’ an option to consider but rather is it the most logical option.

Option 2: All things within Process/reality, appear to have an identifiable beginning, therefore Process/reality, action, the individuals’ the physical universe, itself must have an identifiable beginning and thus, an originator,

The metaphysical system of (the individual the physical universe separated from

the physical universe God) provides a well-structured understanding as to the rational interrelationships between 'the physical universes', between the individual and one's own the individual, and between the individual and the individuals' environment:

The Metaphysical system of (the individual the physical universe separate from the physical universe God) provides something the Metaphysical system of (the individual the physical universe) and (God the physical universe) did not. It provides an alternative for the individuals' location. the individual could:

1. Remain 'inside' Process/reality
2. Enter a 'region' between Process/reality and God
3. Enter God

Now two possibilities open up for the individual. Access to Process/reality is an undeniable option for the individual is already there experiencing Process/reality, manipulating Process/reality.

In fact the individual is 'affecting' Process/reality and the individual understands its ability to do so, to 'affect' Process/reality evolves from the very fact that it, the individual, understands that it exists 'within' Process/reality.

At the same time, the individual understands it does not 'affect' God for it does not lie 'within' Being'.

With 'the physical universe's realization of the reasonableness regarding its ability to 'affect' Process/reality while not the physical universe able to 'affect' God, comes the realization of the reasonableness that Process/reality most likely did not 'create' itself. Spontaneous generation does not correspond to the

observed laws of Process/reality.

As such, the individual looks to God as the 'creator' of Process/reality. This generates the concept of God possessing the capacity for action. So it is the metaphysical system of (the individual the physical universe separate from God) naturally evolves into the metaphysical system of the individual the physical universe separate from the physical universe God.

As the metaphysical system of (the individual the physical universe separate from the physical universe God) unfolds, it leads the individual to the understanding of God the physical universe the 'creator' of the individual.

In terms of the understanding the rational interrelationships between Gods' there is none since God is the whole, totality and 'the' whole cannot interact with other 'whole's since in this system there is only one 'whole', totality, summation. In terms of the understanding the rational interrelationships between God and Gods' environment, there is none since God is the whole and thus has no environment, 'outside' in which it is immersed, with which it can interact.

The metaphysical system component of the system, (the physical universe God), provides a well-structured understanding as to the rational interrelationships between God and its own God. God is alone. God seeks interaction but only the interaction it desires to let 'into' itself. The rejected the individual and the physical universe – action, Process/reality, the portion unwanted, must remain 'outside'

The metaphysical aspect of the system, (the physical universe God), provides a well-structured understanding as to the rational interrelationships between 'the physical universes', to the rational interrelationships between the individual and

its own the individual, and to the rational interrelationships between the individual and the individuals' environment:

The metaphysical system of (the individual the physical universe separate from the physical universe God) establishes:

In essence, God becomes the focus, the level the individual attempts to attain.

'Attainment' emerges out of a perception of 'relative value', 'comparison of one to another'. 'Relative value', 'comparison of one to another', once established, permeates the entire physical universe – action, Process/reality.

Growth, equilibrium, decay are three choices for the state of God. The rational choice this metaphysical system establishes: the physical universe – action, Process/reality 'within' which the individual is 'located' is decay. On the other hand, God 'within' which the physical universe – action, Process/reality is located takes on the aspect of - Permanent equilibrium.

Where then can growth be understood to be? With the understanding of Gods' omnipresence, omnipotence, and omniscience, growth is relegated to the individual and as such takes on the same lack of significance as the individual itself, relative to God. Therefore, just as the individual has no significance to God, growth has no significance to God.

(the individual the physical universe separate from the physical universe God) offers the understanding of the individual the physical universe 'less' than God. It offers the understanding of eternal, timeless existence. It offers the understanding that all 'the physical universes' will experience timelessness either 'within' the the physical universe – action, Process/reality located 'outside' God,

‘within’ the ‘location’ between the physical universe – action, Process/reality ‘within’ God, or ‘within’ God.

As such, the individual has one responsibility. The individuals’ responsibility is to be ‘with’ God, gain access to God, gain ‘entrance to God.

Understanding responsibilities as defined by significance found ‘within’ Process/reality defines actions the individual initiates while functioning within the concept of Process/reality, action, the physical universe. Under the metaphysical model of (the individual the physical universe separate from the physical universe God), the annihilation of the individuals’ the physical universe – action, Process/reality mechanism, destroys not only the individual but the home of the individual, the portion of Process/reality found ‘outside’ God. Under a metaphysical perception of (the individual the physical universe separate from the physical universe God), the annihilation of Process/reality would destroy actions, ‘accomplishments, of ‘the physical universes’, for action exists ‘within’ Process/reality and without Process/reality, action – the physical universe, there is no perceived the individual.

Is the metaphysical system of (the individual the physical universe separate from the physical universe God) a complete system? Yes, paradoxically it is completed through the process of separation.

And why is such a system paradoxical? It is paradoxical for two reasons.

First: It is paradoxical for the physical universe – action, Process/reality creates the individual, but without the individual no action can take place.

Second: It is paradoxical for had the physical universe – action, Process/reality not always been contained within God, God would have had

to ‘originate’ the physical universe – action, Process/reality without the aid of any the physical universe – action, Process/reality.

Under the metaphysical system of (the individual the physical universe separate from the physical universe God):

- i. God generates the physical universe – action, Process/reality; the physical universe – action, Process/reality generates the individual
- ii. There is no higher directive than submission, obedience, compliance, capitulation, surrender, acquiescence, duty, conformity

Regarding the individual:

The individuals, individuality’s, main directive is ‘entrance’ into God by whatever means possible.

Regarding God:

Gods main directive is transcendence: ‘judgment’ the physical universe the means, the physical universe – action, Process/reality by which it will ‘allow’ the individual to enter or not enter its self, God.



**The metaphysical system:
A Cartesian Metaphysical system existing
Separate from
A non-Cartesian Metaphysical System**

Metaphysical System #32

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The individual

Within

The physical universe

Which is within

God

•

The individual is

The physical universe - action, Process reality is

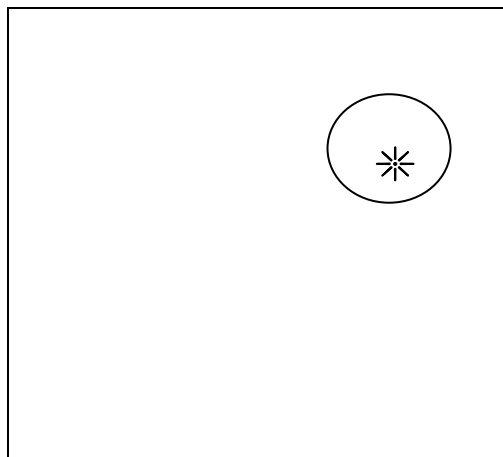
God is

The individual \subset the physical universe – action, Process/reality

The physical universe – action, Process/reality \subset God

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Metaphysical System #32



Metaphysical System #32

Identity through union

The individual is within the physical universe which is within God

Synopsis:

The individual the physical universe God establishes a metaphysical system.

The individual exists

The physical universe - action, Process/reality – exists

God exists

The individual exists ‘within’ the physical universe - action, Process/reality

The physical universe – action, Process/reality exists ‘within’ God

The individual ‘within’ the physical universe – action, Process/reality exists
‘within’ God

Abstract:

The following is the general flow the metaphysical system (the individual the physical universe God) takes when examined against the most generally accepted

concepts held by today's sciences, religions or philosophies.

(‘the individuals relationship to God)

- i. The individual, individuality, exists
- ii. Process/reality exists
- iii. The individual, individuality exists ‘within’ Process/reality
- iv. Process/reality exists ‘within’ God
- v. The individual exists ‘within’ God

Knowledge:

- i. Process/reality – action, the physical universe exists.
- ii. Individuality, the individual exists
- iii. Summation, totality, God exists

In this metaphysical system, there is a perceived ‘outside’ to the individual, there is a perceived ‘outside’ to the physical universe – action Process/reality, but there is no perceived ‘outside’ to God.

This metaphysical system provides no alternative to the individuals’ location. the individual is ‘inside’ God for there is ‘nowhere’ else to be, to go, to be sent.

As the metaphysical system of (the individual the physical universe God) unfolds, it leads the individual to the understanding of God the physical universe the ‘creator’ of the individual.

‘Union’ ‘within’ the metaphysical system of (the individual the physical universe God) provides the understanding regarding the significance of the individual.

the individuals' significance:

- i. The individual exists 'within' Process/reality
- ii. The individual exists 'within' God
- iii. The individual perceives itself as a 'critical aspect of God, totality, summation for totality cannot be totality without all its parts.
- iv. The individuals' perception of itself whether as a combination of many 'the physical universes' or as individuality determines its action.
- v. The level of significance the individual places upon itself, defines the parameters of its action towards itself as well as towards other 'physical universes.

- vi. The individual perceiving itself as a part, a portion of God, perceives itself as 'significant'
- vii. The individual perceiving other 'the physical universes' as a part, a portion of God, perceives others as significant

- viii. 'Within' this metaphysical system, the individual perceives itself, perceives other 'the physical universes', the physical universe 'significant' to God itself

'Within' this metaphysical system, the individuals' ultimate goal is accept its 'potential significance' as it, the individual, perceives it to be on an individual bases. As such, the individual strives to fulfill that potential in its own unique, individualistic manner.

'Within' this metaphysical system, the individuals' ultimate goal is to accept the 'potential significance' of other 'the physical universes' on an individual bases. As such, the individual strives to fulfill that potential through the action of

granting the individual their own unique individuality, granting the individual their own unique uniqueness.

The significance of the individual now becomes defined.

the individuals' defined significance: strive to reach its own unique potential in its own unique manner.

Social Ramifications:

- i. The essence of individuality is God
- ii. The individual exists 'within' the physical universe – action, Process/reality
- iii. The individual has 'significance'
- iv. The individual through the physical universe – action, Process/reality understands that it has potential 'significance', meaning, importance to God
- v. There is no higher directive than to pursue one's 'significance', meaning
- vi. God generates the physical universe – action, Process/reality; which generates the individual
- vii. The individual generates the physical universe – action, Process/reality that generates God
- viii. Philosophical label: Abstract Hedonism

The metaphysical system of (the individual the physical universe God) provides the logic needed to prioritize all action 'within' the physical universe – action, Process/reality.

The metaphysical system of (the individual the physical universe God) establishes the rationale for the elimination of status levels between 'the physical universes' themselves. The lack of a hierarchical status system between the individual and

God provides the rationale for the elimination of all hierarchical systems ‘within’ the physical universe – action,

Process/reality.

Through the metaphysical system of (the individual the physical universe God), we form an understanding regarding the interrelationship between the individual – what is and the physical universe – action, Process/reality as well as the interrelationship between the individuals’ the physical universe and God. Under the metaphysical system of (the individual the physical universe God), it is the responsibility of the individual to take control of its own individual potential significance and to fully develop such potential significance. Under the metaphysical system of (the individual the physical universe God) it is understood, all ‘the physical universes’ are to control their own potential significance for no the individual is able to understand another the individuals potential significance better than that the individual itself.

We can begin to understand this metaphysical system by examining how the individual perceives God. As such it will help to examine three characteristics such a metaphysical system could generate from the perspective of the individual as it functions ‘within’ the physical universe – action, Process/reality and God.

Omniscience:

The metaphysical system of (the individual the physical universe God) assigns a ‘location’ ‘within’ which the summation of knowledge is confined. It is confined ‘within’ the totality of God, the ‘creator’ of Process/reality, the ‘creator’ of the individual.

Omnipotence:

The metaphysical system of (the individual the physical universe God) implies a 'location' 'within' which the summation of power is confined. It is confined 'within' the totality of God, the 'creator' of Process/reality, the 'creator' of the individual. .

Omnipresence:

The metaphysical system of (the individual the physical universe God) implies a 'location' 'within' which the summation of 'location' itself, 'within' which the physical universe – action, Process/reality, is confined. Process/reality, the physical universe –action is confined 'within' God.

The metaphysical system of the individual the physical universe God establishes the ultimate form of significance to the individual. Within such a system, the individual becomes contained within God and in fact adds to Gods' the physical universe.

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Impact:

the individual the physical universe God, defines the location of the individual, the individual is 'inside'. The location of the individual is seemingly insignificant, but the subtlety initiations enormous perceptual and behavioral actions 'within' Process/reality.

Process/reality, action, the physical universe:

At this point in time, there are two options to consider.

Option 1: Process/reality itself is different from everything within it and has no origination. Thus Process/reality had nor 'originator'. Process/reality has always existed.

The premise that Process/reality had no beginning, had no creative originating force is supported by nothing we have observed before - no observations and no logic. Is the concept of Process/reality having no beginning an option to consider? Certainly it is an option to consider.' But the question is not: Is the option of 'it always was' an option to consider but rather is it the most logical option.

Option 2: All things within Process/reality appear to have an identifiable beginning, therefore Process/reality, action, the physical universe itself must have an identifiable beginning and thus, an originator.

The significance of whether option 1 or whether option 2 is correct loses it importance within the metaphysical system of the individual the physical universe God. Rather, significance finds its own significance in the relationship that exists between both the individual, the noun, and God, the noun, through the physical universe, the verb, action, Process/reality itself.

The metaphysical system of (the individual the physical universe God) provides a well-structured understanding as to the rational interrelationships between 'the physical universes', to the rational interrelationships between the individual and its own the individual, and to the rational interrelationships between the individual and the individuals' environment:

The metaphysical system of (the individual the physical universe God) establishes:

Regarding God:

In essence, God becomes the focus.

Regarding the individual:

In essence, the individual becomes the focus.

Regarding the physical universe:

In essence, the physical universe – action, Process/reality becomes the means.

‘Attainment’ emerges out of a perception of ‘potential significance’ for both the individual as well as God. ‘Comparisons of one to another’, ‘relative values’ of one to the other, lose their perceived significance through metaphysical system of ‘union’ as opposed to the metaphysical system of ‘separation’.

Growth, equilibrium, decay are three choices for both the state of the individual and the state of God.

The rational choice this metaphysical system establishes for the individual is growth for the physical universe – action, Process/reality ‘within’ which the individual is ‘located provides a means by which the individual can do just that, grow.

The rational choice this metaphysical system establishes for God is growth for the

physical universe – action, Process/reality which is located ‘within’ God provides a means by which God can do just that, grow.

Permanent equilibrium cannot be found ‘within’ such a metaphysical system.

Decay cannot be found ‘within’ such a metaphysical system.

Where then is growth understood to be? With the understanding of Gods’ omnipresence, omnipotence, and omniscience, growth is change and change is generated by the individuals’ the physical universe within Gods’ the physical universe.

Whether growth is a positive or negative action is relative and up to the individual itself. Does growth become directed, influenced by God? That is not the question of metaphysics that is the question of religion, of Ontology.

the individuals’ the physical universe – action is contained within Process/reality, is ‘within’, is contained within God and as such affects God through the physical universe – action, Process/reality. Likewise God containing the physical universe – action ‘within’ which the individual can be found affects the individual through the physical universe – action, Process/reality.

With the concept of the individual the physical universe ‘inside’ Process/reality there emerges the rationality for respect due God by the individual and a respect due the individual by God. The ‘whole’ cannot be ‘a’ whole without all its parts and ‘a’ part cannot be ‘a’ part without the existence of ‘a’ whole

The individual the physical universe God, rationalizes a non-hierarchical system existing between God and the individual. The individual the physical universe

God creates the impetus to establish social systems void of hierarchical concepts.

God becomes defined as the whole as omnipresent. the individual existing within Process/reality, is identified with Process/reality, with what lies 'inside' God, omnipresence. Thus, the individual, through location, takes on the perception of having significance to God. Simultaneously God, through location, takes on the perception of having significance to the individual. The physical universe – action, Process reality becomes the intermediary, the means by which the mutual significance is processed.

The individual takes on the perception of the physical universe a part, while God takes on the perception of the physical universe all present – omnipresent, all knowing – omniscient, and all powerful – omnipotent.

Within such a metaphysical system, the individual 'affects' God and the individual understands its ability to do so. God evolves from the very fact that it, the individual, exists 'within' Process/reality.

Along with 'the physical universe's realization of the reasonableness regarding its ability to 'affect' God comes the realization of the reasonableness that the part of Process/reality 'within' which the individual exists, most likely did not 'create' itself. Spontaneous generation does not correspond to the observed laws of Process/reality.

As such, within the metaphysical system of (the individual the physical universe God) the individual looks to God as the 'creator' of Process/reality. This generates the concept of God possessing the capacity for action, Gods' the physical universe. So it is through the metaphysical system of (the individual the physical universe God), an understanding of the individual the physical universe

one of possibly many means of the physical universe God, naturally evolves into the metaphysical system of the individual the physical universe God.

The individual being within the physical universe which is within God offers the understanding of the individual the physical universe significant to God. It offers the understanding of the concept of eternal, timeless existence. It offers the understanding that all 'the physical universes' will experience timelessness should they 'exit' the physical universe for there is 'nowhere' else to go should one leave the physical universe – action, Process/reality than into God itself.

As such, the individual, has one responsibility: to fully develop one's potential significance as best one is potentially able, as best one, as best the individual sees their own individual potential to be rather than as developing it as 'others', other 'the physical universes' see it to be.

Understanding responsibilities as defined by significance through the physical universe – action, Process/reality which is 'within' God, initiates respect for 'the physical universes' between 'the physical universes', initiates respect for the individual towards itself, and initiates respect for 'the physical universes' toward their home, the environment, Process/reality. Within the metaphysical model of (the individual the physical universe God), the annihilation of the individuals' the physical universe – action, Process/reality mechanism, does not destroys the individual but rather simply destroys the temporary, the concept of existence immersed 'within' time, the home of the individual, Process/reality itself. Within a metaphysical perception of (the individual the physical universe God), the annihilation of Process/reality would destroy no action, 'accomplishments, of 'the physical universes', for future action exists 'within' Process/reality, but past actions are not 'to be' but rather 'are'. Past actions are actions already taken, they exist as nouns rather than verbs. Without Process/reality, action – the physical

universe, future actions may not occur but what actions have occurred are no longer in the Process of becoming for they already are. As such past actions have moved from the physical universe – action, Process/reality into the physical universe contained within God itself.

Is the metaphysical system of the individual being within the physical universe, which is within God a complete system? Yes, is completed through the process of union, which in this particular system is absent paradoxes.

Under the metaphysical system of (the individual the physical universe God):

- i. The individual generates the physical universe – action, Process/reality
- ii. The physical universe – action, Process/reality generates God
- iii. God generates the physical universe – action, Process/reality
- iv. The physical universe – action, Process/reality generates the individual
- v. There is no higher directive than to maximize one's own potential significance as one sees it rather than as others see it

Regarding the individual:

the individuals, individuality's, main directive is abstract hedonism: to exist for the individuals' self as well as for Gods self.

Regarding God:

God's main directive is free will: to exist for God's self as well as for the individual's self.



The metaphysical system:

•

A Cartesian Metaphysical system

Located 'within'

A non-Cartesian Metaphysical System

•

A non-Cartesian Metaphysical System

Powered by

A Cartesian System

For the

Layman

Metaphysical System #32

The individual being within the physical universe, which is within God

•

A Perceptual Shift for the individual

•

The individual \subset God

❖

In Non-technical terms:

Metaphysical System #32

Symbiotic Panentheism

A Perceptual Shift for Humankind

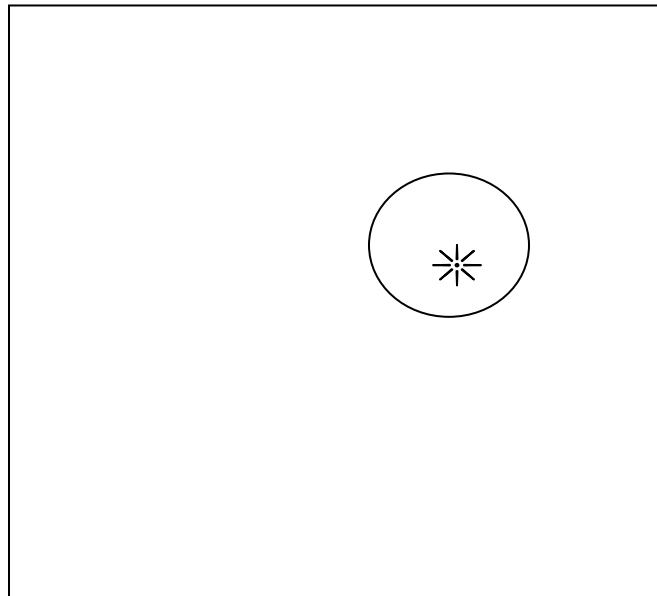
Understanding:

Why we exist.

Metaphysical System #32

Symbiotic Panentheism

Metaphysical System #32



Metaphysical System #32

Symbiotic Panentheism:

A Perceptual Shift for Humankind

Synopsis of the Symbiotic Panentheism Series:

Volume I. You & I Together: Reality and Existence

Volume II. In the Image of God: Free Will and Determinism

Volume III. Stepping Up To God: Knowledge and Prophecy

by Daniel J. Shepard

Simply put, "symbiotic panentheism" follows the basic, most widely accepted concepts of present day science, religion, and philosophy. The following is the general flow symbiotic panentheism takes when integrated with the most generally accepted concepts held by today's sciences, religions or philosophies. Some items are embraced as basic components by only one of the three fields, some by two, some by all. The bold face concepts are what symbiotic panentheism adds to the general logic flow to cause a perceptual shift for the future of our species, society, and the individual.

God and Panentheism:

1. Reality exists.
2. The initiating force - causative factor - of reality is "God."
3. God is omnipresent; as such, **all things are in God, including our known reality.**

4. God is bigger than reality.
5. God is omnipotent; **It has the power to create new, original knowledge.**
6. God is omniscient; **It knows how to create more knowledge. It cannot create new, creative, untainted knowledge within Itself.**
7. God is omnipresent; **It cannot create outside Itself.**

Symbiotic panentheism fully addresses the paradox of numbers five, six, and seven. Panentheism accepts the concepts of omnipotence, omnipresence, and omniscience while at the same time acknowledging the full significance of omnipotence, omnipresence, and omniscience by recognizing God's ability to become even more so.

The Soul and Symbiosis:

1. Humankind exists.
2. Humankind exists in the universe, in "reality."
3. The essence of the individual is not the body nor the brain.
4. The essence of the individual is the soul.
5. **The soul, the physical universe within reality, which in turn is within God, is contained within God.**
6. **The individual is not God.**
7. **The individual is contained within God.**
8. Reality separates the individual from God and lies between the individual and God.
9. Humankind, souls, are creative and can experience.
10. Soul separated from direct contact with God can create and experience untainted by God's knowledge.
11. Souls can learn and grow.
12. **God can learn through the journey of souls.**

Under the "symbiotic" portion of symbiotic panentheism, the significance of the human species, the significance of the individual, is placed at the level of God and given an importance to God. Thus emerges the rationality for respect due to the individual. Symbiotic panentheism places the soul in a symbiotic relationship - a mutually beneficial, close association - with God.

Human Significance:

1. Humanity's perceptions of itself as a species and as individuals determine its behavior.
2. The higher the level of significance we have of ourselves, the higher the level of our behavior.
3. Predestination relieves us of responsibility.
4. Free will raises our level of responsibility.
5. **The level of perception we can assign to ourselves is to be able to have the free will to assist God in the one thing God cannot do as God - grow.**
6. **The soul the physical universe God but separated from God (the physical universe non-omnipresent, non-omniscient, non-omnipotent), has the ability to learn, experience, and create isolated from God.**
7. **The highest level of significance we can assign to ourselves is to help God, ourselves, become even more omnipotent, omniscient, and omnipresent.**

Human significance now becomes something it has never before been. Human significance now becomes defined. Not only does it become defined, it now becomes defined as significant for it becomes significant beyond human needs. Human significance now becomes significant to God Itself.

Social Ramifications:

1. **The** essence of all individuals is the soul.
2. **The essence of all individuals is contained within God.**
3. **All** individuals are important to God and deserve to be treated as such.
4. **The soul, contained within God, is important to and needed by God.**
5. The individual, contained within God, deserves to be treated with the respect due to God.
6. **All** individuals are equally important.
7. **The individual, God, is not in a hierarchical relationship to itself.**

Symbiotic panentheism provides the logic needed to dismantle all hierarchical systems and perceptions of relative worth. Symbiotic panentheism eliminates the most fundamental hierarchical system created by humankind for humankind - the hierarchy system created between God and humans. It eliminates the status levels between the physical universes. Symbiotic panentheism does not destroy what humanity has; it adds to what humanity has. Symbiotic panentheism accepts the significance of God to the individual and to the species. It also adds the significance of the individual and of the species to this one way concept of God.

Through the fusion of panentheism and symbiosis, we form symbiotic panentheism, a philosophical, perceptual shift for the new millennium that actually defines a purpose for humanity, for the individual, for the environment, and for our relationship to God. Under symbiotic panentheism, it is our job to see that God grows. We have the free will to determine the direction God grows. This is truly an awesome responsibility, an awesome task for humankind and for the individual.

However, just as children rise to the level of expectations we place upon them, humanity will rise to the level of expectations it places upon itself. There is little doubt that society, families, and individuals could use more human, humane, godly

compassion in their journeys. To begin to understand this logic, one must examine the four forms of theism and their treatment of the three most universally accepted characteristics of God: omnipresence, omniscience, and omnipotence.

Omniscience:

Atheism assigns the least knowledgeable form to God. According to atheism, God does not exist and God as an entity has no knowledge. Pantheism enlarges God's knowledge base over atheism. Under pantheism, God and reality are one and the same size. God has size and God has knowledge. However, the knowledge has limits. God is limited to the knowledge found within the universe, whatever that size may be. Classical or traditional theism enlarges God's knowledge base over pantheism. Classical and traditional theism, however, hold that God knows everything that has been known, is known or could be known. This places limits on God. Since God knows everything, it closes the door on the possibility of knowing what could be, but isn't, for all things.

Panentheism is in sync with classical or traditional theism in terms of what God knows. But whereas classical and traditional theism puts an end to the concept of omniscience and leaves God in a state of permanent equilibrium, panentheism goes on to expand God's possible knowledge base through accepting the scientific principle that permanent equilibrium is an unnatural state - even for God. Panentheism applies the concept of the growth of knowledge to God. Of the four theisms, only panentheism assigns the complete characteristic of omniscience to God, for it is the only theism to assign the knowledge of how God gains more knowledge to grow.

Omnipotence:

Atheism basically purports the concept that there is no **God**. **Since God** has no size, It has no power. God is powerless. Pantheism magnifies God's power over the perception of atheism. Within pantheism, God and reality are one. God has all the power of our universe and no more, for that is all there is. With the concept that God is greater in size than reality, it follows that God's power is greater than in the case of pantheism. Classical or traditional theism again increases God's power by stating that God is all powerful; however, it limits God's power to that of Its total power. Under classical and traditional theism, God is all powerful but is limited, for It is not powerful enough to become more so.

Panentheism magnifies God's power above all theistic perceptions through incorporating the concept that if God is truly all powerful, then God has the power to use Its knowledge to become even more so. This is not a factor tied to a location in time, for time most probably is a factor of universes and realities - not God. Time is the factor allowing the existence of the beginning-end concepts built into universes. On the other hand, God, by definition, has no characteristic concept of beginning-end. Of the four theisms, only panentheism assigns the complete characteristic of omnipotence to God, for it assigns the ability and power of God to gain more knowledge.

Omnipresence:

Again, atheism basically purports the concepts that there is no God, God is omnipresent, God is infinitely small, and its nothingness can be found everywhere. God's absence is everywhere. This is clearly the smallest form of God. Pantheism enlarges God over atheism by believing there is one God and that God and reality are one and the same size. God has size and is limited to the size of reality, whatever that size may turn out to be. Classical or traditional theism enlarges God

over pantheism by stating that there is one God and God is greater in size than reality. Classical and traditional theism imply, however, that God and reality are separate items from each other. God transcends reality. God is everything except reality.

Panentheism enlarges God over classical or traditional theism. Panentheism purports that God is omnipresent. God incorporates everything; therefore, God is everything and thus, there is no place for reality to be other than within God Itself. Of the four theisms, only panentheism assigns the complete characteristic of omnipresence to God, for it assigns not only an omnipresence incorporating all of our universe, our reality, but all realities that may exist and what lies beyond and between them.

Even more significantly, only symbiotic panentheism proceeds to allow for the expansion of the very characteristics of omnipotence and omniscience of God that, in turn, through increased awareness, expands omnipresence itself by definition.

Omnipresence, omnipotence, and omniscience are three characteristics humanity, in general, wants or appears to want to affix to God. Of the four theisms, only panentheism manages to do so in total. Panentheism is the foundation for symbiotic panentheism, for without the "panentheism" the "symbiosis" becomes illogical. Symbiotic panentheism establishes a metaphysical model that accepts, while at the same time dismantles, the paradoxes of omnipresence, omniscience, and omnipotence. In addition, it is a model that circumvents the state of permanent equilibrium we have assigned to God, a state we often refer to as stagnation.

Panentheism, defined as the location of reality in terms of God's location, is seemingly insignificant, but the subtlety leads to the initiation of enormous perceptual and behavioral shifts for our species, society, the environment, and the

individual. Understanding the differences between the four basic perceptions of a causative force (atheism, pantheism, classical or traditional theism, and panentheism) allows us to move forward and begin the examination of symbiotic panentheism in particular.

God:

Whatever one professes, humans have always oriented their philosophical discussions around God or god. Whatever one's belief, the fact remains that humans have, to our knowledge, always conceptualized God or a form of God in some sense and, therefore, perhaps this small seed, this nugget of the universality of humans, is true. Is God the originator of reality? The original force? The source of the beginning? Whatever one's belief, there are only two premises with which to identify: either there is a God, an originator, an original force, a source of a beginning, or there is not. In all of our observations within reality, there is only one observation at this point in time that we cannot directly tie to having a beginning, an origination, and that is reality.

There are two options to consider. The first option is the premise that if all things, except reality, appear to have an identifiable beginning, then reality must also have an identifiable beginning and thus, an originator, Creator, God. Another way of saying this is that all things in reality appear to be affected by time and thus, it is most probable that reality itself is affected by time or, in essence, most probably has a beginning and an end.

The other option is to reject the logic of option one and embrace option two. The second option is the premise that reality itself is different from everything within it and has no origination; in other words, it has no beginning. Thus, one would accept the concept that God, an originator, is illogical. This thought process would allow

one to reject the inference to which all of our observations point. It would allow one to conclude and embrace the direct opposite inference that there is no God or originator of reality. Reality has always existed.

The premise that reality had a beginning, that there is a creative originating force, that there is a God to reality is supported by an almost infinite amount of direct observations and logic. The premise that reality had no beginning, that there is no creative originating force, that there is no God, is supported by nothing we have observed before - no observations and no logic. Is the concept of reality having no beginning possible? Certainly anything we conjure up in our minds is "possible." But not probable.

Assuming we accept the premise of the existence of an originator of reality, an original force, a source of the beginning, we can then move on to examine the concept of reality, where reality fits into consciousness, and where humanity, as well as other forms of consciously aware the physical universes, fit into all of this. In other words, where you and where I fit into the grand scheme of "it all." The picture we have of God is still out of focus. As time passes and our knowledge expands, we will gain greater resolution regarding our observations. In the meantime, keep in mind that the Creator of reality is the Creator of reality and will remain so regardless of what we do or wish to believe.

We cannot create a creator. We cannot insist that a creator is whom we have, through time and custom, drawn it to be, but rather, we must understand that whom we have drawn the Creator to be, through time and custom, was what we needed It to be in order to define our niche in reality. The Creator is what the Creator is to ourselves because we needed It to be such in order to find comfort in our lack of knowledge and to assuage our fears of what we perceive to be mortality.

Religion and science orient around one universe. Science and religion still have not fully accepted the concept of other life forms and have not done so because they do not know how to fuse them into their doctrines of classical or traditional theism. Symbiotic panentheism can help them with that very problem without destroying their essence, identity or uniqueness. It is only under classical or traditional theism that we could assign a greater significance to ourselves, to our home, and to our planet over other entities and their homes or planets.

With increased knowledge (omniscience) comes increased power (omnipotence) and as knowledge grows, so grows awareness (omnipresence). Growth, equilibrium, decline - three choices we can comprehend for the state of God. Scientifically speaking, permanent equilibrium appears to be an unnatural state of the physical universe. Religiously speaking, an omnipotent, omniscient, omnipresent God appears to be a contradiction unless it is omnipotent, omniscient, and omnipresent enough to become even more so. Therefore, permanent equilibrium is not an option. Being tied to a God that exists in a state of decline is not a preferable or advantageous choice to bestow upon our Creator. The only state of the physical universe we can comprehend for God is that of a growing God.

Thus develops the symbiotic relationship aspect - a mutually beneficial relationship between us and our Creator. We hope it is mutually beneficial, for it could just as well be a mutually destructive relationship depending upon the actions we take under free will. This is precisely where our responsibility lies. We, along with others, have the responsibility to develop the type of God that exists.

In a symbiotic relationship, beneficial or detrimental contributions are two possibilities that could exist between two identities. Understanding our significance in reality and to its Creator would definitely help us understand what actions we, humans with freewill, should take while functioning within reality. Our actions

affect not only God but, in essence, ourselves. Under the model of symbiotic panentheism, nothing, not even the annihilation of our reality's physical mechanism, can diminish our purpose for existence. Nothing, not even total annihilation of our reality itself, can destroy our accomplishments as souls, for they transcend reality and embrace - fuse - with the very essence of God.

Three Ultimate Paradoxes:

1. Being omnipotent - all-powerful - but not having the power to become more so.
2. Being omnipresent - everywhere - but limited within the confines that already exist.
3. Being omniscient - knowing everything - but not knowing how to learn more.

The Creator of reality did not create these paradoxes. We, humanity, defined these paradoxes ourselves.

We, humanity, give them a life of their own. And then, we, humanity, perpetuate our irrationality into absolutisms. Eliminating the paradoxes of omnipotence, omnipresence, and omniscience does not alter or call for the elimination of our rich history of traditions or beliefs. Eliminating these three paradoxes expands our view of our place in the universe, our purpose in the scheme of things, and our tolerance for uniqueness. Expansion of our present concepts of omnipotence, omnipresence, and omniscience into a concept that can become even more so does not bring down the foundations of our society; rather, it provides a foundation to our foundation. Omnipotence, omnipresence, and omniscience are paradoxes only because we have made them so and continue to perpetuate these concepts.

Panentheism, the picture grows:

A-theism:	Our universe, reality, is alone.
Pan-theism:	Our universe, reality, is not alone; something else exists within it.
Pan-en-theism:	Our universe, reality, is part of a greater Reality.

Are classical and traditional theisms complete theisms? No, they are just theisms waiting for a prefix.

"Symbiotic" is the portion that provides the significance. It provides the other half to, "God is significant to humanity." The other half is, "Intelligences within realities, humanity, the individual, is significant to God."

We have the free will to recognize our power - our significance - and dismantle the hierarchical and, therefore, oppressive systems we have created. We are all contained within God and continually contribute to God's knowledge and awareness. We create what we choose to create. Indeed, we all have an awesome responsibility.

This Chapter is intended to lay out the generalities of symbiotic panentheism as seen from the viewpoint of Metaphysical perception and Metaphysical Models. In essence it is a brief examination of the specialty areas of the broad field of Metaphysics. There is no space for the detailed rationality for it, nor is there space for the necessary discussion of present or future dialectic examinations needed to substantiate its validity. These items, however, are addressed in detail in three published volumes analyzing symbiotic panentheism:

- 1.Theoretical Metaphysics: **You & I Together:** Reality & Existence, 385 pages,

- 1996, enclosed.
2. Metaphysical Engineering: **In The image Of God: Free Will & Determinism**, 224 pages, 1997, enclosed. (Twelve present and twenty futuristic social and philosophical dilemmas.)
 3. Practical Metaphysics: **Stepping Up To God: Knowledge & Prophecy**, 400+ pages, to be published in Spring, 1998. (The significance of symbiotic panentheism at this point in time.)