

An Ontology Series

Issue 14

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



God

*Husserl, Hawking, and I
Symbiotic Panentheism*

and

*Examine the Impact
(Responsibility)*



Daniel J. Shepard

Ontology/Theology

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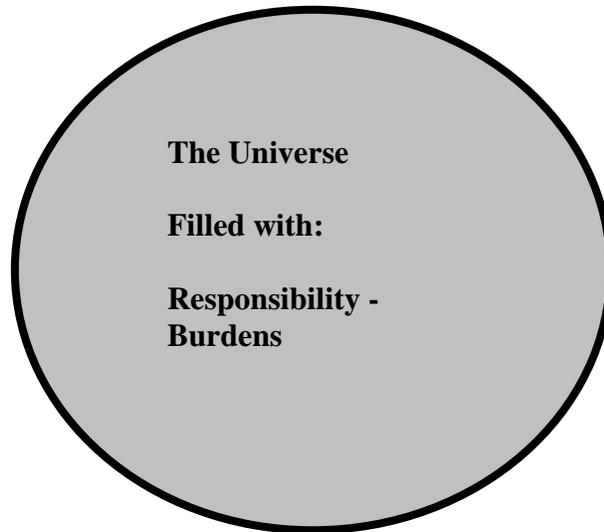


Resolving the Paradox Regarding:

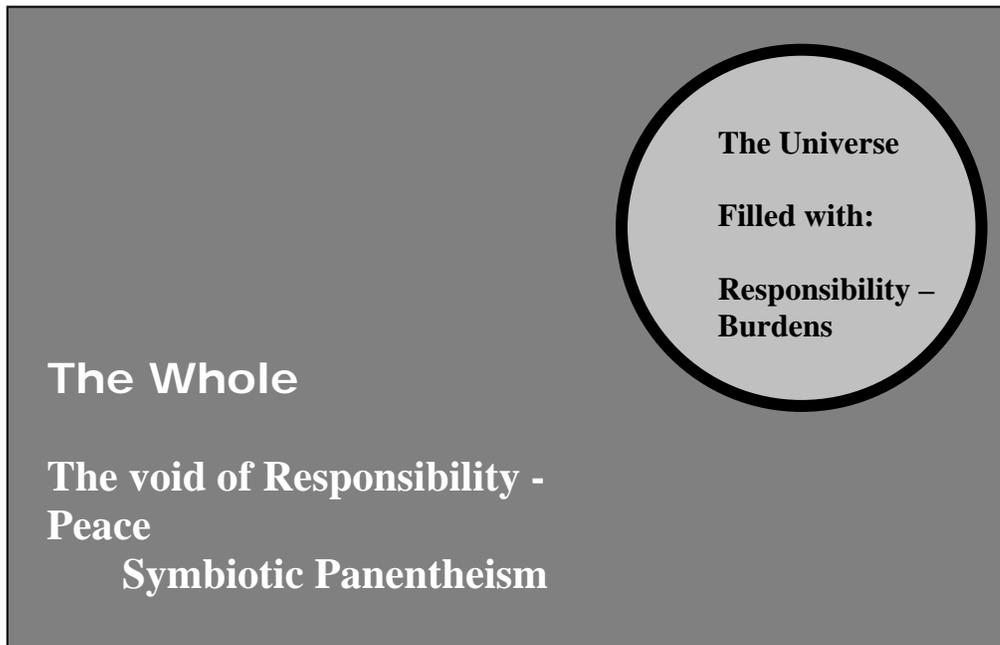
- **Identifying Location**
- **Defining Identity**
- **Accepting Purpose**

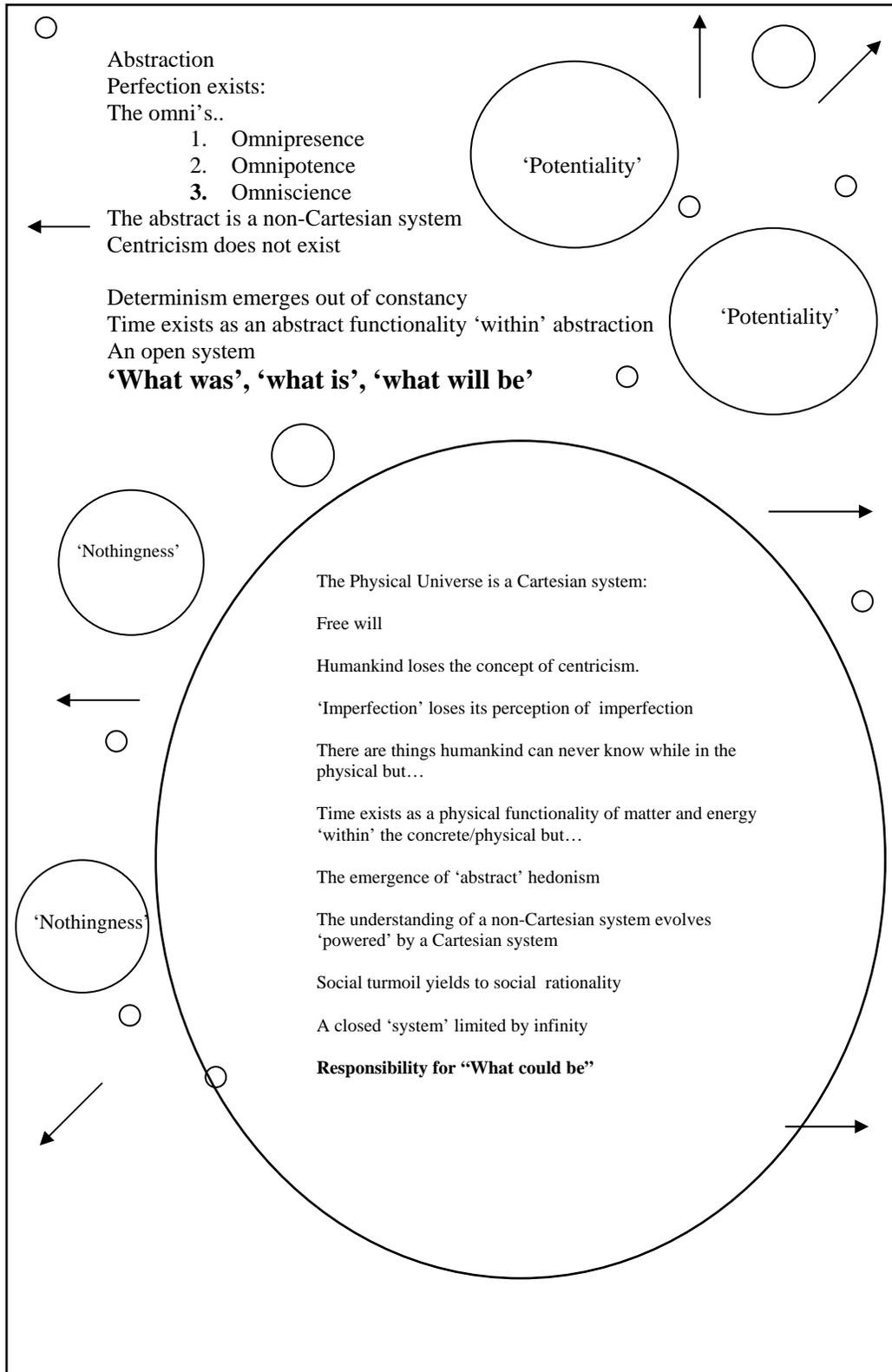
Daniel J. Shepard

Husserl and Hawking help us understand



Symbiotic panentheism helps us understand how Responsibilities/Burdens could exist 'within' God without causing God to be a location of Peace.





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Husserl, Hawking, and I

Preface: a moment for introspection

I have run this tractate by a respected friend and trusted critic of philosophy. Upon reading the title, 'Husserl, Hawking, and I – a Search for Truth', he looked up, stated simply, 'Intriguing', and then in his own casual manner, set the article aside until he would be able to isolate and immerse himself in the article. I proceeded to then leave him in his favorite state, a state of quietude where he is able to turn over ideas and examine them as he mixes, churns, brews, and ferments them with the ideas of other philosophers. Like a cook, he likes to spice the mix with dashes of his own insights and then upon completion, dramatically reveal his response much like a painter dramatically revealing his latest creation.

We as a specie are about to step into a new millennium. As such I have always perceived philosophy to be symbolically entering a new age. I have viewed myself as being fortunate to be one of but a few philosophers in the unique position of bringing our specie into this age. As such I have felt a strong obligation to see that philosophy steps into the new millennium on a positive note as opposed to the despairing state of existence it appears to be wallowing in at the end of the second millennium AD. Seeing myself as one of a new breed of metaphysical philosopher, I must admit I was anxious to listen to his thoughts regarding the article. So it was, that six days later, upon my urging, he paused, mouth half open, and then, as if to be nonchalant, he casually, slowly, and simply drawled with his Irish accent, 'so where is the 'I' part?'

Considering myself to be an emerging metaphysicians breaking upon the scene of a new age, the age of the human specie emerging into the near reaches of space, one would think this would be a rather deflating comment. But that would be the response of the 'old' age philosophers represented by the last of its bred in the likes of Heidegger and Wittgenstein. We new philosophers are Einsteinian relativists rather than Newtonian immutables.

As such we see life to be simply a matter of non-judicable actions. We see life as coming from an existence of abstraction and proceeding to pass through the 'non-real' world of a concrete universe as we move to reenter the real world of abstraction once again. The new age metaphysicians see this journey as two-fold in nature. First as we move beyond 'life', we carry with us what we learned on our journey through 'reality' and secondly we leave our perceptions and results of our actions in 'reality' for others to 'view'. As such we see Einstein as having done the same. We see Einstein as having come from abstraction. We see Einstein as having touched the 'unreal' reality of the concrete and then move on once again to abstraction. Having come into this universe, what we perceive to be our reality, Einstein touched reality and left it changed by his presence. And with his passage he left reality changed forever, which in turn would forever change the abstraction into which his eternal essence was about to reenter. Through this process, Einstein entered, journeyed, and then left this reality and through this process Einstein left behind the concept of relativity. Through this process Einstein changed two existences. Einstein changed concrete reality and how we perceived it and Einstein changed eternal abstraction and what would forever be impacting it.

Einstein was perhaps the greatest modern day metaphysician for he left behind not only a concept of physics but more importantly, he left behind a perception of life. For we 'new

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age metaphysicians', Einstein left behind the concept of one's life, one's contribution to reality, having no more relative value than another. Einstein left behind the understanding that no one is capable of judging the relative value of one principle or one life over another for the value of one principle or one life may appear to be of more significance than another in the short run but in the long run the most prominent of fundamental principles or lives cannot survive without its 'lesser' components.

And so it is that I myself have thrown the simple comment, 'so where's the 'I'', in with the title of this article in order to allow it to mix, churn, brew, and ferment with the likes of greats such as Husserl and Hawking. It was after the cooking was completed that I realized where the 'I' was in all of this.

The 'I' was in the third fundamental, the third principle: Examine the impact. It was for this reason that I have included myself. It was for this reason that I inserted the statement, the three principles, of the last paragraph of this article. It is because I feel so strongly about the third fundamental, 'Examine the impact,' that I included myself with the likes of Husserl and Hawking.

This is not to say that I have earned a place with Husserl and Hawking. Whether that be the case or not is up to others to decide. Rather it is to say that no one 'knows' if they are or are not at one 'level' or another. No one 'knows' just what it means to be at one 'level' or another. No one 'knows' what position one 'level' or another takes relative to the others in terms of 'importance' in the grand scheme of it all. So it is that Einstein and his idea of relativism represents the dawning of a new age in philosophy.

Einstein introduced one of the most interesting and encouraging perceptions we all can embrace with optimism, hope, and comfort. It is Einstein's concept of relativity that allows us all to say with a certain sense of conviction, '... and just who is to say for sure just how significant or insignificant my life and ideas are compared to someone else's, for all things are relative.' This new perception brings with it the increased sense of 'equality of all men'. It is this new perception, which forces us into redefining social, environmental, and medical priorities

It is Einstein I perceive to be the father of a new age of metaphysics, an age of relativistic philosophy. It is Husserl, with his ideas of, bracketing, reduction, and intentionality that I perceive to be the one who has developed the process for creating a universal philosophy. It is Hawking I perceive to be the one who defined the characteristics of a universal philosophy. And what of myself? Why I simply wish to state that one must not forget to 'examine the impact' after having created a model of such a concept, a universal philosophy.

With that in mind, I now leave you to the article so that you may decide the relative value of such a statement, the relative value regarding the principle, 'Examine the impact!'

Husserl, Hawking, and I

The Search for Truth

Introduction: If we united religion, science and philosophy, what would it offer us?

If we united religion, science and philosophy, what would it offer us? What would it offer us as a species? It may provide us with a means of coming to a consensus regarding what it is we believe we are and why it is we believe we exist. It was Carl Sagan who best expressed it when he said:

"We are privileged to influence and perhaps control our future. I believe we have an obligation to fight for others, who came before us, and to whom we are all beholden and for all those who, if we are wise enough, will come after. There is no cause more urgent, no dedication more fitting than to protect the future of our species. Nearly all our problems are made by humans and can be solved by humans. No social convention, no political system, no economic hypothesis, no religious dogma is more important."

The means of developing such a consensus is through the development of a concept defined by Stephen Hawking as a 'universal philosophy.' This 'universal philosophy' could be achieved by using a process developed by Husserl: using 'bracketing' and applying the process of 'reduction' as outlined by Husserl. 'Bracketing' is the process of eliminating any superfluous and irrelevant perceptions that are contained within our everyday lives until one is left with life's primary essentials. 'Reduction' is the process of examining what remains, the primary essentials – to make sense of one's 'intentionality'. In short, it is Husserl's development of process that helps us to develop Hawking's concept of a 'universal philosophy'. It is the process of 'bracketing' and 'reduction' that helps us to formulate answers to the three basic questions: Where are we? What are we? Why do we exist? In essence, it is Husserl who has defined the process and Hawking who has named the product of that process.

A search for purpose is in essence a search for a 'universal philosophy' based upon 'truths'. This 'universal philosophy' - this means of modeling a 'universal ethic' upon which we and all life throughout the universe can agree - needs to be found in order to resolve the many socially divisive issues we confront as a species. Perhaps more importantly, we need to develop this understanding, this model, before we confront other life forms with which we may have decidedly differing views. If our species does not put such a consensus in place, we may once again find ourselves divided and in conflict. As history has shown over and over again, we will find ourselves at war with each other. Once more, we will find one half of our species attempting to dominate the other. We will be a divided species attempting to cull favor with differing intellectual life forms which we will undoubtedly encounter as we push the limits of our presence beyond our earth, to the far reaches of our solar system, our galaxy, and to the very edge of the universe itself. To prevent this, we need to develop a 'universal philosophy' capable of supporting and embracing all religions, scientific thought, variety of philosophies, and perceptions that we as a species have so uniquely developed. Once we have developed such a philosophy, we will need to test it. We need to be sure it embraces the uniqueness of the individual, the uniqueness of individual perceptions. We need to be sure it unilaterally encourages the concept of creative thought and freedom of action. For if a model of a universal philosophy does not take on this characteristic of free action and thinking, it can never be considered 'universal'. Once a model of a 'universal philosophy' has been developed, it can be tested in terms of its validity as a universal philosophy by observing the degree of constraint it imposes upon the individual. The less constraining the model, the more universal it will be.

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This process of building a model of a 'universal philosophy' - that will act as a foundation for our present perceptions - is in essence a search for truth. Perceptions are concepts we form regarding what we understand to be 'truths'. As a species, we appear to have three means of forming what we believe to be 'truths':

- a. We form 'truths' based upon what we 'believe'.
- b. We form 'truths' based upon what we 'observe'.
- c. We form 'truths' based upon what we 'reason'.

For the purposes of this essay we will attempt to focus in upon the most prominent fields of study involved with each of these three means we have of developing perceptions. As such, for the process of developing:

- a. What we 'believe': we will examine religions.
- b. What we 'observe': we will examine science.
- c. What we 'reason': we will examine philosophy.

Due to the enormity of each of these fields, we will focus our attention on a particular branch of each one. In terms of what we believe (religion), we will concern ourselves with the field of ontology. Ontology is the study of what lies beyond the universe, beyond what we perceive as our concrete reality. Ontology is the discussion of God but without the presuppositions of established religions. It is the study of religion without the dogma, a study of God – the greater Reality – within which our universe and reality exists. It could be argued that the most prominent religious figure of Ontology is St. Anselm, once an Archbishop of Canterbury.

In terms of what we observe (science), we will concern ourselves with the field of cosmology. Cosmology is the study of our universe, or what we often call our reality. Cosmology is the study of what lies beyond 'time' – the study of our universe that lies within time and why it does so. In the case of cosmology, it could be argued that the most prominent contemporary figure is Stephen Hawking. It is he who gives us an understanding of both the universe and of a 'universal philosophy'.

And finally, in terms of what we reason (philosophy), we will concern ourselves with the field of metaphysics. Metaphysics is the study of three entities: the 'individual being', the universe or what we call reality and what lies beyond the universe. Metaphysics is the study of how and why the 'individual being', the universe, and what lies beyond the universe interact with each other. Metaphysics is the study of whether or not all three, or for that matter if any of the three, exist. Metaphysics is the study of how and why the three interact, if in fact they do exist. Metaphysics is the pondering over the questions: Where are we? What are we? Why do we exist? It could be argued that Descartes was one of its more prominent figures with his initiation of the concept of 'knowing', of existing, when he said 'Cogito, ergo sum' (I think, therefore I am).

Modeling our present perceptions, that we as a species seem to have accepted, is not a difficult task. It is, in fact, quite the contrary. The building of such a model will be the focus of this essay. But before we begin building the model, there are two basic fundamentals that need to be clarified regarding any religious, scientific, or philosophical model we build as an attempt to clarify what it is we believe, observe, or reason:

- a. First, models are not meant to be 'absolutes'.
- b. Secondly, as we pass through existence - to experience and learn the model - four points will be noted about the model:

1. It will be reinforced by our three means of perception - by what it we believe, observe, and reason OR It will need to be changed slightly OR
2. It will need to change significantly OR
3. It will need to be totally dismantled and replaced with another model that fits our perceptions more accurately.

But that's for the future. For the present, let's begin to build our first simple model of 'what is' in order to understand three questions: Where we are? What we are? Why do we exist? Let's begin to build the model that has never before been built. Without the model, we cannot begin to visualize the answers to those three questions. We have tried to find the answers but we have never, as a species, come to a consensus regarding them. Perhaps using a model will help us resolve these issues. Being a visual creature, the building a model appears to be a logical way to proceed. Once having built a rough form of the model, we can begin the process of modifying it. And just where does all this lead us? It leads us to the beginning of the process. It leads us to looking for the material with which we will build the model.

Building a 'universal philosophy' or 'knowing the mind of God' requires a willingness to take the risk of being considered arrogant. It is this willingness to take the risk that allows this essay to be created and presented. But just where does one begin the endeavor of building a universal philosophy? One begins by finding 'truths' for it is 'truths' which will act as the building blocks of the model. We will begin by establishing 'truths' as best we can perceive them to be. And just where does one look for 'truths'? We look to where our 10,000 years of traveling this earth has led us. We begin where the rivers of blood, pouring out from the veins of our ancestors, seems to be taking us as we ride the rapids of violence, subjugation, abuse, and intolerance. We begin by following the rivers of blood in the hopes of finally reaching the quiet pools of understanding so that we may rest for a while and enjoy each other's company. So, we will begin this journey with an examination of what it is we consider to be 'universal truths' in order that we may use these truths to build a 'universal philosophy' capable of supporting each of our own particular religious beliefs, scientific observations, and philosophical reasoning. And so it is, that we will begin our journey with the search for 'truths', in order to find the answer to our three most perplexing questions confronting our species: Where are we? What are we? Why do we exist? And why is it that we should seek answers to these questions? It is the answers to these three questions that hold the key to why we are such a violent species. With understanding comes change. With understanding, we may find a solution, or a significant partial solution, to the problem of abuse. No new solution has been brought forward in recent times to significantly reduce abuse within our species. Perhaps the construction of a universal model will provide us with the key to a new perception of ourselves. This, in turn, may help us to eliminate the abusive acts we inflict upon each other and our environment.

We begin with the process of finding the material with which we can build a model of a universal philosophy. We begin with a search for 'truths' using 'bracketing' - the process Husserl developed as he initiated the concept of phenomenology. 'Bracketing' is the process of setting aside assumptions about things that stem from scientific thinking.' We begin a search for 'truths' using bracketing because, as paradoxical as it may seem, by eliminating our observations of what we 'observe' - the concrete - we are able to focus upon the abstract. This in turn provides us with a unique means to use our most prominent sense - our ability to see - in order to find solutions to some of our most pressing social problems.

Once we 'bracket' off our multiple layers of distracting observations, we can begin to use Husserl's concept of 'reductionism'. 'Reduction is the act of identifying your own intentionality on the way you see things after you have bracketed out the intentionality of science.' This process, as defined, was intended to apply to the 'individual' because it was the individual Husserl was

considering. But the concept must also be applied to a species for it is the species as a whole that represents the summation of the collective of individuals comprising that species. Likewise, the concept of reduction must also be applied to all intelligent life forms within a particular universe. They also, as a collective, represent a unique collective knowingness within a particular universe immersed within what it is immersed within, or as religions put it, immersed within the total omnipresence, omniscience, and omnipotence.

And this is exactly where a universal philosophy is intended to go. It is intended to provide an understanding of where it is we think we are, what it is we think we are, and why it is we think we exist as an entity. The more universal the philosophy, the more encompassing it is in terms of what it means by the word 'we'. Husserl would say, 'we' means the individual. Therefore, we need a philosophy capable of allowing the individual to understand the answer to the three questions. Carl Sagan would say that 'we' means the individual within a species. Therefore, we need a philosophy capable of allowing the individual as an entity, as well as our species as an entity, to understand the answer to the three questions. Hawking would say that 'we' means the individual within the species within the universe. Therefore, we need a philosophy capable of allowing the individual as an entity, as well as our species as an entity and other intelligent species in the universe, to understand the answer to the three questions. But I would say, 'we' means the individual within the species, within the universe within all universes located within the medium embracing the infinite universes yet to be discovered by us. Therefore, we need a philosophy capable of allowing the individual as an entity, our species as an entity, other intelligent species in the universe as an entity, and the summation of all abstraction capable of contemplating its purpose for existing as an entity, in understanding the answer to the three questions.

Whatever level of inclusion we use, the point remains that to build an understanding of 'intentionality' as Husserl calls it, is in essence nothing other than building a model of a 'universal philosophy' as defined by Hawking. To build a model of a 'universal philosophy', we will need to quarry - extract from the superfluous - the building materials for our model. It is this very concept, which leads us into the substance of this essay. And just what more relevant building material can we use for a universal philosophy than 'truth'? For, 'truths' spill not only beyond our own galaxy and up to the very boundaries of our universe, but they proceed to erupt through the walls of these boundaries and wash over and through the boundaries of other universe as well.

And just where do we begin to look for the building materials for our model of a universal philosophy? Since this model is going to take the term 'universal' literally, we will begin by looking for 'universal truths'. 'Universal truths', in this case, are special 'truths' that will provide us with answers to questions such as: Where are we? What are we? Why do we exist?

Since we are going to attempt to build a model of a 'universal philosophy' that attempts to answer such questions, it may help to first examine what it is these questions orient themselves around. These questions deal with abstraction as opposed to the concrete. Therefore, it would appear that we should look for building material which itself lies in the abstract rather than the concrete. We must find abstract materials with which we can build this model. Since we are going to attempt to build a model of what is called a 'universal' philosophy of life - a philosophy that reaches beyond humankind - we are going to need to find building materials that embrace, yet transcend humankind.

At this point, questions begin lighting up like stars in the sky. Perhaps the most pointed question to be heard above the din of shouts and protests is, 'Just what abstracts can we find which we can be fairly certain embrace us as humans yet transcend our species? What 'truths' can we find which reach not only to the boundaries of our universe but beyond these very boundaries?'

Stephen Hawking helped us to understand what we are to look for when he said:

'If we do discover a complete (unified) theory (of the universe) it should in time be understandable in broad principle by everyone, not just a few scientists. Then we shall all, philosophers, scientist, and just ordinary people, be able to take part in the discussion of the question of why it is that we and the universe exist. If we find the answer to that, it would be the ultimate triumph of human reason for then we should know the mind of God.'

This seems to be such an arrogant endeavor. How can we, as mere mortals, ever assume to be 'able to know the mind of God'? This is what has acted as an invisible barrier separating us as humans from what we have always wanted to know. This attitude - this fear of being arrogant - is what has always made us shy away from the wonderful potential generated by the building of a model of a 'universal philosophy', building a model of the 'mind of God'. So, the question now becomes, Can we ever 'know' truths? Can we ever know the 'mind of God'?

We do not know what 'truths' are. This may sound contradictory to what has just been laid out, but it is not. Rather it is simply being truthful and after all how could we begin the study of truths on a basis of being anything other than that? And so it is that we must begin by conceding that we cannot 'know' truth to be 'fact'. Rather, we must concede that we can only define 'truths' as best we can and then proceed from there.

There are three means we use to understand ourselves, our universe, and what lies beyond our universe.

1. First, we form perceptions of what we call 'truths' based upon observation. One of the most prominent fields of observation is science.
2. Second, we form perceptions of what we call 'truths' based upon reason. One of the most prominent fields of reason is philosophy.
3. And thirdly, we form perceptions of what we call 'truths' based upon beliefs. One of the most prominent fields of belief is religion.

Within these three fields, we will attempt to find 'truths' that most of us can agree upon as being 'truths'. Once we've defined these 'truths' as best we can, we will use them to construct 'a' model capable of answering the three questions. We will build this model because it is the model itself that will lead us to understanding how we are to interact with each other. It is the model that will lead us to the means of solving socially divisive debates. It is the model that will assist us in understanding how to assist others as they attempt to defend themselves against abuse from others. It is the model that will help us understand how we are to defend ourselves against abuse we allow others to inflict upon our own journeys. In fact, it is the model that will help us understand how we are to defend ourselves from ourselves - help us to understand how we are to defend ourselves from committing abuse to our own bodies and journeys.

One of the characteristics of a universal philosophy, as defined by Stephen Hawking, is that the concepts be understandable by all. As such, we will use the 'bracketing' of Husserl and shuck away all the aspects of science, philosophy, and religion until we have nothing left but one truth from each means of perception. As we reduce science, religion, and philosophy to their simplest single elements, we must be certain to leave standing a truth: 'a' 'truth' that is simple and basic. For it is only by keeping the 'truths' simple that we, as a species, will be able to come to a consensus as to their being 'truths'. And it is only through consensus that we can declare 'truths' to be 'truths' for by definition 'truths' are what we, as a species, perceive them to be. There will be no denying that these 'truths' may be refutable. On the other hand, to refute the 'truths' we choose would place us into an entirely different mind set than that which we have historically been oriented.

The truths we use to build a 'universal philosophy' must themselves be 'universal', even intergalactic, if they are to be the building blocks for not only our galaxy but for other galaxies as well. As a side point, if we are going to expend the effort to find 'truths' to build a 'universal philosophy', we may as well extend our vision of 'truths' to include other universes as well. It most likely will only be a matter of time before we conclude that such universes exist. This approach may seem to be an unnecessary expenditure of energy at this point but it would save us a lot of time and effort later.

We must remember to keep the number of 'truths' we wish to define to a minimum in order to keep the model simple. The fewer the number of 'truths' we use for our model the more basic the model will be. Simplicity is the key to building models of anything new and different.

I. Husserl: Find the materials for a universal philosophy

➤ *Truths: the building materials for a Universal Philosophy*

From philosophy - what we reason - comes the first building block for the model of a universal philosophy:

Truth One: You Exist

It is philosophy that leads the way in terms of this 'truth', not religion or science. It is reason, over even faith and observation that provides us with the greatest assurance that we exist. Without you, without your existence, nothing has relevance to you. This perception applies equally to all other individuals as well. Like you, if they did not exist, nothing would have any meaning, any relevance for them. Some would say, 'I can't accept this, God is more important than I am.' This is a terrific altruistic position but the fact of the matter is that without your existing, God would have no meaning, no relevance for you. Without your existing, for you, God would not exist. Without your existing your altruistic defense of God would not even be taking place in terms of your participating in this discussion. You come first not because you want it that way but because without you God is dead to you. An interesting side point here is that if there is no eternal life, if you have no 'soul', which continues after your death, then for you God dies when you die.

If this concept of God dying is first applied to other individuals before yourself and these individual bits of knowing are removed from the whole - one at a time - through death until nobody is left but you, then if the fundamental concept of death is applied to you, no knowing or knowledge remains. Once this process is implemented, the destruction of all knowing - omniscience, God by definition, God by the only means religiously, scientifically, or philosophically by which we can understand God - is gone. God no longer exists.

Your existence is a basic premise of philosophy. This concept is supported by our basic ability to reason, the basic premise of Philosophy put forward by Descartes, which says you exist - 'I think therefore I am.' Without you there is no significance to you.

This concept is supported by basic observations, the basic premises of science, which demonstrates to us through what you observe that you can see you exist. Science - a second fundamental means we have of developing perceptions - confirms your existing through the process of observation. Without you, the study of the universe (science- knowledge) has no significance to you.

'You exist.' is further supported by our basic beliefs, the basic premises of religion. The centerpiece of religion is the interrelationship between you and God: the soul and God. Without you, there is no relationship between you and God. Religion, a third means we have of developing perceptions, confirms your existence, through the process of faith, to be a 'truth'.

You play a vital, an irreplaceable role in religious perceptions pertaining to the relationship comprised of yourself and God. You play a vital, an irreplaceable role in the scientific observations pertaining to the interactions that occur between yourself and the universe. And lastly, you play a vital, an irreplaceable role in philosophical reasoning pertaining to the reasonableness of it all.

It would appear that you exist. It would appear that without this 'truth', without this cornerstone, nothing would have any significance to you. As such, it would appear that one must start with this 'truth' as one of the three basic building blocks for a universal philosophy. One must start with the concept of self in order for anything, concrete, abstract or otherwise, to make sense to you. Without 'self knowing', nothing - not even God - would appear to have any significance to you, the individual. Philosophy, science, and religion all confirm the significance of the first 'truth': you exist. All three appear to agree with this 'truth'. There is no doubt one could spend hours debating whether or not this is the 'first' truth. But, that is not the point. The point is that all three means we have of developing perceptions of 'truths' appear to agree that 'you existing' is a 'truth' and as such we can now proceed to use this 'truth' as one of our building blocks for a universal philosophy.

From science - what we observe - comes the second building block for the model of a universal philosophy, universal ethics:

Truth Two: The Universe Exists

It is science that leads the way in terms of this 'truth', not philosophy or religion. It is observation over even reason and faith that provides us with the greatest assurance that the universe exists. Without accepting this basic truth as a fundamental truth for a universal philosophy, we have few building blocks with which to work and an independent location for your existence would be questionable. One can build a model using one type of material but it would appear that there is more to our existence than just you.

The existence of the universe is a basic premise of science. We see the universe and we experience the universe. Science is unsure of the nature of the universe, but believes the universe exists nevertheless. Even if the universe was created out of nothing science would still support the 'truth' of 'the universe exists'. Science, through its present day fundamental principles, acknowledges the concept of the abstractness of a concrete universe. Science has recently been exploring the idea of the universe having been initiated from a 'primal atom' but has not yet speculated beyond this point as to the origination neither of the primal atom nor of what it is the primal atom would be immersed within. Science has acknowledged the existence of the universe by the very fact that it is the understanding of universe - through the process of observation, the concept that seeing is believing - for which science was established. It is the fact that we can observe the existence of the universe that the existence of the universe appears to be one of the most basic 'truths' of science, a 'truth' that may prove to be more illusionary than concrete, but a 'truth' nevertheless.

The concept of 'the universe exists' is supported by philosophy – reason – rationality. It seems almost as reasonable to conclude that there is a place for your existence, your 'knowing' to travel as it seems reasonable that you exist.

It is further supported by religions which profess the concept of creation, supports the significance of the soul as it travels throughout the universe, journeys, supports the essence of the individual and the relationship it must, does, and should have with God.

The summation of the net forces, the vectors of action, actions and reactions of the universe may produce a net summation of '0' with the resultant net effect of reducing the concept of time to nonexistence. But who are we to deny the concept of the existence of the universe as a means of our existence being able to experience, gain in awareness, expand our concept of 'knowing'? Who would be so bold as to deny the belief we have, the obvious observations we make, the rationality of, the second apparent 'truth', the universe exists.

Who would refute what science, religion, and philosophy all appear to agree upon; the universe exists. They may not all agree the universe was created, or the universe was formed from 'nothingness' or the universe will dissolve into 'nothingness'. But they all, for the most part, agree that the universe exists.

From religion, what we believe, comes the third building block for the model of a universal philosophy, universal ethics:

Truth Three: Causation Exists

It is religion, which leads the way in terms of this 'truth', not science or philosophy. It is what we believe, faith, over even observation and reason which provides us with the greatest assurance that Causation, God, exists. It is religion which began the process of thinking in terms of the earth, man, woman, animals, the firmaments themselves as having been 'created', initiated by a 'force' which they proceed to name.

The existence of Causation is a basic premise of religion. Strip away the dogma of religions and they all say basically the same thing. God/Causation/the Causative Force exists. They all embrace the concept of creation. They all embrace the concept of omnipresence, omniscience, and omnipotence. Some would say atheism rejects this idea, but atheism simply rejects the existence of a 'Supreme Being', 'popular' gods, what they call 'superstitions' of religion. Atheism does not necessarily disregard the concept of a beginning to the universe as such, to the universe being immersed within 'something', there being an outside to the universe. But this is another topic for later discussions. The point is that religion leads the way in the perception of their existing an outside to our universe - a causation to the initiation to our universe: to Causation.

The concept of causation for our universe existing is supported by science. Its theories: our universe originating from an explosion, our universe originating through the process of the 'bulging off' from the original universe, our universe existing as one of many levels of potential vacuums. Whatever the case, the basics are the same – each goes back to an origination or beginning. This implies something existed before the origination of the universe. Our universe is filled with the concepts of beginning/end. Our universe appears to be immersed within time or time within the universe. As such, we are constantly confronted with the concept of all things originating at some point. We find it difficult to disregard the implications that 'time' persistently confronts us with, what we observe, that the universe had a beginning and as such 'something', we will call it 'Causation', exists.

'Causation existing' is further supported by Philosophy; 'Causation existing' is a reasonable assumption. It is so reasonable that to speculate otherwise leaves one at a complete loss as to discussing the questions that have been haunting our species since before we can remember. Without the concept of the Causation existing, arguments, debate and speculation comes to a

standstill regarding any attempt to reason out answers to the questions regarding where the universe is, what we are and why do we exist?

Once one takes away the first 'truth' - the concept of your existence, and takes away the second 'truth', the existence of our universe, and the third 'truth', the existence of origination, the summation of 'knowing, the summation of abstraction, then there is literally nothing left to talk about or discuss. Once one eliminates these three 'truths', and the very possibility of the three 'truths', there is nothing left of which we have any comprehension whatsoever. Once one eliminates these three 'truths', all rational, and for that matter irrational discussion ceases.

Regardless of how many levels of the universe there are, mirror images, parallel or sister universes or sets of universes, or dimensions we discover we still come back to the concept of origination, causation. Regardless of how many levels of the universe there are, we still come back to the third 'truth', Causation exists.

All three of our means of perception appear to be saying the same thing. You exist. The universe exists. Causation exists. It is by using these 'truths' that we can find the same answers regarding the three questions: Where are we? What are we? Why do we exist?

II: Hawking: Build a model of a universal philosophy using the materials at hand

➤ *A model of a Universal Philosophy built upon a foundation of truths*

Using the concept of 'bracketing' Husserl introduced, we are able to shuck away the superfluous and nonessential perceptions cluttering up our thoughts as we attempt to understand our purpose for existing. Through the process of 'bracketing', we have been able to pare down the essentials of existing to three 'truths': you exist, the universe exists, and causation exists. We can now use Husserl's process of 'reduction' to examine what it is these truths tell us in regards to our intentionality, our purpose for existing. In short we can, using a second process Husserl established - 'reduction' - move from these 'truths' to building a concept of Hawking's, that of modeling a universal philosophy. In this case, the process follows the progression outlined by three questions: Where are we? What are we? and finally, Why do we exist?

Where are we? Placement: We are 'within' the whole

There are only three parts of the puzzle we are going to examine in this essay: you exist, the universe exists, and the whole, origination, Totality, the initiating force, the causative force, causation exists. In the first section, we began with philosophy. In this section, we will begin with religion.

Religion, science, and philosophy all concur with the concept: if the whole exists and the whole is the entirety of all things, we and the universe are contained within the whole. We are contained within Totality. Since we are calling this 'whole', this Totality, Causation – let's examine the statement that all three forms of perception: what we observe (science), what we reason (philosophy) and what we believe (religion) concur with the concept that we are inside Causation. As we do so, let's keep in mind that Totality is nothing less than what religion defines as 'the' initiating Force, 'the' Creator, 'the' Causative force of our universe and everything which lies within it, including ourselves. As we begin this process, let's not overlook the concept that whatever force created 'our' universe would be quite capable of creating other universes. Keep in mind that whatever concepts we apply to our universe in terms of 'universal' philosophies,

'universal' ethics are not truly 'universal' unless they apply not only to our universe but to other universes as well. So, let us begin with the most obvious, the most vocal, the most influential proponent of the concept of Causation.

We will begin with the proponent of Causation, which has renamed Causation with a term that has become the sore point of both science and philosophy. Let's begin with the field of perception that has given Causation the name 'God' and used this name as a rallying cry for impacting the world. We will begin with the oldest of the three means we use to develop perceptions of ourselves. We will begin developing a model of what we perceive to be, by examining what we believe, through faith, through religion to be true.

Let's examine what appears to be a 'primary' truth of religion, which in turn appears to be supported by both science and philosophy. The 'truth': Totality exists. Once we have done this, let's examine one of the characteristics of this 'truth'. Let's examine a characteristic of Totality that all religions appear to be unwilling to discard, the characteristic of omnipresence. After doing so, let's see how science and philosophy both support such a concept through their development of the very primary principles, the very foundation upon which they have allowed themselves to be built: observation and reason.

The foremost proponent of the primary characteristic of Totality being omnipresent is religion. Religion begins its discussion and definition of a Causative Force as being the three forms of omni- (all): the all presence, omnipresence within which all knowledge, omniscience, and all power, omnipotence resides. Granted the order of the three Omni's could be debated but that is not the focus of this essay.

If a total summation of presence is later shown to be false, then what? Then religion will tackle that problem when it gets to it. If it becomes necessary to change the concept of 'the whole' because our understanding of our universe changes - if we 'prove' our existence and the existence of our universe is significantly different than we presently perceive it - then at that point we may have to alter our model of what we perceive God to be. Our perception, the issue of the existence of the 'whole', may in the future prove to be incorrect but this is no reason for our hesitating to understand why we exist based upon what we know at this point in time.

Science supports the characteristic of the first 'truth' – omnipresence tailored by the perception of what we believe religion. Our observations indicate there exists a universal fundamental principle to our universe. This principle embraces the idea that within this part of our universe, symmetry is the rule. As such we assume that this principle also applies to the rest of the universe. By applying this concept, to the universe as a whole, one can, through physics, formulate some interesting perceptions regarding the composition of the universe in terms of its location.

Symmetry implies matter has its counterpart, anti-matter, which we know to exist. Symmetry implies energy has its counterpart, anti-energy, which we have not yet found to exist. These four concepts, matter, anti-matter, energy, and anti-energy allow for the speculation of our being in one of four parallel universes. This in turn allows for the scientific speculation of there being a myriad of such four leaf clover universes within Totality. The scientific concept of symmetry demonstrates a logical means by which the universe could be dissolved into 'nothingness' which in turn explains, in simplistic terms, the process of constructing universes from 'nothingness'. The point is that scientific reason demonstrates that the universe may very well lie within 'something' and that the universe may very well have been initiated from nothing by a 'force' of some type (science has long ago discarded the concept of creation through the process of 'spontaneous combustion').

Science also implies that the summation of all vectors and their opposites equals zero – ‘nothing’, for every action there is an opposite and equal reaction. Once again, science implies a sense of ‘nothingness’ to our universe.

The connection of the universe possibly evolving out of nothingness does not stop here. Science speaks using a language we call mathematics. Set theory, one aspect of mathematics, presents perhaps the most understandable form of science that we can use to demonstrate the concept of an omnipresent existence beyond our universe. By placing a dot, you, within a sphere, the universe, and the sphere within a cube, Totality, one can picture omnipresence. But one may argue, ‘there is an outside to the cube. This is true, but remember the definition of Totality, of God, is simply the ‘greatest thing of which we can conceive’. Since we cannot at this point in time conceive of anything beyond the cube, the cube remains our perception of God, Causation, Totality, the location within which our universe lies.

It is science that has led us to the understanding of an ‘outside’ to our universe. It is science that has expanded our perception of our universe having a limit. It is science that has expanded the concept of God from being the whole of the universe to being the whole of all universes and whatever it is they lie within. It is science that expands the concept of God as defined by St. Anselm, by ontology. It was St. Anselm, a man canonized by the largest religious organization in the world, who defined:

‘God is that, the greater than which cannot be conceived.’

And so it is that science has expanded the size of God, of causation, of Totality to include what lies beyond the universe. In fact, it is science that has expanded the concept of Totality to include all the universes that exist in addition to what it is these universes lie within.

If any of these perceptions are ever shown to be false, then what? Then science will tackle that problem when it gets to it. Understanding that we may actually learn the laws of nature change as one enters different parts of the universe is not perceived by scientists to be a likely event. Should this event occur, then science will have to modify its perception of the model of the universe. Likewise, we may have to change and modify the model we create of a universal philosophy. That is why it is called a ‘model.’

Philosophy – reason, also supports the characteristic of the first ‘truth’ – omnipresence, Totality, supplied by the perception of what we believe.

It is philosophy that takes St. Anselm’s definition of God, Totality and expands it even further than science. By definition, God is the greatest thing of which we can conceive. What greater entity can we conceive of, at this point in time, than the summation of the whole, omnipresent (an all present)? As such, it is unreasonable to discuss an outside to an omnipresent entity for by definition it does not exist.

And if there is no ‘outside’ to this omnipresent entity, it is unreasonable to discuss this entity ‘creating’ a ‘universe’ outside itself. Therefore, there would be no reasonable location to place the universe being ‘created’ than ‘within’ this entity, this existence defined as an omnipresent being for by definition this entity has no outside.

Reason, philosophy, would say there can be no outside to ‘everything’. But reason goes even further than this. Reason would say that if we define Totality to be the summation of all things of which we can conceive, then this implies there are things of which we cannot conceive. As such, we have conceived of the inconceivable; we have acknowledged the inconceivable might in fact

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exist. Our being able to conceive of this very concept places all inconceivable concepts within the definition of Totality, of the summation of all things, of Omnipresence.

All this implies that we must be contained within the whole or the whole is not the whole. This implies that you and I, the universe, has no place else to be but within the whole. In short, religion, science, and philosophy all imply that we are within Totality, within God.

If the perceptual understanding of 'the whole', omnipresence, is later shown to be false, then what? Then philosophy will tackle that problem when it gets to it. If philosophy resolves the issue by proving the concept of reason and rationality changes as one enters different parts of the universe, then philosophy will have to change its understanding of the universe, change its understanding of existence, of what it is you and I are located within. At this point, we may have to change and modify the model we create of a universal philosophy. That is why it is called a 'model'.

Religion, Science, and philosophy: all saying the same thing, that the concept of the 'whole' - of something greater than the universe within which the universe could reside, is a believable, mentally observable, reasonable concept.

What are we? – Placement generating definition: We are a part, contained within Causation, God

We as a species have never before been able to come to a consensus, religiously, scientifically, or philosophically of defining what it is we believe we are. It is for this reason we will place philosophy in the position of molding, of defining, what it is we think we are. We will do this in the hopes of being able to reach a consensus regarding this question.

Religions have attempted to find the answer to the question, What are we? but religions have been unable to come to a consensus with each other. Science has attempted to answer this question but has been unable to come to a consensus with religions and philosophies.

Philosophy has the ability to use reason to fuse what we believe with what we observe. It is the process of using all three of our means of forming perceptions, observations fused with beliefs using reason, that creates the potential for this model to be 'a' model of a universal philosophy. It is the ability of reason to unite the age-old concepts of faith with our new ability to assess what it is we observe that provides the potential for the building of a universal philosophy called 'symbiotic panentheism'. It is the building of this model that can then act as the starting point for the development of a universal philosophy for our species.

Philosophy, metaphysics, acknowledges the concept of the three 'truths': you exist, the universe exists, and Totality exists. The concept of a universal philosophy is no stranger to metaphysics. Metaphysics has long sought to bring our species to an understanding of itself through its discussion of the individual, the universe, and what lies beyond the universe.

Philosophy implies that if we can conceive of a 'whole', a summation of everything of which we can conceive and of everything of which we believe, we will ever be able to conceive, including the summation of independent as well as parallel universes. In addition, philosophy implies the whole includes in its summation everything we as individuals will never be able to conceive of. This concept is nothing other than what religions have long professed, the concept of the whole as described by their use of the terms: omnipresence, omniscience, and omnipotence. This concept is nothing other than what science has long professed, the concept of the whole as described by its use of the set theory term: the universal set.

Location provides the means of defining what we are. The rationality of philosophy – ‘I think therefore I am.’ (The first ‘truth’ - you exist) then moves on to become, ‘and if I ‘am’ then just what am I?’

So far in this essay three ‘truths’ have been established as the building blocks for our model: you exist, the universe exists, and Causation or the ‘whole’ exists. In this section we will be referring to Causation as the ‘whole’. We are going to leave the concept of personality and degree of interaction often associated with the ‘whole’ out of this section of our discussion. We are not going to discuss the degree of interaction between the ‘whole’ and it’s parts within this discussion because such discussions complicate the issue and move us out of Husserl’s concept of bracketing.

If we are within Causation, within God, within the ‘whole’, then reason would suggest that we are contained within the ‘whole’. Reason would suggest the ‘whole’ couldn’t be ‘whole’ without you or without me.

Reason would suggest we are contained within what it is we are contained within. Philosophy gives us a clue: the whole is equal to the sum of its parts. Some would contend this is mathematics, but in this case we are speaking about a point of perception. There appears to be no other alternative more reasonable other than we are contained within the ‘whole’.

Although there may not ‘appear’ to be a more reasonable alternative for our perception of what it is we are, there may be one, and if we are going to build a universal philosophy, a universal ethic based upon a model, we must not rush to a conclusion. We have an obligation to closely inspect such a model and eliminate all possible and more plausible models before we come to a consensus.

So it is that through philosophy, through reason, we conclude that we are contained within the ‘whole’. We conclude through reason, philosophy that the whole, Totality, is what it is because we are contained within it. Take us away from it, take yourself out of the whole and the whole is no longer the whole, it becomes a different entity.

And just what is so important about our understanding the answer to the question, what are we?

We are perhaps the only species on earth that is what it ‘thinks’ it is. We take action based upon what it is we think we are.

1. If we think we are superior to others we act superior and abuse others.
2. If we think we are inferior to others we allow others to abuse us.
3. If we think we are a superior race we act accordingly as demonstrated by the KKK and the Nazis.
4. If we think we are God’s voice, we act as such as demonstrated by the Inquisition and Bosnia turmoil.
5. If we think we are animals, we act as animals as demonstrated by our actions in the Sudan and the settling of the Americas.

The concept of a model defining what we are, which is part of the process of developing a model of a ‘universal philosophy’, is extremely important. Our history of abusive behavior, of inhumane behavior has been long and vicious. Each outbreak of vicious behavior was entrenched within a perception we had of ourselves. We may not have verbalized it officially but we believed in our perceptions and we acted accordingly. The same is true of our humane behaviors, the ones with which we are proud to be associated.

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A universal philosophy model must not forget to examine both forms of behavior, the 'good' and the 'bad'. In the case of the model of a universal philosophy being developed, a model called symbiotic panentheism, the model molds itself in such a way that the positive behaviors are not excluded by it. On the other hand the negative ones are significantly reduced. (As a side point: it must also be recognized that part of the process of defining the terms 'positive' and 'negative' behavior are relative terms and a model of a universal philosophy includes an implied definition of what 'positive' and 'negative' mean for our species.)

A universal philosophy we come to accept as individuals within a species and therefore as a species, has the potential to generate major repercussions for ourselves as well as others we may meet as we begin our exploration of outer space. A universal philosophy has the potential to generate major repercussions because it generates perceptions regarding what it is we think we are which in turn generate actions, which generates reactions, which generate the social ambiance within which we all become immersed.

Religions lead the way regarding where it is we appear to be located: we are in the whole. Reason and observation, philosophy and science appeared to support religion in regards to this concept.

Philosophy leads the way regarding what it is we are. Reason would appear to imply that we are contained within what we are contained within. We are contained within the 'whole', contained within Totality.

Religion has long supported this concept through its fundamental belief in the idea of Omnipresence, the whole being literally the Whole, the total of what is, the idea of Omniscience, the summation of all knowledge being within the Whole. This implies that you are within the 'whole'. After all, how can something be 'all' knowing, be the total summation of knowledge without containing your 'knowing', your knowledge, your experiences? This would imply your having nowhere else to be but within the Whole and thus contained within the Whole, contained within the Whole.

If religion stands by its concept of omnipresence and omniscience, then religions and we have little option, in terms of reason, but to include ourselves as contained within this whole, contained within this Totality.

Religions would have to concur with philosophy and conclude that we are contained within the Whole regardless of what words you use to name the Whole.

The concept of our being contained within what it is we are a part, our being contained within the Whole within which we lie, is further supported by science. This all sounds so complicated so let's use the genius of science, the concept of building models to build several pictures of what this looks like. In other words, let's build a picture to demonstrate what it is we are saying up to this point.

Picture One

It is science, through the language of mathematics, which stressed the concept that the whole is equal to the sum of its parts.

It is science that now believes our universe is not the 'end all' and 'be all' of the Whole. A model of such a concept would place a point representing you or I or anyone for that matter, within a sphere representing our universe as we perceive it to be today and as we may in the future perceive it to be. The sphere in turn would then be placed in a cube which would represent the Whole –

everything we can conceive of today and everything we could possibly conceive of in the future and everything of which we are incapable of conceiving.

With this drawing, we become contained within the 'Whole'. This is a pictorial drawing of the model we are building. There is a Greek term for this perception. It is called Pan (all) en (in) theism (God, Causation, but in this section we said we would use the word the 'Whole') – Panentheism (as a side point: this term is often confused with the term Pantheism but is in fact a radically different concept.)

Picture Two

It is science, through set theory, which says the element is a subset of the universal set. The number three lies within the set of base ten numbers and without the number three many things cannot be done. Without the number three: you cannot add two plus one. Without the number three you cannot divide six by two. Without the number three, a couple cannot expand to become a family of three.

It is science, through model building, which begins to shed light upon the concept that perhaps we are not an insignificant part of reality. It is science that shows us that we may be significantly important to what lies beyond our reality. It is science through its ability to build models which sheds light upon the idea that there is no such thing as insignificance, that no one of us is unimportant to the whole for the whole is not what it is without us. It is science through its ability to draw pictures, make models, which begins to help us understand what reason, philosophy, is telling us regarding where we are and what we are. And it is the understanding of these questions, which will lead us to understanding why we exist.

Finding the answer to this third question, why do we exist, is the reason for this essay and it is the process of bracketing and reductionism developed by Husserl that leads to the answer. It is the process of model building which allows us to picture our purpose that in essence is a picture what Hawking called a 'universal philosophy'. Once we establish an acceptable answer to this question, why do we exist? we will begin to understand the significance of not only ourselves, but also begin to understand the significance of those around us. It is the answer to the question, 'Why do we exist?' which will provide us with a directional signal our species can use as we disperse as a species throughout our universe.

Philosophy, religion, and Science – what we see, what we believe, what we reason, all appear to be saying the same thing

Philosophy: we are contained within the greater whole – Total abstraction

Religion: we are contained within the greater whole – Original causation

Science: we are contained within the greater whole – Climax ecosystem

It may very well be that universes lie within the total, within the 'Whole'. If this is the model we are going to use, we know we are in one of those universes. Interesting questions now surface. If our universe is just one of many, than what's in the others? That question is for another time, another discussion. Right now, we need to move ahead. We have built a sample model out of the three perceived 'truths', you exist, the universe exists, and causation exists. The model we built was one of your being within the universe which in turn was within the 'whole'.

The three truths, you exist, the universe exists, and the 'whole' exists, have lead us to the conclusion that we are inside the whole and are thus contained within the whole, contained within the whole. This concept is summed up by the Greek term, panentheism. Where we are and what we are now lead us to the third question, 'Why do we exist?' It is here that the model introduces

the second fundamental implied by it: the concept of panentheism being accompanied by symbiosis.

Many exciting and mind boggling questions flood the mind at this point but we are here for a reason and that is to examine a 'universal philosophy' model; symbiotic panentheism in particular. This essay has a direction and we must stay on task or lose sight of the purpose we have set up. The purpose of this essay is to examine the new concept of developing a 'universal philosophy' using the process of bracketing and reductionism. Therefore, it is time to examine what this model would imply concerning the question, Why do we exist?

Why do we exist? Definition generating purpose. Parts of the Whole growing the Whole - Symbiosis

Religion took the point position regarding the question, Where are we?

Philosophy took the point position regarding the question, What are we?

Science, therefore, will take the point position regarding the question, Why do we exist?

Science likes to get straight to the point. Since this section will be lead by science lets do the same:

Symbiosis: An interaction between individuals of different species (symbionts). The term symbiosis is usually restricted to interactions in which both species benefit but it may be used for other close associations such as 'commensalism. Many symbiosis are obligatory (i.e. the participants cannot survive without the interactions: for example, a lichen is an obligatory symbiotic relationship between an alga or a blue green bacterium and a fungus.'

- Oxford Concise Science Dictionary – third edition

Again questions break out with a flurry, but we cannot address them at this point. We are on a roll and must move ahead with all due speed. We are so close to answering the question, 'Why do we exist?'

This particular model takes three truths and then proceeds to use them to define our location, Where are we? We are inside the 'whole'. From this understanding of where we are comes an understanding of what we are. We are contained within the 'whole'. We are contained within the 'whole', contained within causation, contained within abstraction, contained within the all presence, contained within the all knowing. We might as well say it at this point; the model would say we are contained within God.

So what does this have to do with symbiosis? It is panentheism - lead by religion and supported by science and philosophy - which defines our location. It is panentheism, led by philosophy and supported by religion and science, which defines what we are.

But it is within the model of 'symbiotic panentheism', symbiosis, and lead by science and supported by philosophy and religion that defines our purpose.

It is appropriate for science to take the lead regarding the question: Why do we exist? This is perhaps the most difficult question for a model of a universal philosophy to address. Science, with its expertise in creating models, science with its expertise in creating visual depictions of interactive dynamics that take place between and within systems, caters to our strongest means of

understanding. It is sciences, which caters to our means of understanding complex issues through the process of drawing pictures and making models we can see, look at, observe.

We could use any number of scientific fields to help us understand why we exist. For this presentation, however, we will use the field of ecology and its process of creating web models. Let's use the example of a wolf. Wolves are predatory animals. They thin out the herds of deer in forest biomes. Without them, the deer herds would explode. The overpopulation of deer would deplete the food supply for the herd, creating weak animals and the prominence of starvation and disease. Other animals: squirrels, birds, mice, etc. would suffer as the seed supplies produced by grasses and shrubs were sharply reduced by the overgrazing of populous deer herds. Young trees would have very little chance of surviving with the deer foraging for food in record numbers. Without the wolf, the balance of the forest would definitely change. A healthy forest with a healthy population of plants and animals could become one filled with disease and suffering. Without the wolf, the future of the forest could be placed in jeopardy.

The whole is dependent upon each of its parts. Without each of its parts the whole changes. Whether it changes for the better or the worse is subjective. Whether 'better' or 'worse' is not the point here, the point here is: If contained within the 'whole' is removed, the 'whole' changes.

But science reinforces the concept of the 'whole' not being the same if contained within it is missing, in many other ways. Science, using observations we have made regarding cosmology, is now leaning strongly in the direction of the universe being created from nothing, being a burp off from another universe, being a higher level of potentiality than the least level of vacuum potential,

It is science that illustrates that the 'whole' would not be what it is without you. It is perhaps difficult to understand this in the abstract sense but as we have previously seen, we can examine this concept using set and subsets concepts to form a more concrete picture of the concept: you and I are contained within the 'Whole'.

The understanding of symbiosis can be taken to another level by ecology. In an ecosystem, we can study the big picture, the physical aspects of the system to understand the smaller aspects, the individual living portions, or we can study the smaller portions, the individual living portions, to understand the larger picture, the physical aspect, and the biome.

In terms of our understanding 'why we exist', it is difficult to begin an understanding of ourselves by studying the 'whole' since we have no idea what the 'whole' is, other than the 'whole'. So to begin understanding our purpose to the 'whole' we must come from the direction of studying ourselves in order to understand what our function might be to the 'whole'.

We can better understand why we exist if we understand where we are and thus determine what we are to the whole. As an example, if science had no ways of observing the entire picture of a Northern Forest Biome and could only examine the body of a fox and its den it might begin an analysis of the biome in which the fox lived by studying the body and den of the fox. The analysis might begin in the following manner:

1. The long bushy tale would suggest a need for balance and warmth – Conclusion: the biome is cold at times and extensive in size and filled with many obstructions that need to be maneuvered around quickly
2. The red color – would suggest a need for recognition – Others of its kind existing hidden within its territory – the density of the Biomes plant life starts to expand
3. The abundance of body hair would further suggest a need for protection against extreme cold – the extremes of cold in the biome expand

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4. The pads on the feet would suggest the need for quiet running and going long distances – the size of the biome expands further
5. Sharp canine teeth – carnivore, binocular vision – predator, long nose, pointed ears facing forward
6. Underground – a need to find protection from what moves upon the surface
7. Hidden – the concept of something above ground being threatening expands
8. The analysis would proceed to studying the organ systems of the fox, to the tissues, cells, molecules, atoms, subatomic particles, etc, etc, etc.
9. All add to our understanding of the larger picture of the forest biome without our even needing to examine the forest biome directly.

The more we study the organism, the fox, the more we can begin to understand the ecosystem within which the fox lives without our even seeing this ecosystem. The more we study the organism, the fox, the more we begin to understand the function, the purpose of the fox's very existence within its biome.

Because the biome outside our universe is so difficult for us to study directly we have little option but use this same technique scientist have used to study systems deep below us in the ocean, and far above us in the heavens. We can examine ourselves, in order to understand what we are immersed within and thus deduce why it is we think we exist.

Science strongly suggests that if we are contained within, contained within the whole, we interact with the whole. Science suggests that we have a function. We do not just exist; we are not just contained within the universe. We affect the greater Reality that lies beyond our universe. We impact the whole of whatever we and our universe lie within.

It is science, through symbiosis, which gives us a clue. It is science, through symbiosis that asks: How can we exist 'within' the whole without changing the whole? How can we exist 'within' the whole without affecting the characteristic of the whole itself?

Philosophy, reason, reinforces the concept of symbiosis introduced by science.

You can never take yourself out of the whole. The past, what you have done in life already exists. Nothing can be done to change it. The present does not exist for it is simply a point that separates what it is you are about to do from what you have already done. It is the future to which we must look when we examine where it is we believe our purpose lies. You cannot change the past but you can change what it is you plan to do, hope to do, wish to do and as such can do. You affect the whole, the ever growing and expanding characteristic of the 'whole', the continuing evolution of God.

It is reason, philosophy, which supports science in the perception that if we do exist within the 'whole' we are contained within the 'whole' and as such we add to the 'whole', we affect the very outcome of what the 'whole' is. We affect what the whole is in the process of becoming, evolving into.

It is philosophy which would support science in suggesting that you and I are not insignificant but rather that we are immensely significant to the 'whole' and thus it is you and I that have a great deal of responsibility to live up to.

Religions reinforce the concept of symbiosis introduced by science. Religions stress the concept that nothing exists without a function and purpose.

Religions support the observations of science through their own means. It was religion that began the recognition of the concept of Totality. It was religion that began the recognition of the temporary state of the physical. It was religion, which began the recognition of the concept of time being only temporary. It was religion, which began the recognition of the concept of eternal existence. It is religion that has given us the concepts of:

- a. God created man in His image and in the image of God created man.
- b. Man can, through his own efforts, rise to the level of being absorbed into the oneness of God.
- c. Omnipresence – all things must be inside God, contained within God.
- d. Omniscience – God has the knowledge regarding how to learn what it does not yet know.
- e. Omnipotence – God has the power to implement this knowledge.

Science, philosophy, and religion all agree on the basic fundamental concept that we are contained within the ‘whole’. We are contained within our ultimate climax ecosystem.

What we are immersed within and what that in turn is immersed within define us. We are immersed within our universe and the universe is immersed within the whole.

It is this model, panentheism joined with symbiosis, which say that we, you and I are not just inside God - ‘panentheism’, we are contained within God, we affect who God is through a process known by science as ‘Symbiosis’. It is the combination of the two - panentheism and symbiosis - that answers all the questions: Where are we? What are we? Why do we exist? It is the fusion of the two concepts that creates the model called ‘symbiotic panentheism’.

It is because the model implies that we are actually a ‘piece of God, and actually impact God, that the model of ‘symbiotic panentheism’ may very well be unacceptable to our society.

A universal philosophy must be easy to understand. It must be acceptable to the individual. In addition, it must provide the type of impact upon the individual, society, the environment, and the universe itself which we as a species find agreeable.

As we have seen, the concept of symbiotic panentheism may very well be unacceptable to the majority of individuals comprising our species. As we will see in the next section, the impact of the model, ‘symbiotic panentheism’, produces actions which in turn initiate reactions which in turn creates an ambiance for our species, which we may not be willing to accept.

If the impracticality of the universal model called ‘symbiotic panentheism’ is recognized as possibly being impractical and having little chance of being recognized as ‘the’ model of a universal philosophy, then why should we consider it at all?

We need to begin somewhere in terms of both understanding what a universal philosophy is and what a universal philosophy has to offer us as a species. ‘Symbiotic panentheism’ is considered to be a ‘first try’ at developing a universal philosophy, a form of universal ethics. ‘Symbiotic panentheism’ is the initial model being placed upon the pedestal to act as the target, the initial sample of what it is we are to displace, replace, with a better, more acceptable model.

It is Husserl’s process and Hawking’s process which lead us to the idea of beginning to analyze: Where it is we think we are? What it is we think we are? Why it is we think we exist? It is this process that may finally lead members of our species, lead you and I, into an understanding of just why it is we exist. Once we understand the answer to this question, we will begin to understand just what types of behavior we are willing to tolerate not only in regards to our individual selves, but to our entire species and other species that might exist elsewhere in the universe.

Philosophy and Husserl's process in particular, are a very important topics for humankind. They lead us into understanding what it is we think we are and why it is we think we exist. As we discussed before, these concepts generate actions, which generate reactions, which in turn generate the ambiance which embraces us and which we in turn embrace.

The concept: 'The philosophers have only interpreted the world in various ways. The point however, is to change it.' may be perceived as having generated very negative actions on the part of our species. It is not the quote, nor the idea of the quote, however, which generated the negativism. It was men using the idea of the quote to perpetuate their own desires for personal gain who generated the negativism.

It is because of this potential for generating negativism that the process, examining the impact of a universal philosophy we generate, is a crucial process. As we will see in the third part of this essay, the impact of a universal philosophy has great potential for resolving hostilities, abuse, confusion, and chaos generated by individuals as entities as well as resolving these issues for our species as a whole. The potential of a universal philosophy to resolve issues, brings with it solutions some of us may not be willing to accept even though they are reasonable, fit our faiths, and produce observable positive results. As such it is crucial we examine the impact of the universal philosophy we generate before we decide to use it as 'the' beginning point from which we generate a more acceptable universal philosophy.

There is little doubt that Husserl would have embraced the three truths: you exist, the universe exists, and Causation (Totality, God if you will) exists.

On the other hand, Heidegger, Husserl's student may very well have embraced the concept of bracketing and reduction as espoused by Husserl, but he only accepted the concept of you existing and the universe existing. The rejection of the third truth, Causation existing, leads to an entirely different outcome and allows for the rational acceptance of such perceptions as the validity of Nazism along with the negative repercussions generated by such a perceptual political stand.

The 'negativism' generated by Nazism for certain portion of our society has not gone away. Nazism is still a vibrant aspect of our species society. It may not exist as a major 'above ground' element but there is no denying it exists as a small seething element of our societies immersed as contained within the underground, just waiting to surface and explode once again.

It is because of this potential negativism that we must never forget to perform the last step in the process of developing a universal philosophy. It is because of this negativism that we must never forget to examine the impact of any universal philosophy we develop.

This leads us into the third and perhaps most important aspect of this essay, the impact.

III: The New Metaphysical Perception: Examine the impact the modeled universal philosophy generates

- *Use truth to examining the impact the model universal philosophy generates*

Examining the Impact in terms of the past

In part I of this essay, the search for 'truths', philosophy took the lead. In part II of this presentation, building the model, religion took the lead. In this part of the essay, science will take the lead. In this section, we are going to examine the impact the model we have generated would

have upon the individual, upon society, upon the environment and upon other intelligent life forms should we encounter them as we extend our presence beyond the solar system.

It is this section, which will demonstrate the impracticality of the model of 'symbiotic pantheism' yet led us to understand why it is a universal philosophy, has such potential for our species. A universal philosophy has the ability to resolve major issues of society and future issues of intergalactic proportions.

As we examine how 'symbiotic pantheism' can act as a problem solver, keep in mind that a more accurate model would have even greater benefits for our species.

We are perhaps the only entity on earth that strives to become what it perceives itself to be, which strives to become what it defines itself to be. As we discussed previously, we have three basic means of developing perceptions. We develop perceptions regarding what it is we think we are, based upon our: observations, based upon our reasoning, and based upon what we believe.

Keep this in mind as we move into the third and last segment of this essay.

Universal philosophies are viable models, which fuse ontological, cosmological, and metaphysical concepts or put more simply universal philosophies fuse the most fundamental concepts of religion, science, and philosophy. A universal philosophy is a model of the interactions, which occur between you, the universe, and what lies beyond. And lastly, a universal philosophy presents a viable model explaining the concepts of Metaphysics, the process of using reason to making sense of Cosmology and Ontology, in terms of the question, 'Why' it all, you, the universe, and God, work like they do.

For a universal philosophy to be 'viable' it must be functional. If a universal philosophy, 'knowing the mind of God.' As Stephen Hawking describes it, is truly knowing the mind of God then such knowledge would have had, would have, and will have a major impact upon us as individuals, upon us as a species, upon the universe, and upon God Itself. As such, the impact of a universal philosophy becomes a major issue requiring our most sincere efforts.

Our species is known for its knee jerk reactions. We think up ideas and then implement them with little concern for their impact. The power of an idea is immense and the more universal the idea the more powerful it is. A 'universal philosophy', by definition, is as powerful as any idea can become. It is imperative, therefore, that before we accept any universal philosophy, we examine its potential impact very carefully.

This type of examination should not only encompass what the model would do to us presently, but the examination should encompass what the model would have done to us in the past, as well as what the model would do to us in the future.

With this thought in mind, let's begin the examination all universal philosophies must undergo. Let's begin examining the impact of a universal philosophy such as symbiotic pantheism in terms of the past.

The examination of the impact of a universal philosophy is perhaps the most important aspect of the process of model building. We must look at the impact the model of a universal philosophy would have in terms of several issues. We must consider the impact in terms of the individual, society, the environment, other life forms outside our solar system, and in terms of what lies beyond the very boundaries of our universe. After we have examined the impact of a 'universal philosophy' would generate, then, and only then, can we decide upon the validity of the model.

We are going to have science take the point position in this aspect of the discussion because science is based upon observation, and we can only observe what is and the only part of time that is, is the past. As such, we will allow science to begin with the past because it is the past that is already over and therefore it is only the past, which we can observe. The past is not 'in the process of being formed', that is the present. The past is not 'what can potentially be formed', that is the future.

If symbiotic panentheism had, in the past, been accepted as the model regarding the reason for our existence, then how would it have changed our past actions?

In terms of the individual: With symbiotic panentheism in place

We would never have allowed the individual to be tortured by religious organizations during the years of the inquisition, for the individual would have been perceived as contained within the 'whole', contained within 'causation' contained within 'God'. As such, who would have been so bold as to declare they had the right, they had the authority over, and they had the ability to judge another piece of God?

We would never have allowed Unit 731 to proceed with its use of humans for medical research. This unit formed by the Japanese would never have been considered as a viable means for gathering live human data for wartime purposes. Each of the hundreds of thousands of lives brutally murdered for the sake of medical research would have been seen as pieces of God and the thought of brutalizing even one piece of God would have been unthinkable.

In terms of our species: With symbiotic panentheism in place

We would never have allowed the culture of the American Indians to succumb to the power of western religions. The uniqueness of the American Indian Cultures would have been seen as examples of the ability of our species to impact the evolution of the 'whole', to impact the evolution of causation', to impact the evolution of 'God' Itself. As such we would have done everything in our power to protect the rights of the American Indians and allowed them to preserve their cultures should they have decided that was what they wished to do.

We would never have accepted the concept of enslaving contained within God and using them for our own ends. The new metaphysical perception leads to the perception that forcing pieces of God to toil for our personal gain and intimidating pieces of God to bow to our personal desires is a ludicrous action to perpetuate.

In terms of our home, the environment: With symbiotic panentheism in place

We never would have allowed the great white pines of the Midwest to be completely cut and destroyed for they would have been understood to be a place for contemplation, meditation, and connecting with the 'whole', 'causation', 'God' Itself. They would have been understood to be resources to be used by future generations, future pieces of God. They would have been seen as natural temples built by God for us to enjoy and for those who would follow us to enjoy.

We never would have hunted the whales to the point of extinction. The point of taking temporary wealth for the benefit of a few souls living in the present at the expense of the needs and enjoyment of many souls in the future. Irrational actions such as this would have been easily identified and prevented before they became a problem.

Who would have had the courage to do such negative things had they had the type of elevated perception symbiotic pantheism would have established. Who would have had the courage to subjugate, intimidate, and abuse journeys of their fellow travelers, their fellow comrades, their neighbors once they understood the responsibilities with which symbiotic pantheism would have shouldered them.

Surely people in the field of science never would have submitted other humans to the agonizing affects of lobotomies, necklacing, napalming, crucifixion, disembowelment, Chinese water treatment, gas warfare, nuclear destruction, fire bombings, electroshock interrogation, and on, and on, ad nauseam.

Surely people in the field of philosophy would never have submitted other humans to the agonizing effects of philosophical perceptions as embraced by the KKK, the Nazi, the people's revolt of China, the after affects of the Bolshevik Revolution, the after affects of the French Revolution, the invasion of the Mongol hordes, the march of Sherman, etc.

Surely people in the field of religion would never have submitted other humans to the agonizing effects of the rack, burning at the stake, the 'holy' wars, the inquisition, the annihilation of unique cultures within the Americas, Australia, Africa, Tibet, etc.

Under the model of the universal philosophy, symbiotic pantheism, each individual is in essence three in one:

First: we are the physical. In this aspect we are the same as the rock itself, the mountain itself, the lake, river, sand, air, sun, moon, star...). This is called the body.

Second: we are awareness. In this aspect we have the ability to be aware of our surroundings just as dogs, bears, fish, birds, crickets, trees, shrubs, grasses...do. For you and I, this aspect of our essence involves the nervous system.

And thirdly: we are abstraction. In this aspect we have the ability to be aware of our awareness (as far as we know for certain, we are the only life form on earth with this ability). The awareness of awareness is the ability to understand what it is to love. It is the ability to understand what it is to hate. It is the ability to understand the repercussions generated by our acts of love and hate. It is the understanding that we are responsible for these acts. We may not be able to control whether or not we love or hate, but we can control the actions such emotions generate. This capability is the essence of our existence, the essence of our being, what one might call the soul.

Under the model of the universal philosophy, symbiotic pantheism, it is the soul that is timeless, it is the soul that is contained within the 'whole', it is the soul that is abstract, it is the soul that is contained within God. As such, under the model of symbiotic pantheism, the soul can never be destroyed. Under the model of symbiotic pantheism, it is the soul, which travels using the vehicle of the body and mind. Under symbiotic pantheism, it is the soul that is the awareness of our existence and journey within this reality. As such, under symbiotic pantheism, it is the soul that is abused when the body and mind are abused. And because of all this, under symbiotic pantheism it is understood that the soul, traveling within the framework of the individual, is only to be constrained in its journey if it is interfering with the journey of another soul, another piece of God.

If we had had this perspective in our past history, there is no doubt that our past history would have been significantly different.

Examining the Impact in terms of the present

Religion, what we believe, gives us the strength in our conviction that we exist, the universe exists, and there is more to existence than what the universe shows us. Religions gives us the strength to believe through faith that there is a 'Whole', a summation, and that we are contained within this whole. Therefore, it is religion that gives us the strength to go on day after day in our constant effort to shape the future. It is religion that gives us the strength to shrug off the negatives of the day and bask in the positives believing there is a reason to it all. It is religion, which day after day, year after year, millennium after millennium tells us we are responsible for our actions and will reap our own just rewards.

It is religion that will represent the present because it is the present, which has not yet been formed, and that cannot be changed. It is the present that is the shortest of the three time frames of past, present, and future. It is the present that is the most elusive, for it is gone before it has even started. It is the present, which is the most important of the three for it is the present, which forms the past, and it is the present, which will shape the future. Since the present is so elusive, yet so important, we will let religion take the point lead for it is religion that has the ability to provide comfort through faith. And it is only through faith, rather than what we observe or reason, that we constantly hope for the best as we face the hardships of life day after day.

We cannot change the past. The past is done. On the other hand, we are fully aware of the fact that we are responsible for the future. Perhaps that is one of the reasons, religion, faiths, what we believe, are so important to us as individuals and as a species. We understand we are responsible for the future and this responsibility is almost too heavy a responsibility for us to bear. But this too is another topic for future discussions. It is time to examine the present and the impact 'symbiotic pantheism' would have upon a period of time so short it does not exist. It is time to examine a period of time so significant it affects eternity.

If symbiotic pantheism were presently accepted as the model regarding the reason for our existence, then how would it change our present actions? We often think the atrocities of the past do not and will not occur in the present. We look at society today as humane and caring. But lets be honest about it for a minute and look at our society in terms of what the universal philosophy of symbiotic pantheism would say if we considered the essence, the soul of the individual, to be contained within God.

In terms of the individual: With symbiotic pantheism in place

How could we ever justify the process of sucking out the brains of a baby while its body is held by a nurse and the head is forced to remain within the vaginal canal of the mother as is done during a partial birth abortion? This process would be looked upon, as the termination of a journey of God rather than the simple process of a woman deciding the fate of her own journey.

How could we ever justify the process of electrocuting, hanging, gassing, injecting a poison into a human labeled by society as a criminal? We would no longer be looking upon the capital punishment as terminating a man's life but rather it would be seen as subjecting the soul, contained within God Itself to these heinous acts. Who would ever consider being the one to initiate the process that would cause the body of contained within God to be burned to a crisp while strapped in a chair, or strangled while dangling from a rope, or convulsing from the effects of cyanide gas. Who would even consider initiating the process of putting the body, a soul's vehicle for travel, in a state of sleep so deep that the contained soul would never again be allowed the freedom to finalize the purpose for which it was injected into this reality.

In terms of our species: With symbiotic panentheism in place

How could we ever justify stockpiling weapons of mass destruction intended to annihilate our whole species should anyone dare intrude upon our space? Nuclear weapons stockpiles, biological weapons stockpiles, chemical weapons stockpiles would have all been looked upon as acts of lunacy.

How could we ever justify the process of incarcerating millions of souls because those souls had freely decided to take 'drugs'? Such treatment of one piece of God let alone so many pieces of God would be declared ludicrous.

In terms of our home, the environment: With symbiotic panentheism in place

How could we ever justify the process of cutting down the entire rain forests and eliminate the phenomenal benefits it has for us in the present as well as the potential benefits it has for future generations to come. Why would we not offer to find the economic means, through organizations such as the World Bank, to raise the living standards of the inhabitants within the rain forests in exchange for their efforts to care for, protect, and groom this wonderful resource. They have been given the responsibility to oversee these lands for their souls were the souls introduced into these regions of our universe at this point in time. Who would we find more appropriate to train and entrust with this natural resource of humankind than pieces of God.

How could we ever justify letting HIV contaminated blood be used in the attempts to save lives, journeys of pieces of God. The atrocious act of attempting to save a few dollars at the expense of completely altering the journeys of souls would be beyond belief with symbiotic panentheism in place.

As the past moves into the present our sphere of influence grows.

In terms of other galactic life forms: With symbiotic panentheism in place

How could we ever justify sending signals into the far reaches of outer space with the implied message that we would find an encounter with other life forms to be a challenge for power we would relish.

How could we ever justify attempting to convert, impose upon, or brainwash other galactic life forms to accept our religious, scientific, or philosophical viewpoints?

How could we ever justify taking a passive position of allowing ourselves to be dominated by a more aggressive life form we may encounter in the far reaches of space? If we perceived ourselves to be pieces of God journeying with a purpose, how could we ever give up the belief we embraced regarding the freedom to journey uninhibited?

With the universal model of symbiotic panentheism in place, who would have the courage to abuse others or abuse themselves if they had the type of elevated perception of their fellow travelers, their fellow comrades, their neighbors' symbiotic panentheism would generate. Who

would have the courage to abuse God or refuse to take responsibility for generating what it is our faiths, our observations, our reasoning were telling us should not be taking place. The responsibility with which symbiotic pantheism would shoulder us would be forever on our minds, forever confronting us, forever reminding us that 'we must never forget'.

In fact the concept of punishing pieces of God would be seen for what it was, acts of punishing God Itself. Punishment would no longer be considered as a viable action. Termination of any journey for any reason would become an archaic act. Incarceration would only be used as a last resort to protect the journey of others. Geographical restriction, electronic tethering, community service, remuneration, etc. would take the place of the more barbaric forms of punishment. Punishment for any action a person freely decided to take, which had no impact upon a soul other than their own would be dismissed as an archaic reaction to the inalienable right of contained within God to journey unhindered by others.

With a universal philosophy such as symbiotic pantheism in place would we ever attempt to keep one soul, contained within God, from acting upon its desire to interfere with other journeys? Yes. Would we mentor pieces of God? Yes. Would we provide alternatives for what we perceived to be self-abusive actions about to be committed by pieces of God? Yes. Would we offer the necessities of life to all pieces of God? Yes. Offer them protection from abuse? Yes. Incarcerated them to prevent them from interfering with other journeys? Yes. And on it would go.

Examining the Impact in terms of the future

We first examined how 'symbiotic pantheism', a test model of a universal philosophy, would impact the past and present. Now it is time to examine how this universal philosophy would impact the future. We waited to examine the future impact of a universal philosophy until last because if a universal philosophy cannot cope with the past and the present in a manner we find acceptable, then how can we expect it to cope with our future?

And it is reason, philosophy that gives us an assurance we will have an impact upon the future. It is reason, philosophy to which we look when we examine the future. It is reason we must use to examine the impact a universal philosophy would have upon the future for the future has not yet occurred and therefore we cannot yet see it. The future has not yet occurred and therefore we cannot believe it will be what we fear it will become. It is reason which gives us the hope we so dearly cling to, the hope that through our actions, the future will be better than the present and the past.

For these reasons we have left the examination of the future impact of symbiotic pantheism to philosophy. It is reason that will examine what impact a universal philosophy would have upon our future as individuals, upon our future as a species, upon the future of other species in the universe, upon the universe, and most significantly, upon what lies outside the very boundaries of our universe.

We can outright change actions of the future for they have not yet begun to occur. Termination centers, genocide, infanticide, war, famine, poverty can be relegated to the tragedies of the past if we chose to do so, if we have the correct perceptual outlook.

If symbiotic pantheism were accepted in the future as the model regarding the reason for our existence, then how would it change our future actions?

In terms of the individual: With symbiotic pantheism in place

We would never establish termination centers for the old and dying. We would never encourage those we deemed 'nonproductive' members of society to terminate themselves. On the other hand we would never judge or condemn pieces of God for having terminated their own journeys.

We would never allow pieces of God to suffer in pain because we wished to burden them with our perceptions of 'right' and 'wrong' and as such we did not want them becoming 'addicted' to the drug of morphine because being addicted was 'wrong'. We would never allow these pieces of God to suffer needlessly.

In terms of our species: With symbiotic panentheism in place

We would never accept the killing of doctors who perform partial birth abortions. With the universal philosophy of symbiotic panentheism in place, we would understand the concept that to kill is to end a journey of contained within God. Under symbiotic panentheism, the individual would work within society to change society for it would be understood that society was established by free souls as the environment within which free souls may journey freely.

We would never judge another soul for their personal beliefs. The concept of condemning a soul, contained within God to eternal hell if they did not mouth the words, 'I believe...' would be blasphemous. We would never accept the type of action known as exclusivism.

In terms of our home, the environment: With symbiotic panentheism in place

We would never accept the idea of poisoning the ground water, secretly dumping toxic wastes, marketing fresh foods enveloped with insecticides, or fouling the air with noxious gasses in the hopes of gaining a short-term financial gain?

We would never accept the concept of polluting near space with so much space debris that future pieces of God may find it almost impossible to use it for their own benefit and the benefit of those to follow them?

In terms of other galactic life forms: With symbiotic panentheism in place

We would never attempt to conquer planets belonging to other pieces of God and shackle their journeys in order to facilitate our own journey as we did to members of our own species, as we did to souls confined within bodies similar to our own.

We would never, as pieces of God, allow other life forms to conquer our planet or undermine our own journeys.

As the present moves into the future our sphere of influence grows once again.

In terms of the 'whole' itself: With symbiotic panentheism in place

Would we ever again interfere with a journey of an individual as long as that individual was not interfering with someone else's journey?

The War & Peace of a New Ontological Perception

Would we ever willingly accept someone else intimidating us or anyone else, abusing us or anyone else, using us or anyone else?

Would we ever again turn our backs on the needs of others if they were in need of our assistance?

Symbiotic panentheism would create a perceptual shift for humanity. The question becomes, 'Would it shift people away from their religions?' Absolutely not! Rather it would bring them closer to their religions.

A universal philosophy such as symbiotic panentheism is not a belief in something; it is a reasoning process. A universal philosophy is not a faith in something; it is a philosophical perception that acts as a fundamental perception to be added to the faiths that a person embraces. Faith deals with what we cannot prove. Observations deal with something we can measure. Reason on the other hand just allows us to make sense of what it is we believe and observe. Perceptions are not constants. They change continually. Perceptions change on a moment-to-moment basis. They act as the foundation upon which the foundations of our religions and sciences are built.

Would a universal philosophy act as a form of religion or a form of science? No more so than the reasonable concept that we exist, or the reasonable concept that the universe exists, or the reasonable concept that causation, Totality exists.

With the concept of symbiotic panentheism in place, would we ever again terminate, abuse, subjugate, use, dominate, and intimidate... another soul, the journey of God? Probably, but we would never again do so without constantly thinking that we are doing so to God. We never again would do so without reflecting upon what it is we were doing, or what we were letting others do, to another soul.

But 'never again' is a long, long time and in spite of symbiotic panentheism's implication that you and I are pieces of God, it also implies we are limited by our isolation from God and our humanly physical form. With such limitations, does the word never mean the same to us as to the 'Whole' Itself? No. The word never to us has the same limitations as the frailties of our own humanness.

'Never' under the model is a goal set so high it will 'never' be able to be reached, 'Never' is an altruistic level of behavior set up as an ideal we 'always' try to attain but 'never' expect to reach.

With a model of a universal philosophy in place, we would have the understanding to the questions: Where are we? What are we? Why do we exist? As such, we would have a concrete understanding of 'why' it is we should show the utmost respect for the individual and the journeys they are taking.

Conclusion: Free Will vs. Determinism

Reason, says everything has a purpose (but why couldn't something not have a purpose? That may be the case but does it seem reasonable?) Reason would imply: if good is created by us and taken into the whole, into causation, into the whole, so too is evil. The model, symbiotic panentheism, would suggest we, you and I, are responsible for evil. The whole, causation, the whole is not responsible for evil. Just as we can create good, expand the good that occurs within the whole, within causation, within the whole so too can we create evil and likewise we, you and I, take this very concept of evil into the whole, into causation, into the whole, add it to the whole. This is a heavy, heavy burden. Reason would indicate a model such as 'symbiotic panentheism' lays more

responsibility upon us than we are willing to accept. Responsibility of this magnitude is something we most likely would not be willing to embrace even if it proved to be correct.

This process of developing a universal philosophy is readily accomplished through the processes of 'bracketing' and 'reduction' developed by Husserl. The only thing left out by Hawking and Husserl was the realization that once we have developed a universal philosophy through bracketing and reduction then we have an obligation to examine the impact such a philosophy would have had, would have, and could have upon past, present, and future generations. If we determine the impact is not what we wish to generate, we can redefine our perceptions in such a manner as to end up with the product, the universal philosophy, which we find acceptable to ourselves as specie.

Reason would indicate it would be much easier for us to create a less serious understanding of 'intentionality' as Husserl called it than the model of a universal philosophy created by symbiotic panentheism. A less serious, less demanding type of intentionality explaining why we exist can be created using the same process we used to develop the universal philosophy of symbiotic panentheism. On the other hand we may wish to create a more demanding model. Whatever the case, we must not use the bracketing and reductionism of Husserl to create a universal philosophy and then ignore the impact such a philosophy would have upon ourselves, our specie, our universe, upon what lies beyond the universe itself.

Philosophy now, at the turn of the millennium, takes on its third fundamental principle:

Principle 1: Husserl: search for 'truths' using the concepts of bracketing and reduction and our ability to believe, observe, and reason.

Principle #2: Hawking: build a model of a universal philosophy using these 'truths' and our ability to observe, reason, and believe.

Principle #3: Shepard: examine the impact of a universal philosophy using our ability to reason, believe, and observe.

These three principles will prepare us to expand our perceptions beyond 'universally' and into the heart of what it is we and our universe lie within. These three principles, if used universally, will make us ready, acceptable, for our next step, contact with other galactic life forms.

And with this we are ready to enter a new age, a new millennium. With this we are ready to begin our journey into the heavens and understand the new and wonderful things to come.

Appendix: Appendix: 'Examine the Impact' expanded

A more in-depth examination of the metaphysical, ontological and cosmological questions are put to the new metaphysical perception.

Three principles emerge from this work:

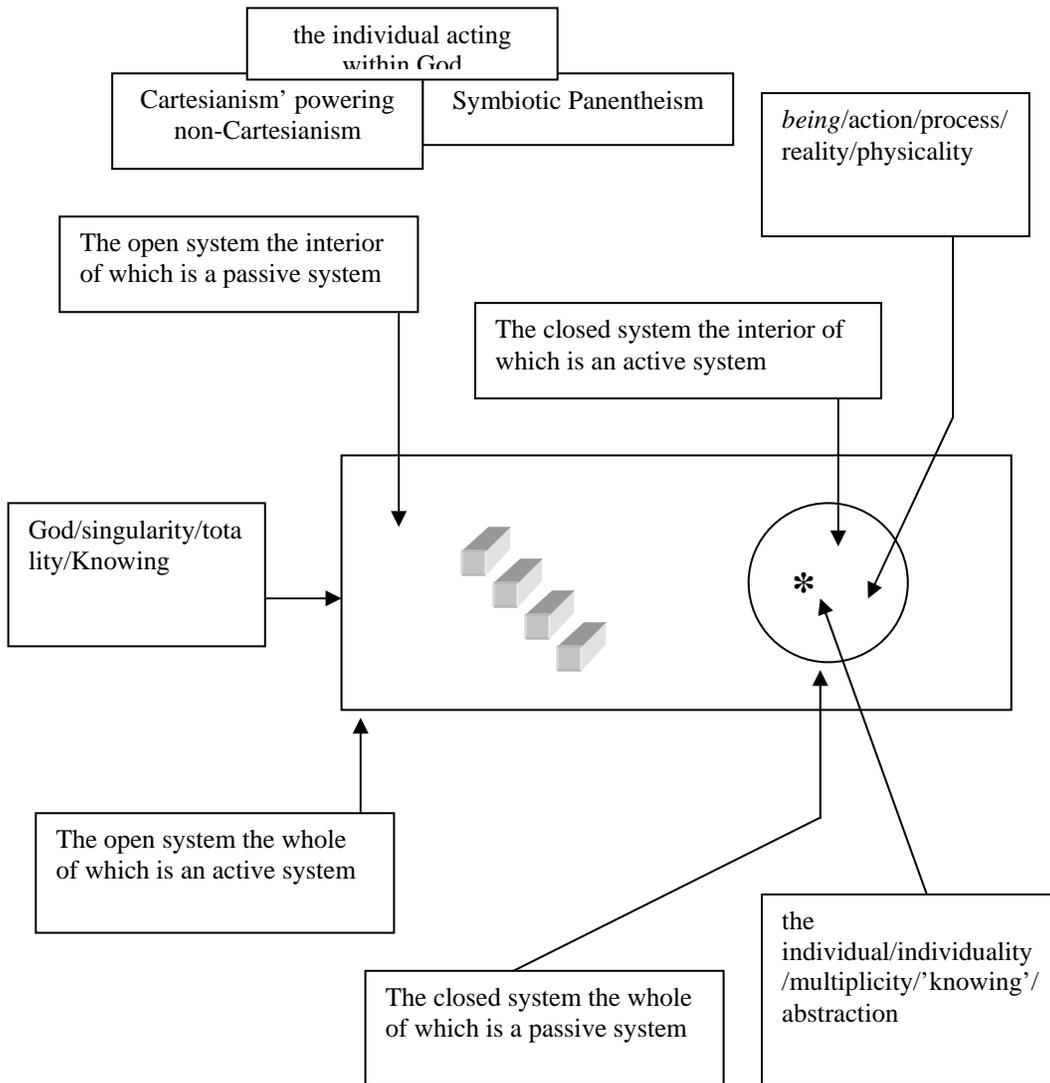
Principle 1: Find the building materials from which to build a model of a universal philosophy.

Principle 2: Build the model from the materials at hand.

Principle 3: Examine the impact.

The impact was examined in brief within this tractate; however, the brevity does not do justice to the importance of the principle. Therefore, in order to further explore principle three, a listing of questions previously asked of this new perception are listed. The questions come from one of five sections found within the book: Cross Reference Guide and Index. Due to the sheer volume of questions, the answers are not presented but what is presented are the books and chapters within which discussions regarding the particular questions can be found.

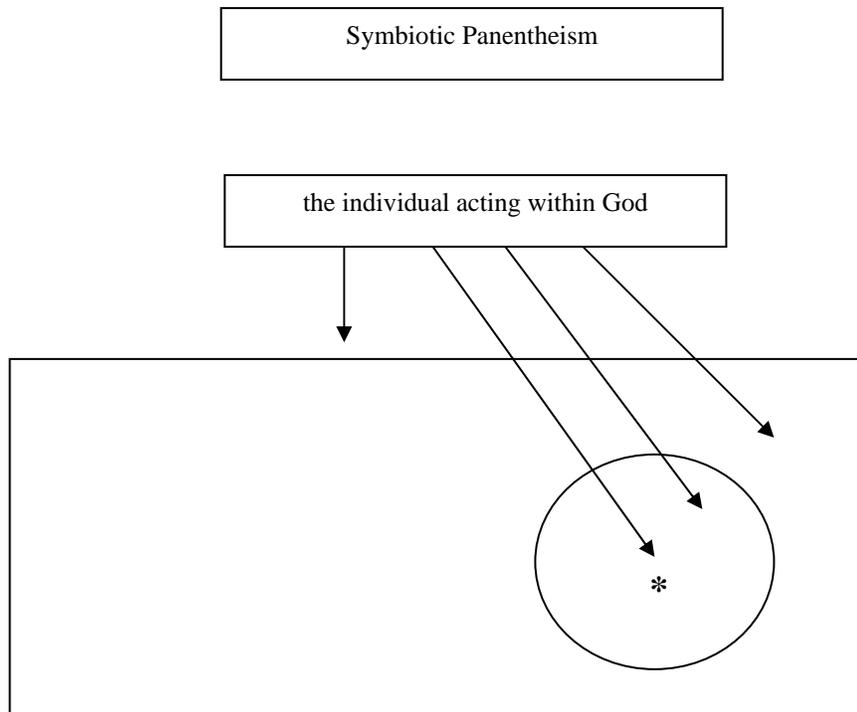
All questions are put directly to the new metaphysical system of symbiotic panentheism, the individual acting within God, an open passive system powered by a closed active system wherein the whole of the closed system is itself passive and the whole of the open system is itself active.



The War & Peace of a New Ontological Perception

Put more simply:

All questions are put directly to the new metaphysical system of symbiotic panentheism, the individual acting within God



Questions addressed and reference source where the impact of the system upon the concept in question can be found:

Volume I - 1996

You & I Together - Have a Purpose In Reality

Chapter 1: God

Why has the question of God, and His relationship to Mankind, always been with us?

What do we find when we subtract myths and superstitions from our thinking?

Is it hope, fear or intelligence that drives our belief in God?

What do we mean by atheism?

What or who is God?

Does God conform to the view we have of Him or is He independent of us?

Is the God of Christianity, Islam, and other religions really that different? Is He everyone's God?

Why must we be tolerant?

Who created God?

Who is the God of God?

What do we, as a species, need to do to understand God's nature?

Why do we need to search for the answer to God?

Should we stop believing in God?

Are some religions more true than others?

How does our misunderstanding of God influence our behavior?

Chapter 2: Quadratic vs. Linear Philosophies

What is Mankind's purpose?

What is Quadratic and Linear Philosophy? How do they differ?

How do contradictions in our thinking interfere with our lives?

How can we solve the problem of Mankind's existence?

What form does God take?

Is our present thinking too simplistic to solve Mankind's problems?

The War & Peace of a New Ontological Perception

What do we need to do to solve Mankind's problems?
How can we obtain a more cohesive picture of reality?

Why should we think quadratically?

Chapter 3: B.E.G.A. Begins

What does science tell us about the structure of the Universe?

How is our Universe constructed?

What prevents our Universe from destroying itself?

What is symmetry?

What are the different forms of energy in the Universe?

What is nothingness and how could it explain God's presence?

What is omniscience?

What do we mean by dual universes?

What are parallel universes?

How do we obtain an understanding of the true nature of the Universe?

Chapter 4: Sets of Four Parallel Universes

What does science tell us about the structure of the Universe?

How is our Universe constructed?

What prevents our Universe from destroying itself?

What is symmetry?

What are the different forms of energy in the Universe?

What is nothingness? How does it explain God's presence?

What is omniscience?

Chapter 5: The Universe

What can God know?

Can God increase His knowledge?

What is the soul?

Is predestination and free will compatible? How could God resolve the issue?

Where is the Universe located?

Chapter 6: The Universes

Does our Universe have a boundary?

What are the implications for us as a species if the Universe is bounded?

If the Universe is bounded, and therefore has limits, what is on the other side of that boundary?

How does logic address the issue of the boundary of the Universe?

How are the Universe and the new knowledge related?

What types of knowledge are there?

What does physics tell us about the symmetry of the Universe?

What are the implications?

Why should we be humble?

Are we the only intelligent species in the Universe?

Are we replaceable as a species?

What do we first need to do in order to accomplish our purpose in reality?

If our Universe has limits, are we also limited?

Who is God?

Chapter 7: The Ripple Effect

What might be Mankind's purpose in reality?

Understanding and action: how do we resolve the issue of responsibility?

How are we limited in our efforts to understand?

What is the Ripple Effect and how can we learn its lessons?

What consequences, both good and bad, follow from our actions?

The War & Peace of a New Ontological Perception

By taking responsibility, what do we and others need to do?

What are the consequences of hedonism?

What role does religion play in our lives? What are its positive and negative consequences?

What role should society play in our lives?

If the Universe will destruct someday, can we still have meaning in our lives?

Chapter 8: The Mechanism

If the Universe can be destroyed, what purpose do we have in its existence?

What is the nature of the Universe?

How do we begin to address the problem of the Universe?

What is the creation process?

Why was the Universe created?

How can Mankind achieve a better understanding of its role within the Universe?

What is the 'missing link' to Mankind's understanding of itself?

What is the Creative Force, and what is its nature?

Does the destruction of the Universe undermine our purpose and value in existence?

Why do we as a species continue to be violent? Is there a solution to the problem?

Chapter 9: The Missing Link

How are religion, philosophy, and science intertwined?

Are we, as a species, at a dangerous point in our history?

Why is there now an urgency for change for Mankind?

Why is there now a greater need for tolerance?

How can Mankind break the cycle of destruction that has been a significant part of its history?

What is Mankind's purpose, and what can we do as a species to facilitate it?

How are Mankind's and God's purposes interconnected?

Chapter 10: Omnipotent/Omnipresent/Omniscience

If one possessed complete knowledge, what would be the consequences?

What are the three paradoxes of possessing complete knowledge?

What are the positive and negative aspects of faith and how do they relate to Mankind's future?

Why must we first take responsibility for our own lives?

How can Mankind eliminate the paradoxes of omnipotence, omnipresence, and omniscience?

What does Mankind first need to do in order to change?

What is the nature of the Creator? Is it compatible with
Mankind's perceptions?

What role does Mankind play in the Creator's development and growth?

Chapter 11: In Summary

What are the seven basic assumptions of 'the Philosophy'?

What impact does 'the Philosophy' have?

How does 'the Philosophy' address the question of Mankind's existence?

Present and future faith: what will be the effect on our self- perception?

What is the function of faith?

Chapter 12: Man's Inhumanity To Man

What have been the greatest crimes of the 20th century?

What are the consequences of the Ripple Effect on Mankind's history?

What is the purpose of Mankind?

Does life have meaning?

How could a universal philosophy change our existence?

What do we need to do in order to attain a universal philosophy?

Chapter 13: Man's Good Side

What does it mean to be 'good'?

What is Mankind's function in life?

What can Judas teach us about good and evil?

How do we begin building a better foundation for Mankind?

What are the implications of the Ripple Effect?

How would 'the Philosophy' change our perceptions?

Does Mankind possess a 'good' nature?

Chapter 14: Is It Worth It In The End?

Do heaven and hell exist?

Is our present conception of heaven and hell an accurate representation of reality?

Is there life after death?

What are the implications of accepting life after death?

What are the consequences for us and God of living a 'good' life?

Chapter 15: Is There Hope For You As An Individual?

Is there hope for you as an individual?

How does 'the Philosophy' approach the question of Mankind's purpose?

Is there hope for Mankind?

What are the consequences of the Ripple Effect?

Why do we need to be responsible for our actions?

What negative effects have the mass media had on Mankind?

Does religion have limits? How can it grow and change?

Chapter 16: Is There Hope For Mankind?

Is there hope for Mankind?

Are we insignificant, or do we possess a higher purpose?
Do we control our destiny?

What are the pillars of a society?

What has history shown us? How can we learn its lessons?

Chapter 17: Religion Is It: Significant/Necessary? Which One?

Is religion significant or necessary?

Which myths do we perpetuate within our society?

Are myths harmful?

What does Mankind need to do to reform religions?

How does Mankind's present perception limit God?

What do we need to do in order to find our purpose in reality?

Does Mankind have a purpose?

Chapter 18: In Summary: The Soul

What is Mankind's nature?

What problems continue to plague society?

Are hierarchy and class distinctions necessary within a society?

What are the problems associated with hierarchy and class distinctions? Is there a better alternative?

Is there a solution to Mankind's problems?

What is Mankind's purpose? How can it be attained?

How are Mankind and the soul intertwined?

What is God's nature?

Chapter 19: Class Status: Social/Occupational/Economic

Status - social, economic, and occupational - why has Mankind needed such labels and hierarchies?

Are hierarchies and labels necessary? What are the alternatives?

Why is status an illusion?

Why are all men ultimately equal?

Why does everyone make a contribution to life?

What is Mankind's purpose in life? How can it be best achieved?

Why must we help others find their purpose in life?

Should we dismantle status systems? What are the dangers in doing so?

What is meant by 'the journey of the soul'?

What can we learn about status and its relationship to the Ripple Effect?

Chapter 20: Atheism

What do we mean by atheism?

Do atheists have a function in reality?

How do atheists contribute to our understanding and growth?

Should society discourage atheism?

Should atheists respect religious doctrines?

Atheism and the Ripple Effect: What are the consequences for the soul?

What is psychological violence?

How can a universal philosophy help solve the problem of psychological violence?

What does Mankind need to do now?

Chapter 21: War/Abortion

Is it right or moral to interfere with another person's life and decisions?

Why are moral issues so difficult to resolve?

How does 'the Philosophy' approach the question of moral choices?

Is war ever just? What are the repercussions?

Is it ever right to take the life of an unborn baby?

What can Mankind do to help resolve the issue of abortion?

Why should we protect the rights of all souls?

What do we know about the soul and its relationship to the body?

Why must we have faith?

Chapter 22: Suicide

Is suicide ever justified?

Do we have a right to interfere with another person's decisions about life and death?

Is suicide a solution to despair and sadness? What are the alternatives?

Is there an afterlife?

What are the implications of an afterlife for Mankind?

How are suicide and the Ripple Effect interconnected?

How does 'the Philosophy' approach the question of suicide?

Chapter 23: Capital Punishment/Life Incarceration

Capital punishment or life incarceration? What are the consequences for the soul?

What is meant by 'debt to society'?

How has society responded to the question of crime and its punishment? Are there better alternatives?

Does punishment harm criminals or society most, or both?

What can we do to ensure the safety of other souls?

How does 'the Philosophy' approach the question of capital punishment and life incarceration?

Capital punishment or life incarceration: how do they relate to the Ripple Effect?

What can society do, other than enforce capital punishment or life incarceration, to ensure its own safety and protection?

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What can society do to help other souls?

Do we have the right to end the life of another?

What are the rights of criminals? Do they outweigh those of victims?

Chapter 24: Letting Go/Forgiving

What is our nature? Are we God or are we just human? Are we both?

What are the repercussions of crime within society? Who are the real victims?

Why does society need to reevaluate its treatment of both criminals and victims?

How could a universal philosophy, such as 'the Philosophy', help victims of crime?

Why must we always accept responsibility for our actions and their consequences?

How would 'the Philosophy' force us to reassess society's rules and laws?

What are the responsibilities of parenting? What is meant by 'letting go'?

How does 'letting go' relate to our behavior within society?

Chapter 25: Missionary Work/Helping Others

Are we all missionaries?

How does 'the Philosophy' relate to missionary work?

What is the relevance of missionary work? Is it necessary?

How do we ensure the safety of the soul?

Is the soul contained within God? Why would He allow the soul to be harmed?

How does God increase His omniscience, omnipotence, and omnipresence?

Does He need the soul to do so?

What is the purpose of life?

Is Mankind suffering from an overload of information within society? What have been the effects?

Why is there a need for a universal philosophy?

How does 'the Philosophy' relate to religion?

How does 'the Philosophy' provide a foundation to build on?

Why is everyone unique and important?

Chapter 26: In Summary: Intolerance Is An Outmoded Term

How does intolerance create social dilemmas?

Why doesn't society accept differences and unique qualities in individuals?

Why should people from all religions, races, and genders be given equal respect and consideration?

What is the function of religion? How does it relate to the soul?

What must society do to become more tolerant?

What is a universal philosophy? How could it be successfully applied to our present society?

What is the purpose of the soul? Is society, in its present form, hindering the soul's growth?

Chapter 27: God/gods

Does God conform to the definitions we have of Him?

Why are all religions important?

Is one definition of God more true than another?

What relationship does our past history have to our future?

Why is it so important that we examine our past behavior?

What lessons can it teach us?

Regardless of Mankind's origin, why is our future so important?

What is God's nature?

What are the consequences of the Ripple Effect?

What is the function of the soul?

Do we have a commonality with our fellow man?

Chapter 28: Good/Bad: Misnomers

What function have the concepts of good and evil played in Mankind's history?

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Why is it necessary for Mankind to move beyond labels of good or evil, moral or immoral, right or wrong?

What is sin?

Why is it necessary for us to take responsibility for our actions?

What is the Ripple Effect?

How will our behavior affect the future?

Chapter 29: Heaven and Hell

What is heaven and hell?

How are Mankind's and God's purposes interconnected?

What are the consequences of the Ripple Effect?

Why is it necessary for Mankind to be responsible?

What are the limits of Mankind?

What repercussions do positive and negative actions have on the soul?

Does God punish?

Does heaven and hell exist?

Chapter 30: 'God Is Going To Get You For That'

Why does Mankind believe that vengeance is God's way?

Why do religions perpetuate the belief that God is vengeful?

What contradictions are there in the belief that God is vengeful?

What is God's nature and essence?

Why do we believe that personal tragedies and dilemmas are God's way of punishing us?

What do religions need to do to guide Mankind?

How can 'the Philosophy' provide a foundation for religions?

What are the consequences of the Ripple Effect?

Who are we? Who is God?

What does Mankind need to do now?

Chapter 31: Christianity/Religion

How do Christianity and ‘the Philosophy’ differ?

Are all religions truly religions?

What is ‘the Philosophy’? Is it a religion?

What does ‘the Philosophy’ seek to do?

How are ‘the Philosophy’ and religion interconnected?

What do religions need to do in order to maintain their beliefs and traditions?

What is Mankind’s purpose in reality?

Why should we encourage religious diversity?

What do religions need to do now?

Chapter 32: Jesus Christ

Who was Jesus Christ?

Why did God send Jesus Christ?

What did Jesus Christ wish to achieve?

Are different religions compatible?

Should we accept and encourage religious differences?

Why should we be tolerant of other religious beliefs?

What is the function of religion?

What does ‘the Philosophy’ say about the purpose of the soul?

Do Christianity and other religions have the same purpose?

Chapter 33: In Summary

What role do the past, present, and future play in our lives?

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Why is it important to study the past?

Why should we maintain and encourage religious traditions and beliefs?

Why is it important that we now develop a universal philosophy?

What are the consequences of the Ripple Effect on our souls?

What is Mankind's purpose in reality?

What are some of the most important questions facing Mankind? How can we best address them?

**Volume II - 1997
In the Image of God**

Chapter 1: To Begin

How do 'social' and 'moral' laws interfere with making ethical and moral choices?

In making an ethical decision, what are the three guides available to us?

What is social morality?

What is religious morality?

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How can contradictions occur in deciding moral issues?

Why is Humankind's present understanding of reality inadequate in dealing with moral and ethical decisions?

Are there moral contradictions within religion?

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How would a universal philosophy resolve moral issues?

What is Humankind's purpose?

What is the soul? What is its function?

What is the relationship between the soul and God?

Chapter 2: Only Words

What do we mean by the terms 'life' and 'death'? How can we arrive at a clear definition of both?

Why is the issue of abortion such a controversial issue within society? Who has suffered as a consequence?

When does life begin and end?

What does science tell us about life and death?

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Why has our present theistic approach to the question of life and death been unsuccessful?

What does theism tell us about the relationship between God and Humankind?

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The War & Peace of a New Ontological Perception

How does symbiotic panentheism differ from theism in its approach to the question of Humankind's existence and purpose?

Does symbiotic panentheism undermine established religions?

If the basic tenets of symbiotic panentheism were adopted, who would benefit?

Chapter 3: The Choice

What can social science tell us about human nature? How would its conclusions influence Humankind's self-perception?

In accepting a limited self-perception, how would Humankind and God lose?

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How does theism define God?

What is the nature of reality? Is Humankind's present understanding of it accurate?

What are the dangers of continuing a theistic philosophy?

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If Humankind adopted symbiotic panentheism, what would be the consequences?

What is God's nature? Why is Humankind an integral part of God's existence and growth?

Are God and Humankind interconnected? Does Humankind share a symbiotic relationship with God?

Does Humankind have a higher purpose?

Chapter 4: Slavery Is Slavery

Is Humankind's belief in its origins accurate? Are we native to the Earth or did we originate elsewhere?

How do our present beliefs limit our freedom and growth?

What is the nature of slavery? How does Humankind's present self-perception enslave it?

Why was Humankind created? Does it have a higher purpose?

•

If we perceive ourselves to be servants of God, what are the consequences for Humankind?

How does maintaining a belief in theism limit our growth?

Would symbiotic panentheism resolve the problem?

What is the nature of reality? How do theism and symbiotic panentheism differ in their approaches to the question?

•

How would symbiotic panentheism resolve Humankind's greatest challenges?

How would adopting symbiotic panentheism liberate us from the dangers of slavery?

In not possessing a universal philosophy, what limitations are imposed on Humankind?

If Humankind adopted symbiotic panentheism, how would God's omnipotence, omniscience, and omnipresence expand and grow?

Chapter 5: Humanity Sentenced To Life

Where did Humankind originate? Are we native to the Earth, or were we placed here for a reason?

How can we explain our propensity for violence and conflict?

Are we inferior as a species?

•

Why does Humankind allow itself to maintain a subservient position to God?

How can Humankind break free from the stigmatizing, degrading, and shallow-minded philosophy of theism?

If theism places a limit on Humankind's growth, does it also hinder God's growth?

If Humankind maintains its present theistic beliefs, what effect will it have on the future?

•

How would symbiotic panentheism alter our relationship to God?

How would a universal philosophy alter Humankind's self-perception?

Who would benefit from the adoption of symbiotic panentheism?

Chapter 6: Trapped

How does the structure of a Klein bottle help explain the structure of the Universe?

If the Universe possesses a boundary, what does it imply for Humankind's presence and value within it?

In a bounded Universe, could Humankind still have a purpose in reality?

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How do our present theistic beliefs ultimately limit God's omnipotence, omnipresence, and omniscience?

Is Humankind insignificant to God?

What are the dangers, both for Humankind and God, of possessing a flawed perception of reality?

•

In terms of the Universe, what is the difference between emptiness and nothingness?

How does Humankind's presence within the Universe help increase God's omnipotence, omnipresence, and omniscience?

How would symbiotic pantheism alter Humankind's perception of itself?

In adopting symbiotic pantheism, how would Humankind move from its position of subservience to one of magnificence?

Chapter 7: Collapse

If the Universe is bounded, what would be the nature of its structure?

How does the structure of a Klein bottle resemble the structure of the Universe?

Why does Humankind's faulty self-perception ultimately limit God's omnipotence, omnipresence, and omniscience?

•

How do theism and symbiotic pantheism differ in their approaches to Humankind's value and purpose?

What is God's relationship to reality?

How do theistic beliefs limit God's growth?

•

What does symbiotic pantheism tell us about Humankind's future?

What is the difference between emptiness and nothingness in terms of the Universe?

If Humankind's future will eventually end, can it still find meaning in its temporary existence?

What does symbiotic pantheism tell us about Humankind's symbiotic relationship with God?

Chapter 8: The Nightmare

What is the nature of reality? Is it a dream? Is it imagination?

If reality is a dream, what can it tell us about Humankind's self-perception?

Is it possible for Humankind to find a purpose within this reality?

•

How does theism lead us to a flawed perception of ourselves and of our purpose in reality?

How do flawed self-perceptions enslave and limit us?

•

Can Humankind attain a higher significance and purpose?

How does Humankind's present self-perception limit God's omnipotence, omnipresence, and omniscience? Is there a solution to the problem?

Who is the Creator? What relationship does the Creator share with Humankind?

How can we best reap the benefits of symbiotic pantheism?

How can we attain our true significance in reality?

Chapter 9: A Toy

What is the fundamental building block of the Universe?

If Humankind could create matter, would it then have attained the status of God?

In creating matter, how would science and religion respond to the consequences? Would Humankind be elevated as a species or would it be undermined?

•

Is Humankind God's toy? Does it have a higher value and purpose?

Is Humankind a servant of God?

How would our present theistic beliefs limit Humankind's and God's growth and development?

How would religion, in its present form, perpetuate the problem of Humankind's status with God?

•

How would symbiotic pantheism address the issue of Humankind's purpose within the Universe?

How does symbiotic pantheism elevate Humankind to an equal status with God?

Why is Humankind so important to God?

In adopting symbiotic pantheism, what benefits would there be for Humankind?

Chapter 10: Growing

Does the Universe remain in a state of equilibrium or does it change and grow?

If the Universe were in a state of equilibrium, what would be the negative consequences?

Why is it necessary for the Universe to change and grow?

•

Does religion need to examine and change its present perception of reality? If it does not, what will be the consequences for Humankind?

In their present form, do religions hinder Humankind's growth and future?

Why does religion allow Humankind to see itself as inferior to God? Why is this wrong, for both Humankind and God?

•

How would symbiotic pantheism address the issue of Humankind's negative self-perception?

Does symbiotic pantheism wish to eliminate religion?

How is symbiotic pantheism important in addressing Humankind's uniqueness and value?

Why should Humankind see itself as equal, and not subservient, to God?

What does symbiotic pantheism say about God's nature and essence?

Chapter 11: 'Typhoid Mary'

Why has Humankind been unable to change its viewpoint regarding its relationship to the Creator?

Why does Humankind accept a position of subservience to the Creator?

How does Humankind's limited self-perception ultimately limit other species? How does it limit the Creator?

•

What danger does theism pose for both ourselves and other species?

Why have the basic assumptions of theism had such destructive effects on Humankind's history?

Does theism undermine Humankind's potential for growth?

Would it also undermine another species?

•

How would adopting symbiotic panentheism change Humankind's self-perception, and ultimately, its future?

In adopting symbiotic panentheism, how would other species in the Universe benefit? How would the Creator benefit?

In accepting ourselves as part of the Creator, what would be the consequences for Humankind?

Chapter 12: Twins

What is the universal sound 'Om'? What is its significance?

What is the nature of the Universe?

What is the nature of reality?

How does the structure of a Klein bottle resemble the structure of the Universe? What importance does it have for Humankind's understanding of reality and of its place within the Universe?

•

How do our present theistic beliefs respond to the fact that the Universe will eventually be destroyed?

Why do our theistic beliefs continue to place Humankind in a subservient position to God?

How can our theistic beliefs be harmful? What can we do to avoid undermining Humankind's importance in reality?

•

What does symbiotic panentheism tell us about the Universe and Humankind's importance within it?

Why can we find meaning and purpose within a Universe that will ultimately be destroyed? What does symbiotic panentheism tell us about our value to God?

Why are we so important to God? Why is it dangerous to see ourselves as subservient, rather than equal, to God?

How could symbiotic panentheism enable us to grow and evolve within the Universe? How could it enable God to also grow and evolve?

Chapter 13: Contact

If new life forms were discovered in our Universe, what effect would this discovery have on Humankind?

What are the positive and negative issues involved in dealing with another intelligent species? How would we have to reevaluate our present values and beliefs?

The War & Peace of a New Ontological Perception

How could a new species undermine our values and cause dissent among particular social, racial, and religious groups within our society?

•

In which ways would our present theistic beliefs put us at a disadvantage in dealing with other intelligent, but not benevolent, species in the Universe?

How does our present understanding of reality affect our self-esteem and value?

Why do we continue to endorse a belief system that weakens our ability to attain our purpose in reality? Are there more constructive alternatives available?

•

How would symbiotic panentheism approach the issue of other intelligent life forms in the Universe?

In which ways would symbiotic panentheism allow Humankind to attain its purpose in reality, and to maintain its self-esteem and dignity as a species?

What does symbiotic panentheism tell us about Humankind and its relationship to God? How do our beliefs affect the future of both Humankind and God?

Chapter 14: Quadruplets

What is the structure of the Universe? What can it tell us about our place within it, and of our value?

Does a self-destructive Universe imply that Humankind's existence lacks value?

Does Humankind have a finite or infinite future? In which ways do we have both? What does the question tell us about Humankind's relationship with God?

•

Is it possible to find meaning in a finite Universe? How is our self-esteem undermined by limited perceptions?

How is Humankind, and ultimately God, affected by our limited self-perception?

Why do our present concepts of theism and pantheism limit our ability to reach our full potential?

•

How would symbiotic panentheism free us from our limited self-perception?

If symbiotic panentheism were adopted by Humankind, what would be the immediate benefits? What are the long-term benefits for both Humankind and God?

How would other species in the Universe be affected by Humankind's adoption of symbiotic panentheism?

What are the immediate and long-term dangers of continuing to choose theism, rather than symbiotic pantheism, as the foundation for our beliefs?

Chapter 15: A Doorway

What are the dangers for Humankind of discovering that the Universe is structured differently than was previously believed?

Is Humankind at a stage in its development whereby it could adapt its self-perception in response to new scientific knowledge concerning the structure of the Universe? Could Humankind retain its dignity as a consequence of such knowledge?

•

If the structure of the Universe was different than was previously assumed, would Humankind's present theistic beliefs help to maintain its dignity or would it undermine it?

What are the dangers for Humankind of continuing theistic beliefs? Is there a better belief system that would enable Humankind to retain its dignity unconditionally?

What are the dangers for other species if we continue to maintain, and spread, our theistic beliefs?

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How would Humankind benefit from changing its perception from theism to symbiotic pantheism? How would Humankind grow as a species?

How would symbiotic pantheism help to maintain Humankind's dignity and purpose in reality?

What would be the universal benefits of Humankind's adoption of symbiotic pantheism? How would alien species also benefit?

Chapter 16: Perfection

What ethical and moral issues are involved in communicating with other species in the Universe?

What are the dangers, for both Humankind and alien species, of spreading our present beliefs and values into the Universe?

How could Humankind become enslaved by another species as a consequence of our present perceptions?

•

In which ways does theism force Humankind into lowering its self-perception and value? What are the alternatives?

How would our present theistic beliefs put us at a disadvantage in our dealings with other species in the Universe?

How is God affected by our negative belief systems? What are the consequences for the soul?

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How would symbiotic panentheism approach the question of contact with other species in the Universe?

In which ways does symbiotic panentheism allow Humankind to retain its dignity within a self-destructive Universe?

What is Humankind's purpose? How does it relate to God's growth and exploration of reality?

Chapter 17: More . . .

What is Humankind's status within the Universe?

If the Universe will finally self-destruct, do we still have purpose and meaning within it?

If the Universe will finally end, does this mean that our lives, and our worship of God, has had no value? Has God betrayed Humankind?

•

What will be the negative consequences for society in maintaining our belief in theism?

In which ways does theism trap Humankind into continuing to perpetuate hierarchy and status within society?

What will be the cost, to Humankind, God, and the soul, of continuing to adhere to theistic beliefs?

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What does symbiotic panentheism tell us about finding meaning within a self-destructive Universe? Is it possible to have a meaningful existence? What is our purpose?

What does symbiotic panentheism tell us about Humankind's relationship with God? How are they both interconnected in reality?

Do God and Humankind share an equal status with each other?

What is the purpose of Humankind and the soul?

How can Humankind find purpose and significance in a self-destructive Universe?

Chapter 18: The Fall

What is 'The Great Debate?'

What is our purpose in reality?

Could we be surpassed, and enslaved, one day?

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How does our self-perception affect our future?

Why is all life of equal importance?

Should we allow ourselves to be dominated by another species?

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How would symbiotic panentheism address the issue of justice and equality?

Why is all life in the Universe worthy of respect?

Why should we be treated with respect and dignity?

Chapter 19: Solitary

What are the implications for Humankind of existing within a bounded Universe?

What are the consequences for Humankind of continuing its linear perception of reality?

How could an alien species enslave Humankind? Why would our present beliefs allow this to happen?

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Why does theism allow Humankind to perceive itself as inferior to God, and inferior to other species?

How would quadratic thinking allow Humankind to break free of its present and limited self-perception?

What is Humankind's future if it continues to adhere to its present perception of reality?

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What does symbiotic panentheism tell us about existing within a bounded Universe?

What is the nature and purpose of the soul?

How can Humankind attain its full potential and purpose in reality?

Why is Humankind important and vital to God's existence?

Chapter 20: The Light

Why is it so important that we develop a universal philosophy for Humankind?

How will our self-perception affect Humankind's future? How will it affect the soul? How will it affect God?

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What are the three philosophical perceptions of reality that have been so influential in Humankind's history? Why are their similarities and differences so important and consequential?

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How does theism define Humankind's place in reality? How does pantheism?

In which way do theistic beliefs lead to a self-perception of inferiority and subjugation to God?

What is pantheism, and how does it differ from theism and symbiotic panentheism?

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What are the subtle, but extremely important, differences between theism and symbiotic panentheism?

In which way is our reality only temporary? How is it separate from eternity?

How does our negative behavior damage us? How does it affect the soul; how does it affect God?

What is Humankind's purpose in reality? How would a universal philosophy help achieve it?

Chapter 21: The Point

Why is it necessary for Humankind to achieve a universal perception of morality? Why has it been so difficult to do so?

In which ways could mathematics and geometry lead to the formulation of a universal philosophy, and a universal morality?

How are logic and morality interconnected?

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Why are our current perceptions of 'right' and 'wrong' inadequate?

How do our present theistic beliefs limit our perception of the value and importance of Humankind, and the soul, to God?

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How would symbiotic panentheism provide a foundation for making moral decisions?

What is Humankind's purpose in reality? How would a universal philosophy help attain this purpose?

What are the limits of symbiotic panentheism? Is it a comprehensive philosophy or a foundation for more growth?

Chapter 22: A Sigh

Is Humankind's journey at an end or is it just beginning?

Why is it necessary for us to change our behavior and take responsibility for our lives and our destiny?

Why is the future important? What can we do, in the present, to ensure that the future will be good and fruitful?

Why does theism hinder our purpose and journey in reality?

In which ways do status and hierarchy hinder our ability to grow and achieve our purpose in reality?

How is the soul, and ultimately God, affected by our theistic beliefs?

What does symbiotic panentheism tell us about our actions, and the effect they have on the future?

Why is it vital that we participate fully in the journey of life?

Why is it important that we reject passivity and submission?

Why should we all be visionaries?

What does symbiotic panentheism tell us about the significance of every life and soul?

Chapter 23: Reflections - 3000 A.D.

Why must Humankind take responsibility for its actions?

What is meant by 'free will'? Do we have a choice in our actions and behavior?

How can we use our free will to choose constructive, rather than destructive, actions and behavior?

How does our self-perception influence our actions, both towards ourselves and towards others?

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How do our present theistic beliefs, with their emphasis on Humankind's inferiority to God, limit both Humankind and God?

Why is violence and abuse a direct result of our belief in hierarchy and status?

How is the soul diminished by theistic beliefs and perceptions?

What is social morality? How is it influenced by our present self-perception?

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What does symbiotic panentheism tell us about Humankind's status with God?

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Why is the soul so important to Humankind and to God?

How would status, hierarchy, and abuse be eliminated by the adoption of symbiotic panentheism?

Chapter 24: Companions

Why is changing our perceptions and behavior difficult? Why is it feared?

What is meant by 'logic and faith'? Are logic and faith compatible with religion? How would symbiotic panentheism address the issue?

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Why do present theistic beliefs reject the concept of a companion in reality? Why would symbiotic panentheism be a good companion?

In which ways are religion and symbiotic panentheism different? In which ways are they similar?

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How would symbiotic panentheism elevate the importance of the Creator?

Why should we strive to maintain our religious beliefs?

In which way is religion our first mentor?

Why is a universal philosophy for Humankind important? How would symbiotic panentheism facilitate it?

In which ways does symbiotic panentheism add to, rather than diminish, present religions?

Chapter 25: Understanding

Why do violence and conflict continue to inflict society?

Why do our present beliefs set the foundation for conflict and abuse within society?

In which ways do our beliefs give rise to an acceptance of hierarchy and status? What is the alternative?

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Why is theism resistant to embracing symbiotic panentheism?

Why is it difficult to change our perceptions and the actions that follow them?

What will be the consequences of resisting symbiotic panentheism and continuing our theistic beliefs?

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How would symbiotic panentheism address the issue of status, hierarchy, and power within society?

How could embracing symbiotic panentheism create a universal philosophy - one of equality and tolerance for all Humankind, and all species?

What will be the consequences, for Humankind and for God, of resisting symbiotic panentheism?

Why is Humankind and God of equal importance and status?

Why are they both important to each other?

Chapter 26: Panentheism, the Soul, Reality

Understanding pantheism, theism, and panentheism: What do they tell us about God and Reality? What do they tell us about ourselves?

How does panentheism differ from both theism and pantheism?

Why is the difference important for our understanding of Humankind's value and purpose?

Why is it vital that we now develop a universal philosophy?

How would the adoption of symbiotic panentheism achieve this universal philosophy?

What have been the arguments both for and against the existence of God? Which is true?

Why was our Universe created? How does it relate to God's omniscience and growth?

What are the dangers for Humankind of continuing to adhere to theistic perceptions and beliefs?

What is the Ripple Effect? Why is it so important to Humankind's purpose in reality?

Why is it necessary that we take responsibility for our actions and behavior?

How are Humankind, the soul, and God interdependent?

Chapter 27: The Soul

What is Humankind's purpose in reality?

Do we need to change our perception of our value?

Why is every life, and every soul, significant?

How are Humankind and God interdependent? Why are they important to each other?

What can physics tell us about the nature of the Universe, and Humankind's existence within it?

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Why are our present theistic beliefs so limited by comparison to what they could be?

How does our limited self-perception influence our actions?

What are the consequences for society?

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How would symbiotic panentheism set the foundation for resolving our social problems and dilemmas?

Why is Humankind of phenomenal value and significance to God?

What does symbiotic panentheism tell us about our present actions and behavior? What is the significance of the Ripple Effect?

How does our positive and negative actions affect God? How would symbiotic panentheism address the question?

Chapter 28: . . . Ism's

What kind of abuses are perpetrated within society? How can we successfully eliminate them?

Why is power and control such pervasive factors in the behavior of many social institutions and groups?

Who is truly exploited within society? Who are the real victims?

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In which ways does our present perception of reality hinder our ability to resolve society's most pressing dilemmas?

Why is there so much intolerance and injustice within society?

Are there any groups within society who cannot contribute to life's journey?

Is everyone unique and valuable?

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What does symbiotic panentheism tell us about the importance of every life and soul? Why are we all unique and valuable?

How would a universal philosophy address the issue of social injustice?

Why do we need to resist, both for our own sake and for God, intolerance and bigotry? In which way is the individual, and their soul, so important to God?

What is the soul's purpose in reality? How does it relate to Humankind's actions? How does it relate to God?

Chapter 29: The Circle

Why is everyone's journey through life important and valuable?

Why are we all unique?

What is the relationship between the Ripple Effect and the soul's journey?

What is meant by the 'significance of reality'?

How can our limited perceptions lead to self-violence?

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Why are we often tempted to accept a limited and restrictive view of life's importance?

How can our principles be compromised by a limited perception of reality?

How does theism limit our ability to see the importance of each life and soul?

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What does symbiotic pantheism tell us about the importance of attaining a universal philosophy?

Why is it vital that we accept responsibility for our life's journey?

What does symbiotic pantheism say about the importance of every soul?

How are the soul and God interrelated?

What does symbiotic pantheism say about the soul and the consequences of the Ripple Effect?

Chapter 30: Your Essence

Why is it important that we continue to seek truth and knowledge?

Why is some research so controversial? Why is it often rejected, rather than embraced and understood?

Is there such a thing as 'exploitative' research?

Why is it always necessary to question our status within society? How are we all equal, irrespective of race, class or gender?

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How does theism limit our ability to achieve our full potential?

Why is Humankind often intolerant with respect to differences among different racial, economic, and social groups?

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In which ways does Humankind limit its own potential and purpose in reality?
How does it limit the soul? How does it, ultimately, limit God?

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Why is it necessary for Humankind to move beyond intolerance and instead embrace the importance of every individual and soul? In which ways are we all important?

What does symbiotic panentheism offer us in terms of a universal philosophy?

Why does symbiotic panentheism stress the importance of each soul's journey? What does it tell us about reaching our full potential?

Chapter 31: The Glue

Why are women relegated to a position of subservience and inferiority within society?

What are the consequences, both for Humankind and the soul, of accepting subservience within society? How is God affected?

Why is it necessary for Humankind to have a universal philosophy? How would it help resolve social dilemmas?

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Why do our social institutions allow problems within society to continue? Is their role to alleviate problems temporarily, or instead to solve them completely?

Are social institutions a reflection of society?

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What does symbiotic panentheism tell us about subservience within society? Does it endorse or reject it?

Why is it important that we understand who we are and what our purpose is in reality?

Why are we all responsible for improving society?

How can we aid the soul's journey?

Why is it necessary for Humankind to change its perception regarding status and hierarchy? If it does not, how will the soul, and God, be affected?

How would symbiotic panentheism help to revolutionize society and its institutions?

Chapter 32: Points

What are the ultimate consequences of our negative actions?

Why does our flawed and limited perception of reality hinder our ability to attain our purpose in reality?

What does the Ripple Effect tell us about our actions?

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In which ways does theism allow us to continue our negative behavior?

Why does theism see Humankind as subservient to God?

How will maintaining our theistic beliefs allow crime, poverty, and abuse to continue? Is there a better alternative?

How do our theistic beliefs limit God?

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What does symbiotic pantheism tell us about a universal philosophy? What benefits would that philosophy have for Humankind?

What does symbiotic pantheism say about Humankind's relationship to God?

In which way would symbiotic pantheism allow all of Humankind to share a common goal and purpose in reality?

Chapter 33: It's Time

Why has the issue of partial-birth abortion been controversial?

What mistakes have been made regarding this issue?

Why is it difficult to find the truth within society?

If partial-birth abortion continues, what will be the consequences for the soul, and ultimately, God?

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Why do our theistic beliefs hinder our ability to attain a new perception of reality?

How and why do social institutions resist changing their destructive behavior?

In which ways do our present theistic beliefs limit the soul and God?

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How would symbiotic pantheism address the issue of partial-birth abortion?

Why is it necessary for Humankind to redefine its purpose in reality? What will be the benefits if it does? What will be the consequences if it does not?

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Why is Humankind, and the soul, important to God?

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Religion: Hinduism - 1500 BC # 100-109

In which way has Hinduism provided the foundation for other religious faiths?

Why is the Hindu concept of monotheism so important for Humankind?

What does Hinduism tell us about the nature of the soul and its relationship to the Causative Force?

How are Humankind and science in agreement with regards to the nature and structure of the Universe?

How does Humankind's negative behavior affect the Causative Force? In which way does Hinduism address the problem?

What does Hinduism tell us about our existence both within and outside of the Universe? In which way do we all possess significance in eternity?

Why is it necessary that we treat all life forms in the Universe with equal respect?

What does Hinduism tell us about the soul, and our awareness, after our death?

What will happen to our soul if the Universe is destroyed?

Why is Hinduism so important to the concept of symbiotic panentheism?

Religion: Judaism - 1000 BC # 110-119

In which way did Judaism bring the concept of monotheism to the West?

What have been the effects of Judaic teaching on the modern world?

What does Judaism tell us about the Causative Force?

What are the differences between Judaism and panentheism?

What have they both in common?

What does Judaism tell us about the immortality of the soul?

Why is humanitarian behavior a natural outcome of Judaic and panentheistic beliefs?

What does Judaism tell us about the nature of the Universe and our perception of reality?

Why is Humankind, and the soul, so important to the Causative Force?

What has been the global significance of Judaism?

Why is Judaism so important to the concept of symbiotic panentheism?

Religion: Buddhism - 500 BC # 120-129

Why is the elimination of suffering such an important aspect of Buddhist philosophy and teaching?

Why does Humankind's acceptance of status and hierarchy systems lead to abuse and suffering?

How does our behavior, both positive and negative, affect the Causative Force?

Why is it so important that we as a species eliminate suffering within society?

How can our actions, both good and bad, have such a significant effect on the future? What do we mean by 'the Ripple Effect'?

What is the significance of all life? How is the soul and eternity interconnected?

How will our experiences affect the Causative Force?

Why should Humankind respect all other life forms in the Universe? Why should they, in turn, respect us?

What are the consequences and responsibilities of possessing free will?

Why is Buddhism so important to the concept of symbiotic panentheism?

Religion: Christianity - 0 BC # 130-139

In which ways did Christianity expand the concept of love to include all of Humankind?

Why is the concept of universal love so important to us as individuals? Why is it so important for society?

How do our positive and negative actions affect the Causative Force? How will they affect our own future in eternity?

What will happen to our soul after our death? How will it affect the Causative Force?

Why is our understanding of our relationship to the Causative Force so important? How will it influence the way we treat each other?

In which way are we all contained within the Causative Force?

How will our acceptance of universal love affect our perception of, and actions towards, other life forms in the Universe?

How is our soul, and its significance, tied to eternity?

Why should the elimination of suffering be Humankind's greatest priority?

Why is Christianity so important to the concept of symbiotic panentheism?

Religion: Islam - 500 AD # 140-149

Why is the elimination of suffering such an important aspect of Islamic teaching?

What role does justice play in Islamic teaching?

Why is it so important that Humankind attain social justice?

What will be the consequences of Humankind's negative and positive behavior on the Causative Force?

Why are we all finally responsible for our behavior and actions?

Why is the Ripple Effect so important in how we perceive our actions towards each other?

What is the nature and destiny of the soul in eternity?

How will our perception of each other affect our treatment of other life forms in the Universe?

Why is life, all life, important and valuable?

Why is Islamic teaching important to the concept of symbiotic panentheism?

Religion: Ontological Argument - 1000 BC # 150-159

Why do we believe that a Causative Force exists?

What is an ontological argument? What are its repercussions for Humankind?

Why does Humankind seem to constantly seek a Causative Force?

What is the nature of the Universe?

What are the consequences of an omnipresent Causative Force?

Why would the Causative Force have created the Universe?

Why is it vital that we establish a clear definition of life?

Why does Humankind possess significance within the Universe?

What is the relationship between Humankind and the Causative Force?

Why is ontological argument important to the concept of symbiotic panentheism?

Religion: Modern Science - 1500 AD # 160-169

Why has science played such a significant role in our understanding of the Universe and our place within it?

What is the nature of the Universe? What exists outside of its boundary?
What is the significance of Humankind within the Universe?

Why should other life forms in the Universe be treated with equality and respect?

What is the nature and function of the soul?

How is Humankind, and other life forms within the Universe, interconnected and interdependent?

Why is it so important that we eliminate suffering?

What is the Ripple Effect? How does it affect our future?

In which way are we all contained within the Causative Force?

Why is modern science important to the concept of symbiotic panentheism?

Religion: Atheism # 170-179

What does atheism imply about the nature of the Universe?

What are the ultimate consequences of atheistic beliefs?

Does the Universe have a beginning and end? Does it possess a boundary?

Is life significant? What is its significance under atheism?

In which ways does atheism limit Humankind? How does it also limit the Causative Force?

What does atheism imply about Humankind's significance in eternity?

What relationship is there between atheism and the Causative Force?

How is the Causative Force and Humankind interdependent?

Who created the Causative Force?

Why is atheism important to the concept of symbiotic panentheism?

Religion: Classical/Traditional Theism # 180-189

If the Causative Force is omnipresent, are we then contained within the Causative Force?

Why is 'transcendence' a contradiction of the idea of an omnipresent Causative Force?

What exists outside the boundary of the Universe?

How does classical theism help us to understand the Causative Force's relationship to the Universe and to Humankind?

Why is Humankind, as well as other life within the Universe, so important to the Causative Force? What relationship does life have to eternity?

What roles do religion, philosophy, and science play in our understanding of ourselves and our destiny?

Why are our actions, both positive and negative, important?

Why is it necessary for Humankind to eliminate hierarchy and status within society?

Why is classical/traditional theism important to the concept of symbiotic panentheism?

Religion: Panentheism - 2000 AD # 190-199

Under panentheism, what is Humankind's relationship to the Causative Force?

Why will it be necessary to modify some of our present religious perceptions?

How does panentheism show that we have meaning and purpose, even within a Universe that will eventually be destroyed?

How are panentheism and omnipresence interconnected?

Why is Humankind important and valuable to the Causative Force?

How does Humankind affect the Causative Force?

Under panentheism, why is all life within the Universe vital and important?

What is Humankind's purpose in reality?

How could panentheism provide solutions to present and future social dilemmas?

Science: Entropy # 200-209

How does entropy relate to the destruction of the Universe?

What happens to our soul after death?

Is the Universe alive?

What exists beyond the boundary of our Universe?

How does entropy reinforce the concept of panentheism?

Where is the Universe located?

Why is all life within the Universe vital and sacred?

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How can entropy help explain the nature of the Universe? How can it help explain the nature of life?

If our Universe will finally end, as entropy implies, can Humankind still find meaning and purpose in reality?

Why is entropy important to the concept of symbiotic panentheism?

Science: The Big Bang # 210-219

What does The Big Bang tell us about the origin and future of our Universe?

In a fundamental sense, what are the three choices we possess in conducting our behavior?

Why is growth and change such an important aspect of our journey through life?

Is awareness eternal or does it end after we die?

If awareness is eternal, where does it go after our death?

How are awareness and the soul interconnected?

What will be the effects of our behavior, both as individuals and as a species, on eternity?

Why is all life of equal value?

Why is Humankind and the Causative Force interdependent?

Why is The Big Bang important to the concept of symbiotic panentheism?

Science: Symmetry # 220-229

How does the concept of symmetry help us to understand the structure of the Universe?

How is it possible that our Universe could be created from nothingness?

How does panentheism relate to the concept of symmetry?

What exists outside the boundary of the Universe?

Is it possible for Humankind to find meaning, even within a Universe that will finally dissolve into nothingness?

How is awareness interconnected with eternity?

What happens after our death?

Why is every life unique and important?

How would Humankind benefit from a universal philosophy?

Why is symmetry important to the concept of symbiotic panentheism?

Science: Topology # 230-239

How can Humankind adapt its approach to topology and mathematics to questions regarding religious and philosophical concepts?

Why should religion, science, and philosophy unite in order to answer Humankind's quest for knowledge and purpose?

How does our present understanding of reality interfere with our purpose in reality? Why do we need a perceptual shift in our understanding?

How does topology help us to understand the structure of the Universe?

Why is it so important to find universal truths? How will they affect our understanding and behavior?

How can philosophy help Humankind in its quest for universal truths?

Is it possible for Humankind to find purpose and value within a bounded and limiting Universe?

How would our understanding of reality also relate to other life forms within the Universe?

How is an 'outside' to our Universe possible?

Why is topology important to the concept of symbiotic panentheism?

Science: Set Theory # 240-249

What are the four 'theisms' and what can they tell us about our existence within the Universe?

Why is free will important?

How can set theory help us to understand our relationship to the Universe and to the Causative Force?

How could symbiotic panentheism provide us with a model of reality?

What is the significance of life?

Under symbiotic panentheism, how does the importance and significance of the individual become absolute?

How can set theory help us to understand our place and purpose in reality?

Do modern theisms fully accept the concept of omnipresence?

How does symbiotic panentheism reinforce science, religion, philosophy, and prophecy?

Why is set theory important to the concept of symbiotic panentheism?

Science: Space - The Null Set # 250-259

How are matter, energy, and time interconnected?

If the Causative Force is omnipresent, isn't it reasonable to conclude that Humankind is located within the Causative Force?

What can symbiotic panentheism tell us about our relationship to the Causative Force?

How could the Causative Force use Humankind as a means to change and grow?

Why is it vital that we become responsible for our behavior and actions?

Why is attaining a universal philosophy important for Humankind?

Why should we respect other life forms within the Universe?

What is the relationship of the soul to eternity?

Does awareness continue after death?

Why is space - the null set important to the concept of symbiotic panentheism?

Science: Ecological Niche # 260-269

What is an ecological niche?

How does Humankind fill an ecological niche within the Universe?

Why is Humankind's constant search for knowledge and meaning important?

What is Humankind's relationship to the Causative Force?

What is, or could be, the significance of life?

How could Humankind tie its significance to eternity rather than to mortality?

Why are ecological niches temporary in nature?

Are we important to the Causative Force?

In which sense is Humankind interconnected with the Universe and with the Causative Force?

Why is ecological niche important to the concept of symbiotic panentheism?

Science: Homo- ... # 270-279

What is the fundamental difference between the human species and the rest of the Earth's creatures?

How is Humankind capable of filling an ecological niche, one which is unaffected by time?

If we are the only inhabitants of the Earth who possess free will, what are our choices and responsibilities?

How could symbiotic panentheism lead us towards an understanding of our purpose in reality?

How could symbiotic panentheism help us to achieve a universal philosophy?

What is the purpose of awareness?

What is the significance of Humankind in eternity?

How does symbiotic panentheism differ from atheism, pantheism, and classical/traditional theism?

What will be the consequences, both for Humankind and the Causative Force, if we do not achieve a universal philosophy?

Why is homo- important to the concept of symbiotic panentheism?

Science: Palaeomagnetism # 280-289

What can palaeomagnetism tell us about the geological history of the Earth?

Using palaeomagnetism, how can we predict what will happen to the Earth in the future?

Will the Earth be destroyed one day?

Why is it so vital that Humankind prepare for the future?

Why do we now need a perceptual shift in our understanding?

How could a universal philosophy help us to reach our full potential?

What is Humankind's purpose? Do we still have meaning and value, even within a Universe that will eventually be destroyed?

How are Humankind and the Causative Force interconnected?

How could Humankind have a purpose in eternity?

Why is palaeomagnetism important to the concept of symbiotic panentheism?

Science: Symbiosis # 290-299

How do we share a symbiotic relationship with the Causative Force?

Why does our Universe exist? What is its purpose?

How are the Universe and Humankind located within the Causative Force?

How does our behavior, both positive and negative, impact the Causative Force?

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Is life eternal?

How can the past help us to understand and shape our future?

Where does our significance, both as individuals and as a species, lie?

Why is it vital that we accept responsibility for our actions?

How do science, religion, and philosophy help us to understand who we are?

Why is symbiosis important to the concept of symbiotic panentheism?

Philosophy: Unified View # 300-309

What is the first aim of philosophy?

How can philosophy make people more critical thinkers?

How can philosophy help us to understand the function of the Universe?

What have been the limits of philosophy?

Why is it important that we achieve a 'unified view' or universal philosophy for our species?

What would be the benefits of a universal philosophy?

How can philosophy help us to understand the significance of life?

Why is it important that we find a comprehensive definition of life?

What is the function of the soul?

What happens to us after death?

Philosophy: Philosophy, Religion, and Science # 310-319

How have philosophy, religion, and science attempted to understand reality?

How do philosophy, religion, and science reinforce each other?

How can philosophy help us to define the truth of reality?

Why do we as individuals, and as a species, need to be responsible for our actions?

If the Universe is in a constant state of change, isn't the Causative Force also changing?

How is panentheism interconnected with philosophy, religion, and science?

Why does life exist?

What is the difference between reality and Reality?

How could the merging of philosophy, religion, and science help us to achieve an understanding of our purpose in reality?

What would be the benefits of a universal philosophy?

Philosophy: Confucianism # 320-329

What is Confucianism?

Why does Confucianism emphasize sincerity in personal and public conduct?

What have been the positive influences of Confucianism?

How could Confucianism be made stronger?

What are rules of behavior?

How does Confucianism reinforce the concept of an omnipresent Causative Force?

Why does society remain in a state of confusion and conflict?

What have been the failings of philosophy?

If rules and laws are necessary for an orderly society, how can we find out what these rules and laws should be?

Why is free will an essential aspect of our lives?

Philosophy: Taoism # 330-339

What is Taoism?

How does Taoism differ from Western philosophy?

Why does Taoism place an emphasis on the 'whole' rather than on individual aspects of our existence?

How are panentheism and Taoism alike?

In which ways does Taoism teach us tolerance?

Why does Taoism emphasise the rights of the individual over the demands of conformity imposed by society?

What is free will?

Why is it essential that we have a choice over our own behavior and destiny?

Why does our species need a sense of purpose?

How do symbiotic panentheism and Taoism support each other?

Philosophy: Ancient Philosophy # 340-349

In which way did Ancient Philosophy initiate a debate over the nature of reality?

What is the function of philosophy?

Why is a universal philosophy important for our species?

How are faith and reason interconnected?

How can something physical be generated from something non-physical?

How are many of our present beliefs in agreement with Ancient Philosophy?

What is the nature of the Universe?

In which way are we contained within the Causative Force?

Why is it important that we define who we are and our reason for existence?

Why is it vital that we accept responsibility for our actions?

Philosophy: Early Christian Philosophy # 350-359

How did Early Christian philosophy undermine and surpass Ancient philosophy?

Why did Early Christian philosophy reject science and reason?

Why was the concept of panentheism considered such a threat to Early Christian philosophy?

Why is life significant to the Causative Force?

What did Early Christian philosophy imply about the nature of the Universe?

What is Humankind's significance in eternity?

If the Causative Force is omnipresent, are we not then located within the Causative Force?

How have Western/Middle Eastern religions expanded our understanding of the Causative Force?

Why is a universal philosophy important? How would it affect the behavior of our species?

How does symbiotic panentheism reinforce the concepts embraced by Early Christian philosophy?

Philosophy: Renaissance Philosophy # 360-369

How does ontology and Renaissance philosophy differ?

Why has ontology not provided the answers to our fundamental questions?

In which way does faith provide a foundation for knowledge?

What do we first need to do in order to achieve a universal philosophy?

What would a universal philosophy have to provide?

Why is existence significant?

If the Causative Force is omnipresent, are we not then located within the Causative Force?

In which ways has Renaissance philosophy failed to provide answers to Humankind's questions?

Why is it reasonable for religion and science to unite?

What would be the advantages of a universal philosophy?

Philosophy: Appeal to Reason and Experience # 370-379

What are epistemology and metaphysics?

How can philosophy, religion, and science help us to understand reality?

What is the nature of the Causative Force?

What is the function of awareness? What is the function of life?

Why is change important?

Why is all life significant?

What happens to us after death?

What is the significance of every individual on eternity?

What does philosophy need to do to achieve a unified view?

Why is a Causative Force significant to our understanding?

Philosophy: Appeal to Humanism/Adjustment # 380-389

Why did philosophers turn their attention to the importance of the individual?

What is humanism?

The War & Peace of a New Ontological Perception

How was religion ahead of both science and philosophy in exploring the importance of the individual?

Why must we never hide from our past?

What is the significance of life?

What is philosophy built upon?

Why is the concept of equality important?

What is life?

What must we do as a species?

What are the rights of the individual?