An Ontology Series

Issue 15

The War and Peace
Of
A
New
Ontological
Perception

❖

God

Ockham's Razor

Symbiotic Panentheism

and

Reductionism
(Understanding)

.

Daniel J. Shepard

Ontology/Theology

Issue 15

God
Ockham's Razor
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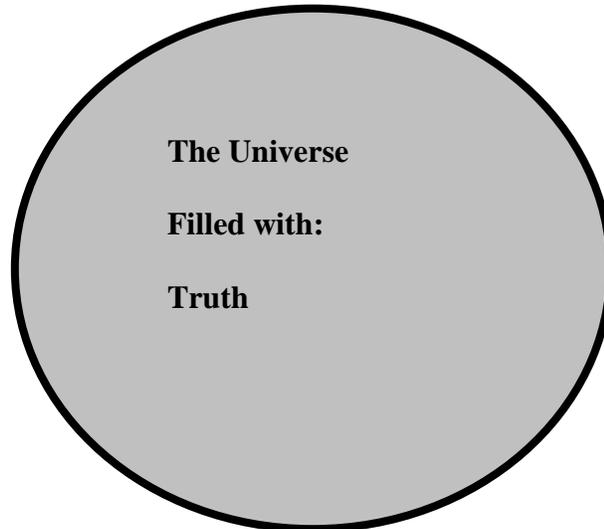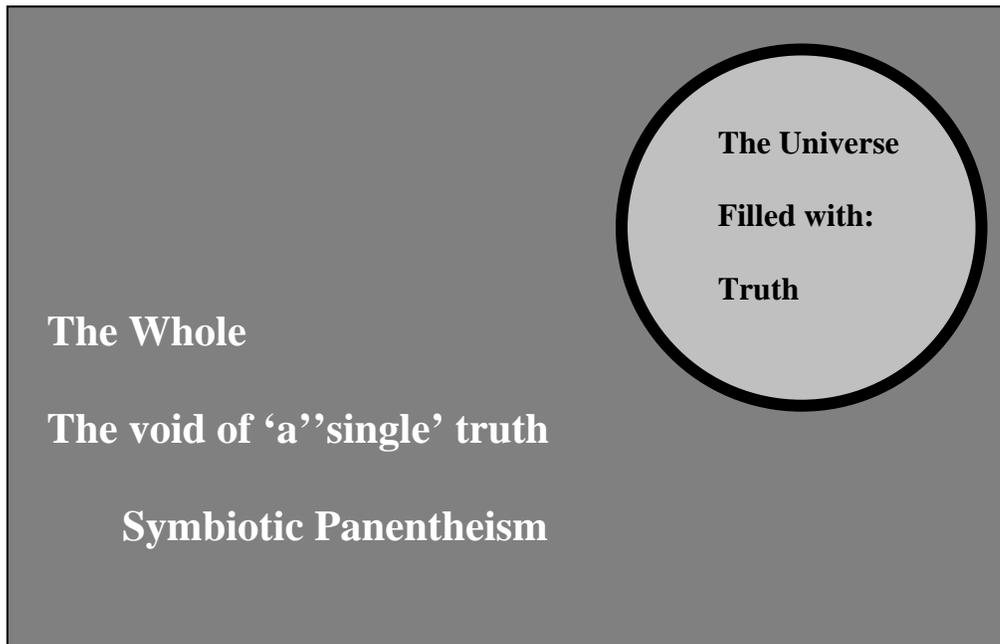## Resolving the Paradox Regarding:

➢ **Simplicity**

➢ **Reductionism**

➢ **Solving One Paradox Just Leads To Other Paradoxes**

Daniel J. Shepard

Ockham's Razor helps us understand

The Universe

Filled with:

Truth

Symbiotic panentheism helps us understand how Truth could exist 'within' God without causing God to be stagnant.

The Universe

Filled with:

Truth

The Whole

The void of 'a''single' truth

Symbiotic Panentheism

Contents:

Introduction: A new slant on the old

Part I: Expanding Understanding - Complexity

Part II: Applying Ockham's Razor: Reducing Understanding to Simplicity

Terms/concepts:

Ockham's Razor

Part I: Expanding Understanding - Complexity

Introduction: A new slant on the old

Pre-Zeno: 'A' point from which to begin: The Hidden Historical Evolution of Human Philosophical Thought

This work has been an examination of some of the most prominent philosophical paradoxes accumulated by humanity over the last twenty-five hundred years. It has come from the point of view of a new perception. Surprisingly or perhaps it could be stated, not surprisingly, it has generated totally new resolutions to these paradoxes, which have been confronting our field of academics over the last two and a half millenniums.[1]

And just how has this work created new perceptions and exciting innovative solutions to paradoxes, which have been befuddling philosophers for such a long period of time? This work has presented a new perception, which in turn has suggested exciting innovative solutions to paradoxes. The work was created/synthesized through the implementation of simplicity itself.

One will note as one goes through this summation that it does not necessarily duplicate the exact schematics existing as the second page of the preceding tractates. This is as it should be for the overview presents us with a slightly different perspective than what we sense when we find ourselves immersed directly within the concepts themselves. For this reason one will, as one of many examples, observe Kant and Hegel combined in the sense that the two helped us to understand the concept of limited human perceptual abilities.

Fifteen tractates, more than three thousand pages[2] of written material, and a thousand slides of visuals[3] leads us to having progressed, metaphysically speaking, from one perception of reality to an 'expanded' view of reality. With the advent of the previous tractates we now understand where we are. We now understand what we mean when we speak of an expanded location of the whole of reality.

The concept of location changes: Panentheism
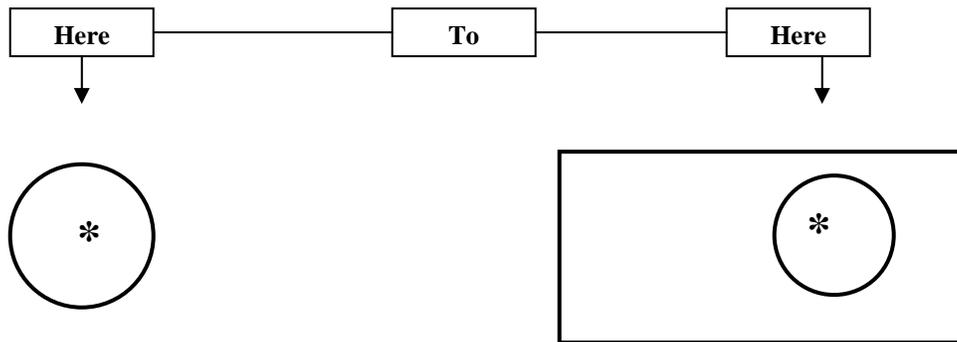
This work, however, does more than expand the perception regarding the size of reality. This work expands the perception regarding the 'action' of the parts to the whole as well as the whole to the parts.

As such, not only does the understanding regarding where we are 'located' become modified but the dynamics of our function within reality becomes modified.

How do the dynamics of the system change?

The concept regarding the intra–system dynamics changes: Symbiosis:
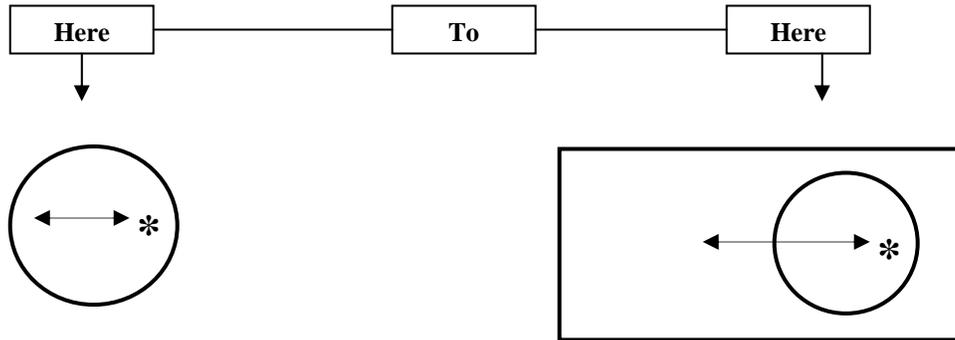
The dynamics now expand from action of the individual affecting the universe to action of the individual affecting what it is that lies 'beyond' the physical, 'beyond' the universe (Meta-physics). Metaphysics now takes its rightful place as a field of understanding, which permeates all fields of study from religion, morality, ethics, biology, psychology, social engineering, physics, and astronomy to and through mathematics, the language of science, itself.

Combining the understanding of action as it relates to the whole of location one obtains: symbiotic panentheism or metaphysically speaking: the individual acting within God.

This work exposes two basic errors emerging from past perceptions:

Error one: Simple ideas come easily

Error two: Totality's existence is stagnant.

This tractate summarizes the basic steps we as a specie have taken regarding understanding our metaphysical journey. Such an understanding emerges with Zeno and proceeds through the present. But this tractate does more than summarize. This tractate points us as a specie forward in the direction of our next advances regarding the size of reality and regarding our function within reality. Both advances impact our understanding regarding the significance of the individual and impact our understanding regarding the significance of the whole of knowing.

This tractate and the above diagrams will undoubtedly lead to their own perceptual errors. Such errors will unavoidable emerge as a product of existing limits of knowledge. The progress we are making regarding the whole of reality and our function within reality may appear to be slow and tedious, Be that as it may, we do appear to be making progress and as any theoretical mathematician of Chaos Theory will tell you: Once the butterfly has flapped its wings the repercussions of minute action can generate vast ripples[4] throughout the whole of reality.

The ripples moving through society can in turn significantly impacts individuals found within the whole of reality, which in turn can generate huge repercussions[5] upon the whole itself.

Part I: Expanding Understanding - Complexity

Pre-Zeno: **The Error of Perception** **Resolving the problem of the gods**

The Universe
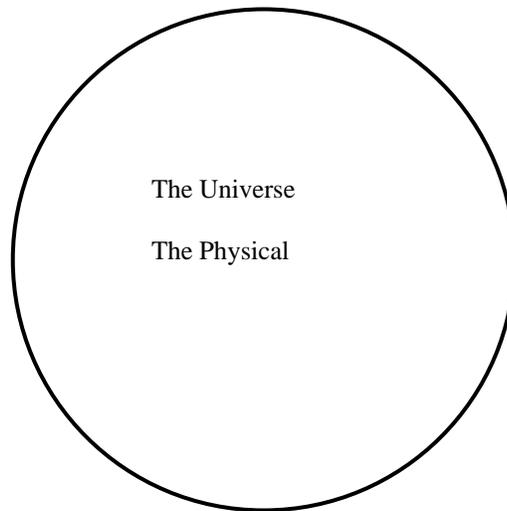
The Physical

The error: The paradox of the gods – the exclusion of the abstract

Understanding the rationale of physicalness emerges.

The universe exists and it is thought to be the concrete/physical.

 As such, for the most part abstract functionality does not exist.

2000 AD   **A new perception**   **Resolving the problem of the gods**

The new perception emerges with the emergence of the twenty-first century and humankind's stepping into the frontiers of space.

The divine exists	The physical exists	The divine exists

•
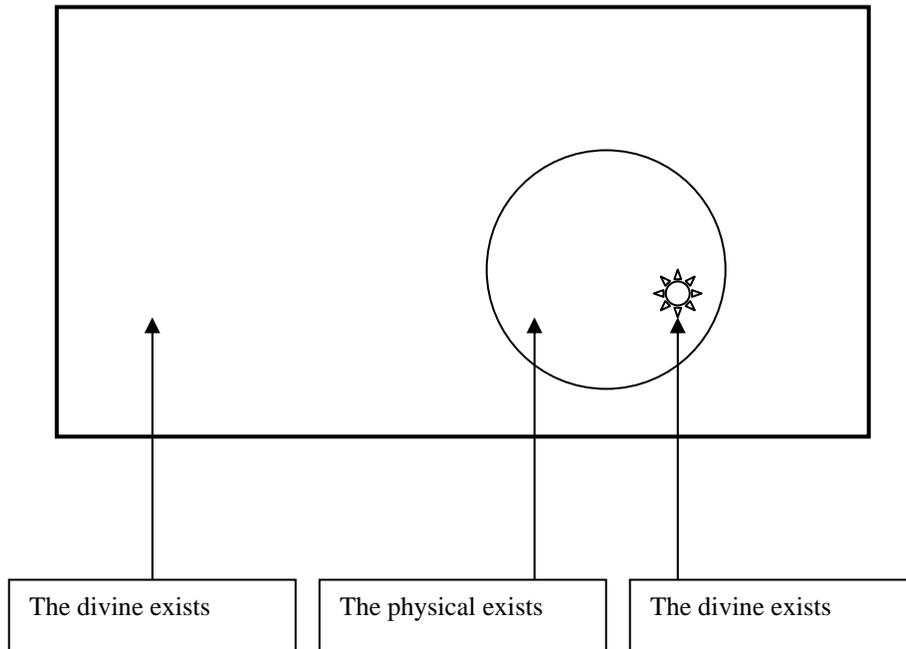
To Error is human, to forgive divine - Alexander Pope

500 BC   The Error of Zeno: Resolving the problem of Physical Distance

The Universe **Grows:**

The physical
The Abstract

The error: The paradox of distance – the exclusion of the physical

Understanding the rationale of abstraction emerges.

The universe exists and it is thought to be the 'only' 'container' of the concrete/physical and of abstraction.

As such, abstract functionality becomes confused with concrete/physical functionality.

2000 AD   **A new perception**   **Resolving the problem of Physical Distance**

The new perception emerges with the emergence of the twenty-first century and humankind's stepping into the frontiers of space.

| The divine exists
The abstract exists | The physical exists | The divine exists
The abstract exists |

•
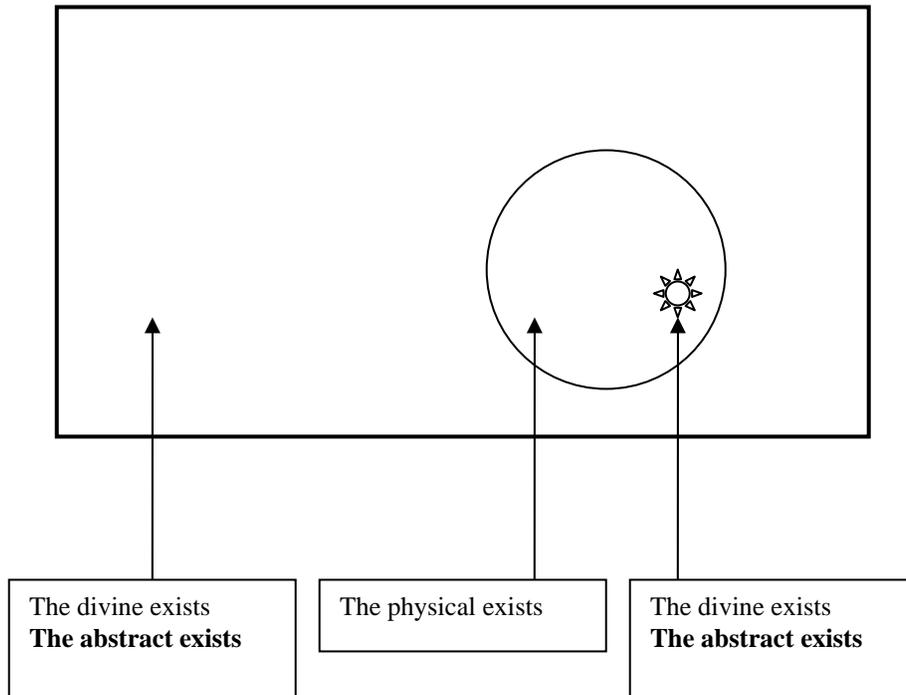
To Error is human, to forgive divine - Alexander Pope

322 BC   The Error of Aristotle: Resolving the problem of Cartesian Systems

The Universe:

Is a System filled
With:

The Abstract
The Physical

The error: The paradox of Cartesian systems – the exclusion of the unknowable

Understanding the Universe as a system emerges.

The system is a location for abstraction and the concrete/physical.

As such the abstract and the concrete/physical functionality have a location within which to function but the understanding of their interrelationship remains in a state of confusion.

2000 AD   **A new perception**   **Resolving the problem of Cartesian Systems**

The new perception emerges with the emergence of the twenty-first century and humankind's stepping into the frontiers of space.

The divine exists The abstract exists **Cartesianism exists**	The physical exists **Cartesianism exists**	The divine exists The abstract exists **Cartesianism exists**

•
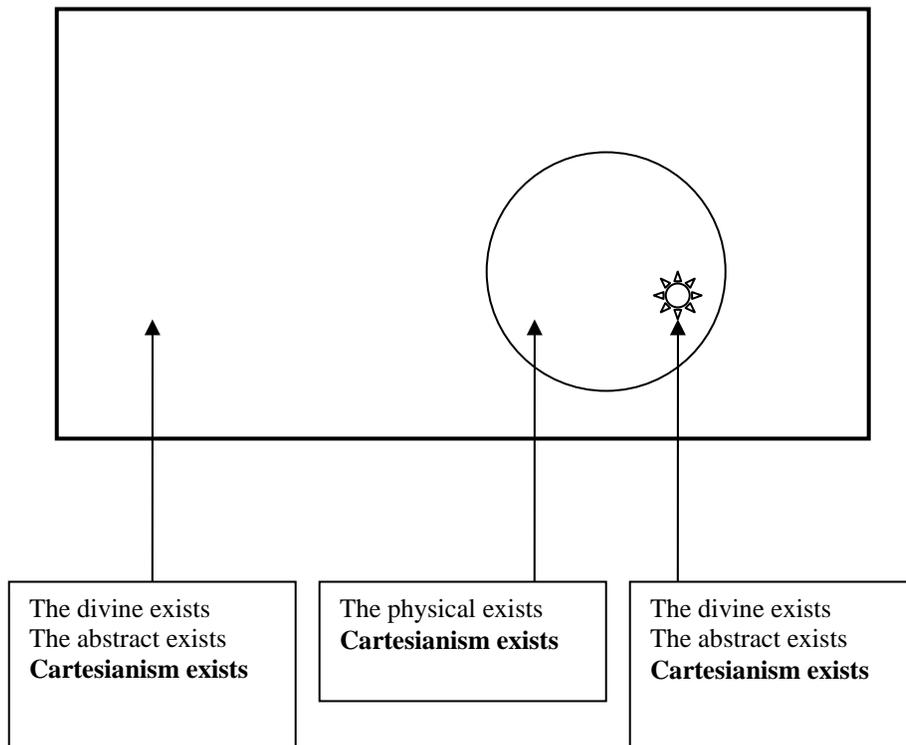
To Error is human, to forgive divine - Alexander Pope

525 AD   The Error of Boethius: Resolving the problem of Free Will and Determinism

The Universe:

Is a System filled with:

The Abstract
The Physical

Free Will
Immersed Within
Determinism
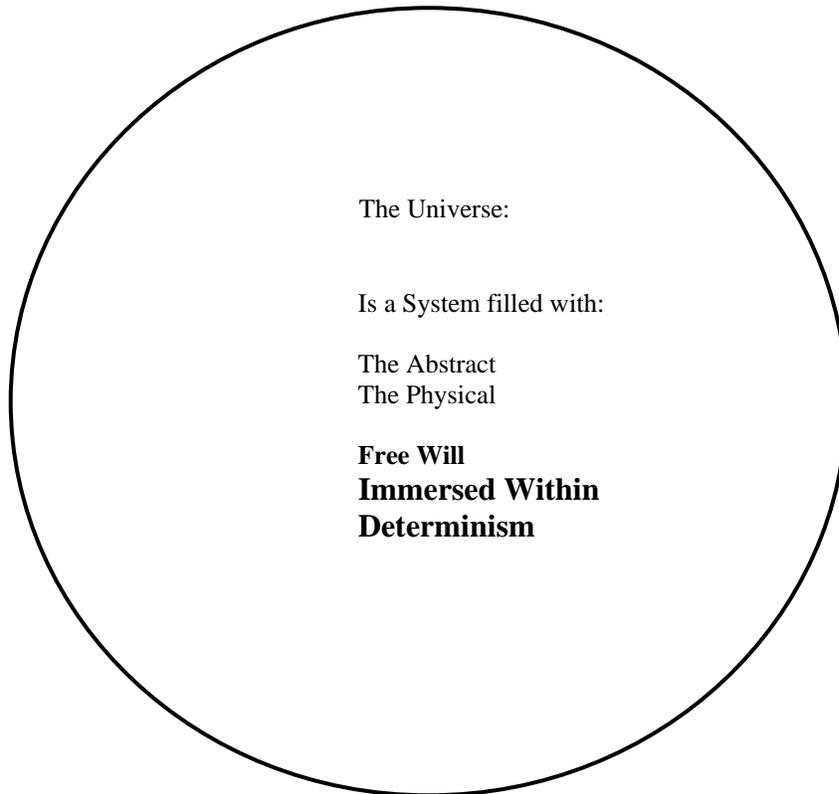
The error: The paradox of determinism – the exclusion of free will

Understanding the relationship between free will, determinism, and reality emerges.

The system is a location for abstraction and the concrete/physical – abstract and the concrete/physical functionality have a location within which to function but the understanding of their interrelationship remains in a state of confusion.

As such, free will and determinism become identified as concepts of the abstract but the existence of free will and determinism immerges out of the sense of a contradictory paradoxical perception and remain as such.

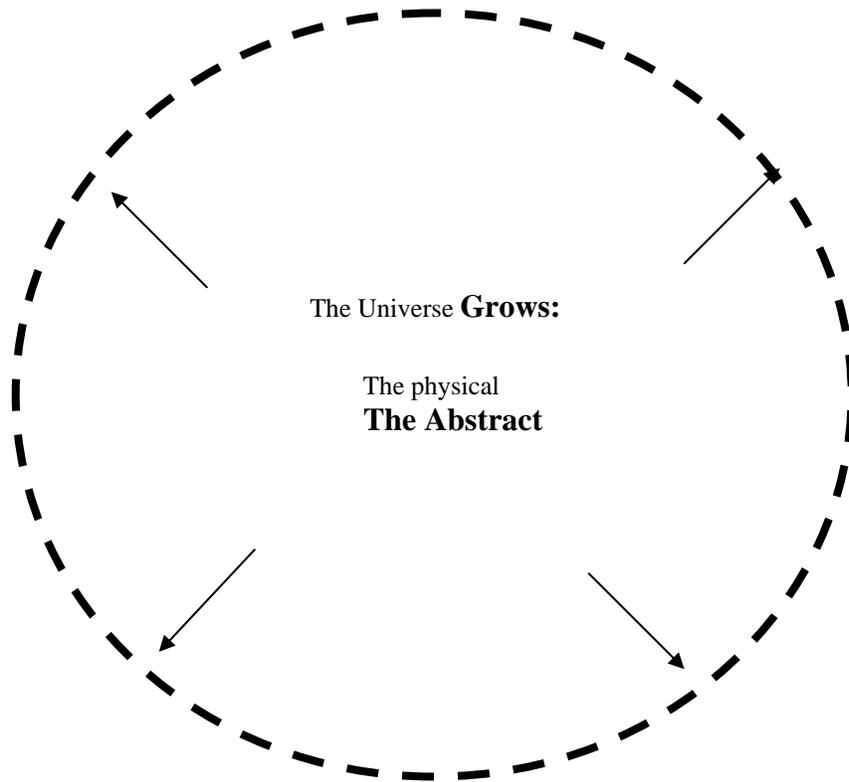**2000 AD   A new perception   Resolving the problem of Free Will and Determinism**

The new perception emerges with the emergence of the twenty-first century and humankind's stepping into the frontiers of space.

| The divine exists
The abstract exists
Cartesianism exists
Determinism exists
Free will exists | The physical exists
Cartesianism exists
Determinism exists | The divine exists
The abstract exists
Cartesianism exists
Determinism exists
Free will exists |

•
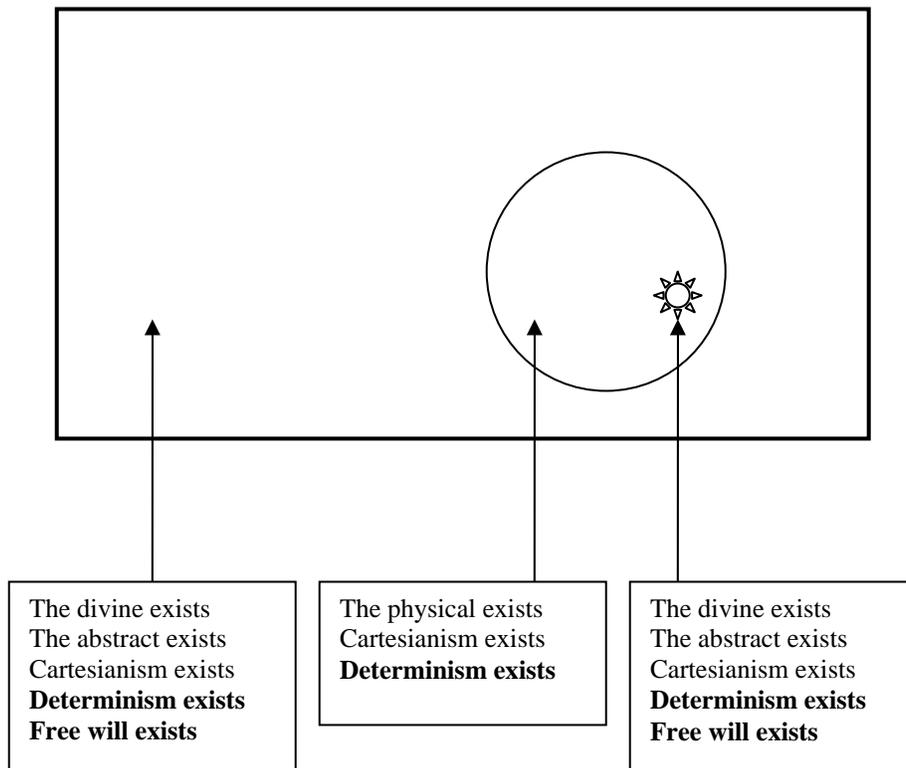
| To Error is human, to forgive divine - Alexander Pope |

1543 AD   The Error of Copernicus: Resolving the problem of Centrists Systems

The Universe:

   Is a System Filled with:

   The Abstract
   The Physical

   Free Will
   Immersed Within
   Determinism

   The Lack of Significance

The error: The paradox of a center – the exclusion of non-Centricism

Understanding our significance emerges.

The sun now becomes the center of the concrete/physical. The concept of 'the center' remains and as such, the universe eventually evolves into being the concept with a center – the big bang. Confusion over the centrist perception remains not only in terms of the concrete but the concept remains in terms of abstraction.

As such, Humankind 'looks to' the center of all things: the center of the concrete and the center of all abstraction.

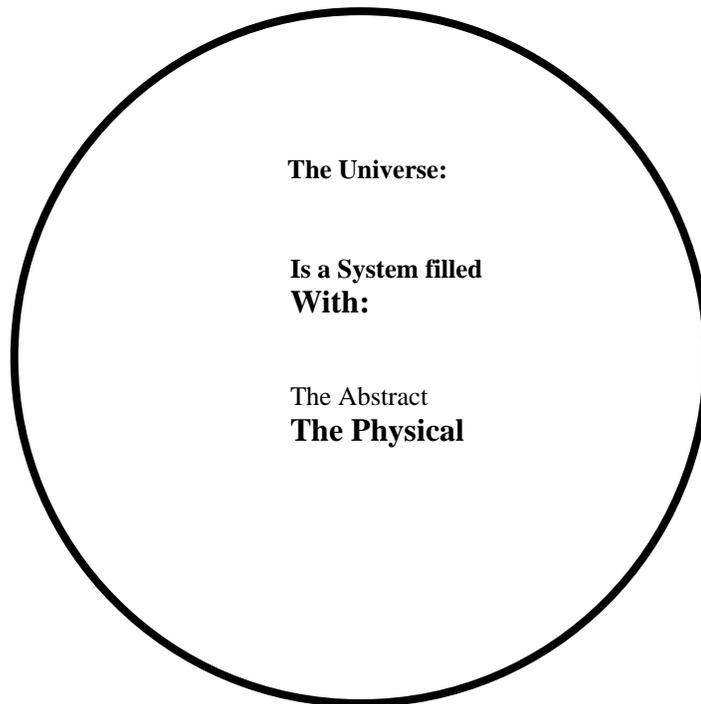**2000 AD**   **A new perception**   **Resolving the problem of Centrists Systems**

The new perception emerges with the emergence of the twenty-first century and humankind's stepping into the frontiers of space.

The divine exists
The abstract exists
Cartesianism exists
Determinism exists
Free will exists
Significance exists

The physical exists
Cartesianism exists
Determinism exists

The divine exists
The abstract exists
Cartesianism exists
Determinism exists
Free will exists
Significance exists

•
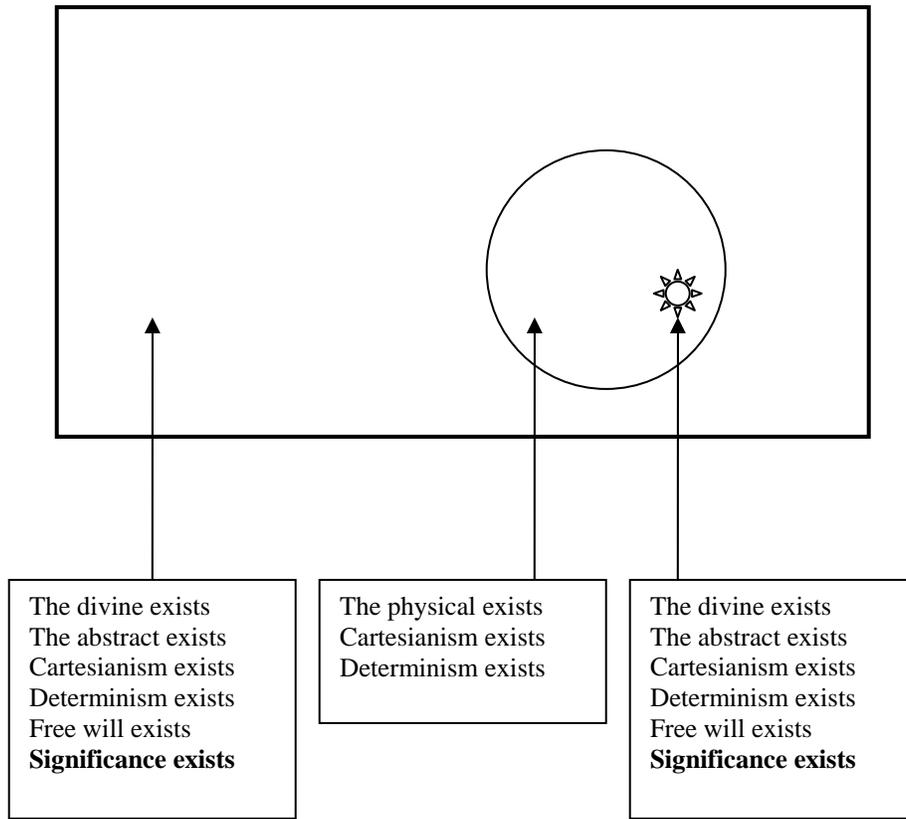
To Error is human, to forgive divine - Alexander Pope

1716 AD   The Error of Leibniz: Resolving the problem of Theodicy

The Universe:

     Is a System Filled with:

     The Abstract
     The Physical

     Free Will
     Immersed Within
     Determinism

     The Lack of Significance

     Imperfection

Perfection exists:

The omni's..

    1. **Omnipresence**
    2. **Omnipotence**
    3. **Omniscience**
    4. **Omni benevolence**

The error: The paradox of Theodicy – The exclusion of responsibility

Understanding the individual's responsibility to reality emerges.

Imperfection becomes a location of the lack of perfect quality through the emergence of a new location. As the new location emerges, its characteristic becomes defined: Perfection exists – the concept of 'omni…' spreads to action as well as knowledge, power, and presence.

As such, separation becomes a necessity.

**2000 AD**   **A new perception**   **Resolving the problem of Theodicy**

The new perception emerges with the emergence of the twenty-first century and humankind's stepping into the frontiers of space.

| The divine exists
The abstract exists
Cartesianism exists
Determinism exists
Free will exists
Significance exists
Perfection exists | The physical exists
Cartesianism exists
Determinism exists | The divine exists
The abstract exists
Cartesianism exists
Determinism exists
Free will exists
Significance exists
Perfection exists |

•
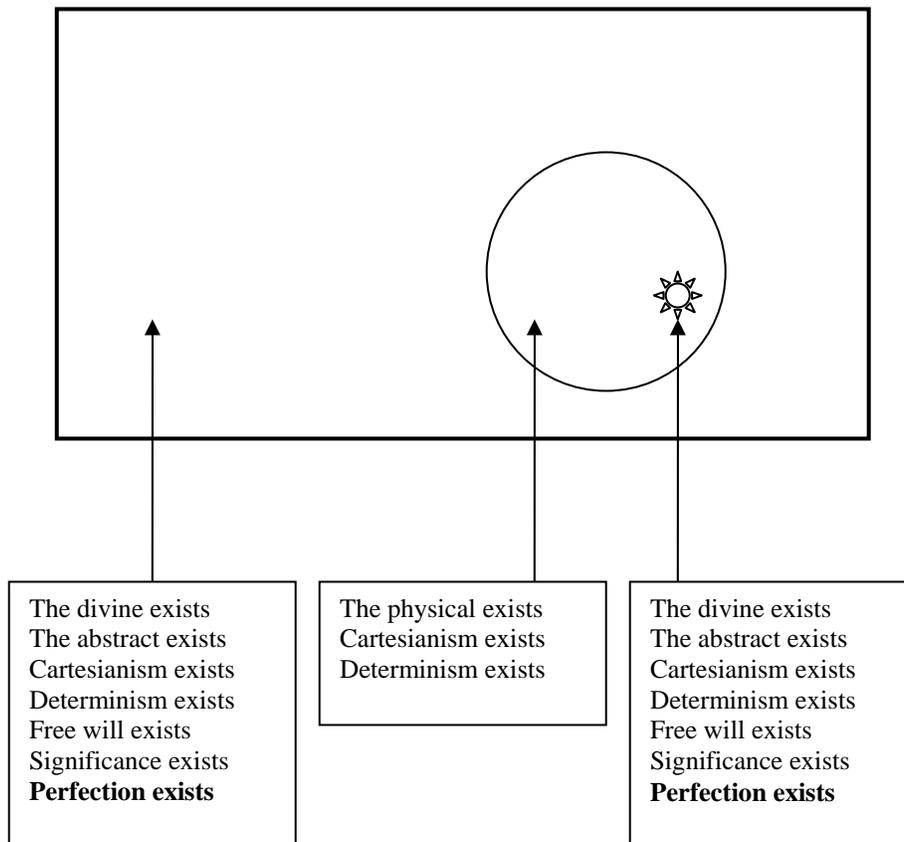
| To Error is human, to forgive divine - Alexander Pope |

1804 AD   The Error of Kant: Resolving the problem of non-Cartesian Systems:

The Universe **Grows Again**:

Is a System Filled with:

The Abstract
The Physical

Free Will
Immersed Within
Determinism

The Lack of Significance

Imperfection

**There Are Things Humankind
Can Never Know**

Perfection exists:

The omni's..

1. Omnipresence
2. Omnipotence
3. Omniscience
4. Omni benevolence

The error: The paradox of a non-Cartesian system – the exclusion of a 'foundation'

Understanding there are things we will never know for we are limited by our very physical ness emerges

The first location contains Humankind, which:
1. Knows some things about the universe within which it lives
2. Can learn more about the universe within which it lives
3. Will never be able to know all there is to know about the universe within which it lives

The second location contains:
1. Scientifically speaking – primal cause
2. Philosophically speaking – first cause
3. Religiously speaking – the creator

As such, the second location appears to be all knowing, all present, all powerful, and all benevolent:

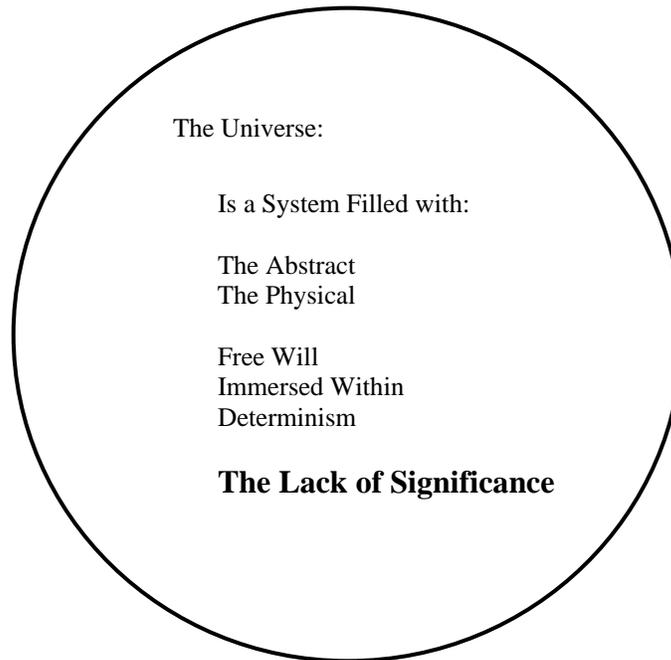**2000 AD**   **A new perception**   **Resolving the problem of non-Cartesian Systems**

The new perception emerges with the emergence of the twenty-first century and humankind's stepping into the frontiers of space.

The divine exists
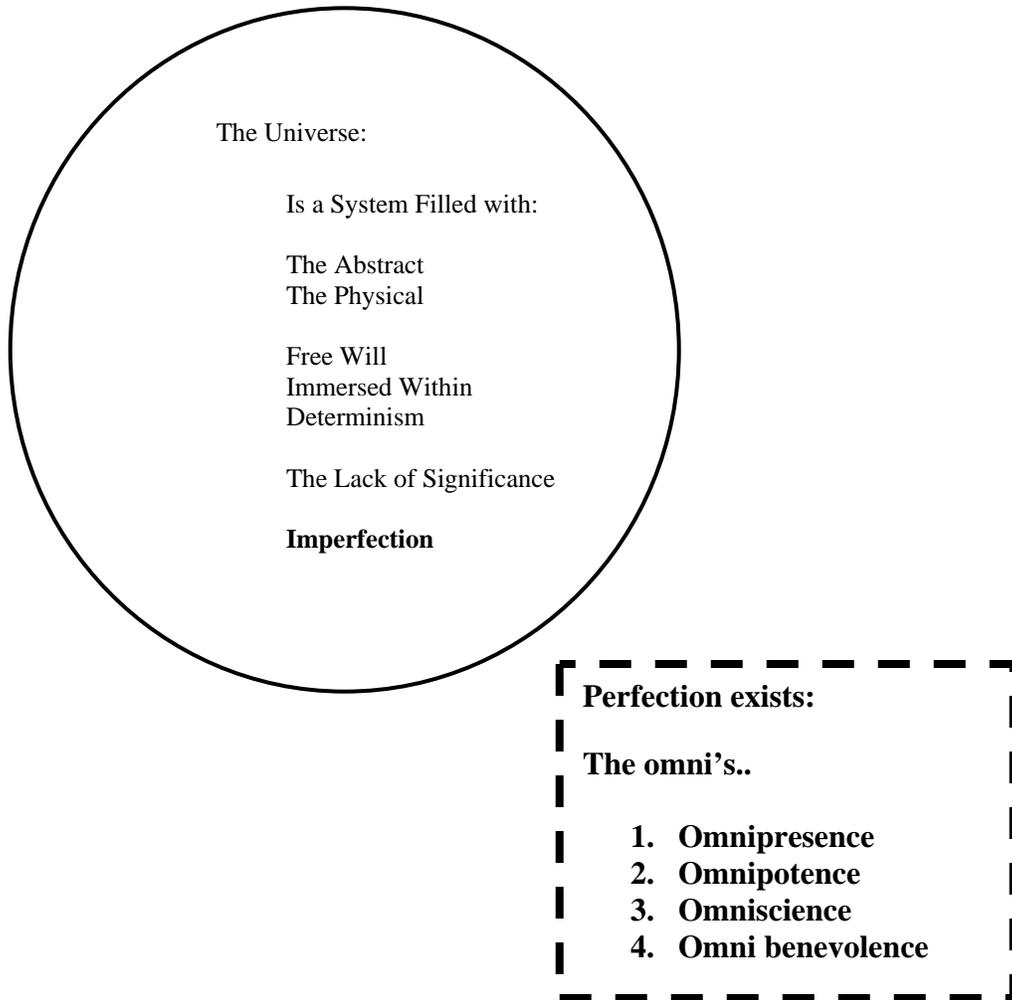The abstract exists
Cartesianism exists
Determinism exists
Free will exists
Significance exists
Perfection exists
The unknowable exists

The physical exists
Cartesianism exists
Determinism exists

The divine exists
The abstract exists
Cartesianism exists
Determinism exists
Free will exists
Significance exists
Perfection exists
The unknowable exists

•
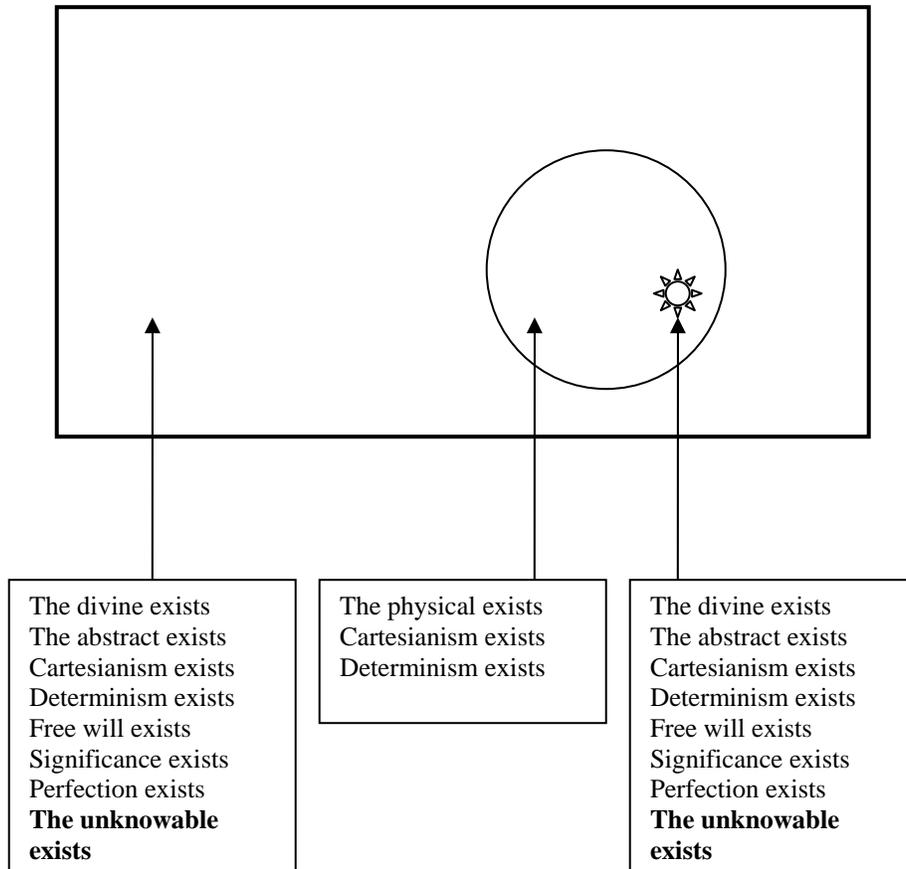
To Error is human, to forgive divine - Alexander Pope

1831 AD   The Error of Hegel: **Resolving the problem of Non-Cartesian Systems**

The Universe:

Is a System Filled with:

The Abstract
The Physical

Free Will
Immersed Within
Determinism

The Lack of Significance

Imperfection

There Are Things Humankind
Can Never Know

**Abstraction is a system
Filled with:**

Perfection

The omni's..

1.   Omnipresence
2.   Omnipotence
3.   Omniscience
4.   Omni benevolence
??????????????

The error: The paradox of a non-Cartesian system – the exclusion of a 'foundation'

Understanding regarding the existence of a second location emerges.

The question arises: Why is a second location necessary? If a second location is not necessary, it is a redundancy. The universe could just as well have always existed in which case the Cartesian system becomes a non-Cartesian system – a system with no beginning or end.

As such, with the introduction of the concept of a non-Cartesian system, the debate begins regarding which system is real, which system is necessary, the Cartesian or the non-Cartesian. From this discussion emerges the discussion regarding the very necessity of a 'creator'. From this discussion emerges the question: Is there even a 'creator' at all and just where do we, humankind fit into the system?

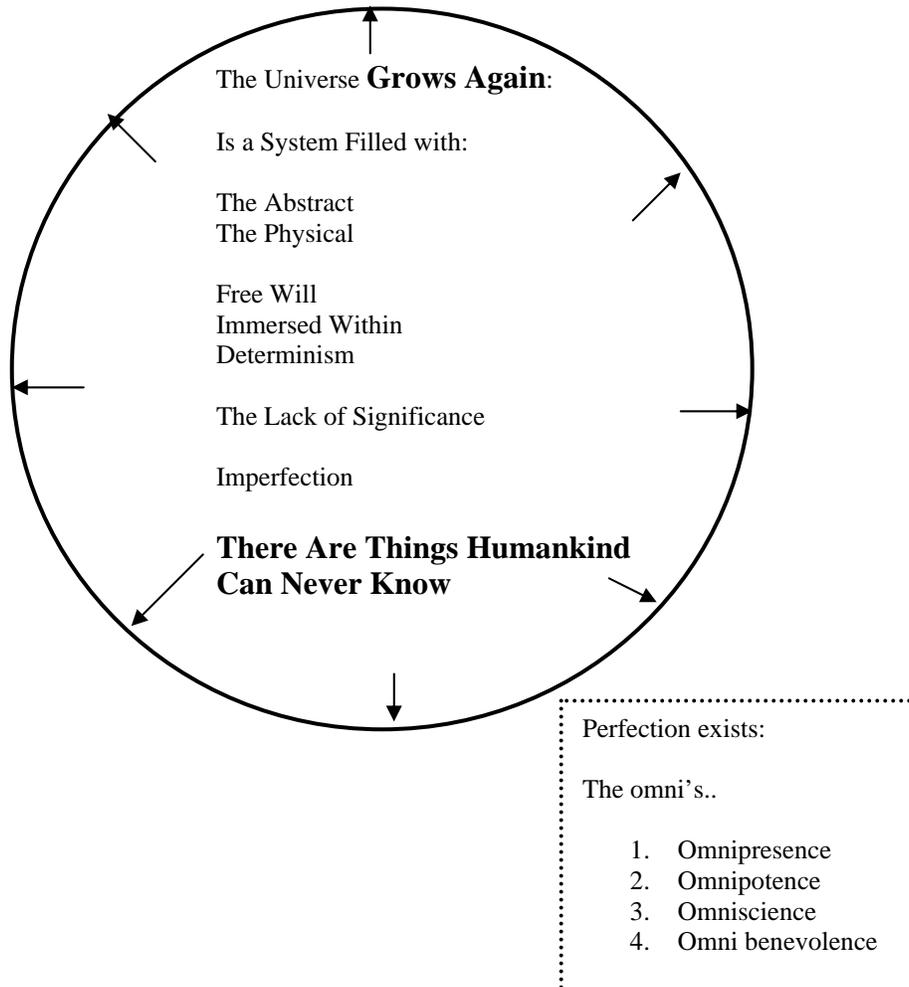**2000 AD**   **A new perception**   **Resolving the problem of non-Cartesian Systems**

The new perception emerges with the emergence of the twenty-first century and humankind's stepping into the frontiers of space.

The divine exists
The abstract exists
Cartesianism exists
Determinism exists
Free will exists
Significance exists
Perfection exists
The unknowable exists
**Non-Cartesianism
exists**

The physical exists
Cartesianism exists
Determinism exists

The divine exists
The abstract exists
Cartesianism exists
Determinism exists
Free will exists
Significance exists
Perfection exists
The unknowable exists
**Non-Cartesianism
exists**

•
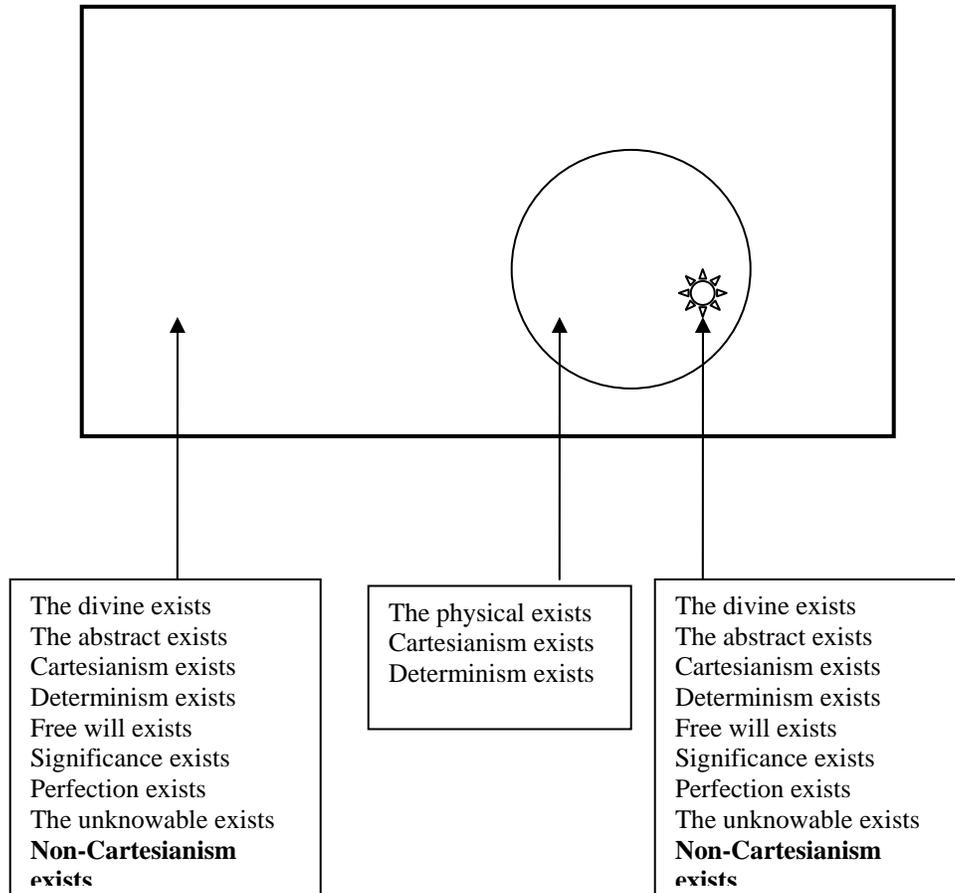
To Error is human, to forgive divine - Alexander Pope

1955 AD   The Error of Einstein"   **Resolving the problem of Time and Space**

The Universe:

Is a System Filled with:

The Abstract
The Physical

Free Will
Immersed Within
Determinism

The Lack of Significance

Imperfection

There Are Things Humankind
Can Never Know

Time and Space

Abstraction is a system
Filled with:

Perfection

The omni's..

1. Omnipresence
2. Omnipotence
3. Omniscience
4. Omni benevolence
??????????????

The error: The paradox of functional time – the exclusion of timelessness

Understanding the interrelationship between matter and energy and time and space emerges.

Time becomes an innate characteristic of matter and energy as opposed to the historical perception of it being an abstraction of 'constancy'.

As such, the need for a location 'larger' than 'physical' reality appears to become unnecessary.

2000 AD   **A new perception**   **Resolving the problem of Time and Space**

The new perception emerges with the emergence of the twenty-first century and humankind's stepping into the frontiers of space.
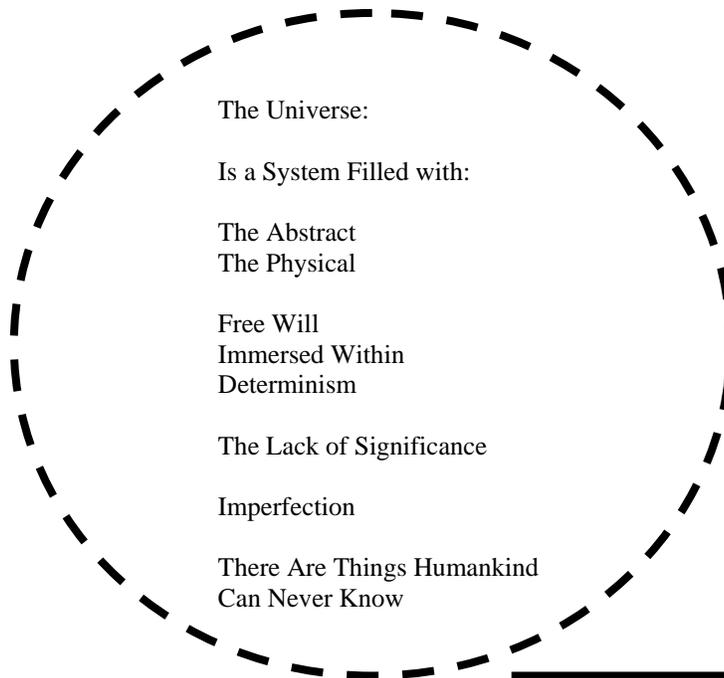
The divine exists
The abstract exists
Cartesianism exists
Determinism exists
Free will exists
Significance exists
Perfection exists
The unknowable exists
Non-Cartesianism exists
Timelessness exists
Spacelessness exists

The physical exists
Cartesianism exists
Determinism exists
Time & Space exist

The divine exists
The abstract exists
Cartesianism exists
Determinism exists
Free will exists
Significance exists
Perfection exists
The unknowable exists
Non-Cartesianism exists
Timelessness exists
Spacelessness exists

•

To Error is human, to forgive divine - Alexander Pope

1970 AD   The Error of Russell: Resolving the problem of Non-members

The Universe:

Is a System Filled with:

The Abstract
The Physical

Free Will
Immersed Within
Determinism

The Lack of Significance

Imperfection

There Are Things Humankind
Can Never Know

Time and Space

Exclusion

Abstraction is a system
Filled with:

Perfection

The omni's..

5. Omnipresence
6. Omnipotence
7. Omniscience
8. Omni benevolence
??????????????

The error: The paradox of non-members – the exclusion of 'exclusion through inclusion'

Understanding how it is we can 'exclude' through 'inclusion' emerges.

Excluding while including becomes a rational concept.

As such, two locations being independent one upon the other while simultaneously being dependent one upon the other become a necessity.

2000 AD   **A new perception**   **Resolving the problem of Non-members**

The new perception emerges with the emergence of the twenty-first century and humankind's stepping into the frontiers of space.
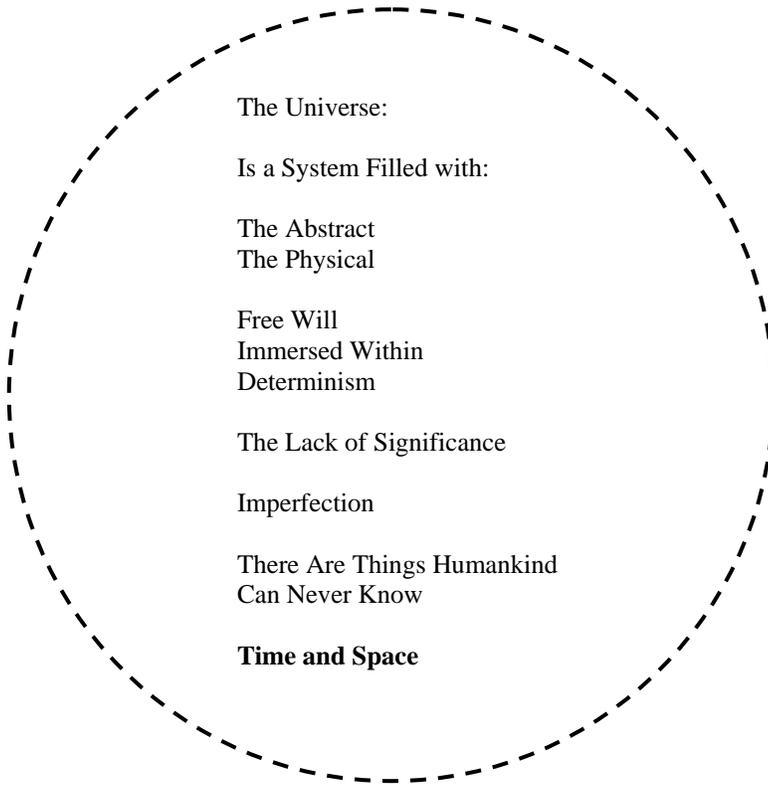
The divine exists	The physical exists	The divine exists
The abstract exists	Cartesianism exists	The abstract exists
Cartesianism exists	Determinism exists	Cartesianism exists
Determinism exists	Time and Space exist	Determinism exists
Free will exists	**Exclusion exist**	Free will exists
Significance exists		Significance exists
Perfection exists		Perfection exists
The unknowable exists		The unknowable exists
Non-Cartesianism exists		Non-Cartesianism exists
Timelessness exists		Timelessness exists
Spacelessness exists		Spacelessness exists
Inclusion exists		**Inclusion exists**

•

To Error is human, to forgive divine - Alexander Pope

1976 AD   The Error of Heidegger: Resolving the problem of the Void of a Void

Nothingness

Nothingness

The Universe:

Is a System Filled with:

The Abstract
The Physical

Free Will
Immersed Within
Determinism

The Lack of Significance

Imperfection

There Are Things Humankind
Can Never Know

Time and Space

Exclusion

Nothingness

Nothingness

Nothingness

Abstraction is a system
Filled with:

Perfection

The omni's..

5.   Omnipresence
6.   Omnipotence
7.   Omniscience
8.   Omni benevolence
??????????????

The error: The paradox of nothing – the exclusion of the Void of a Void

Understanding that 'something', even if it is nothing, existing 'outside' totality becomes rational.

Something comes of nothing

As such, nothingness finds its significance in terms of the whole of reality.

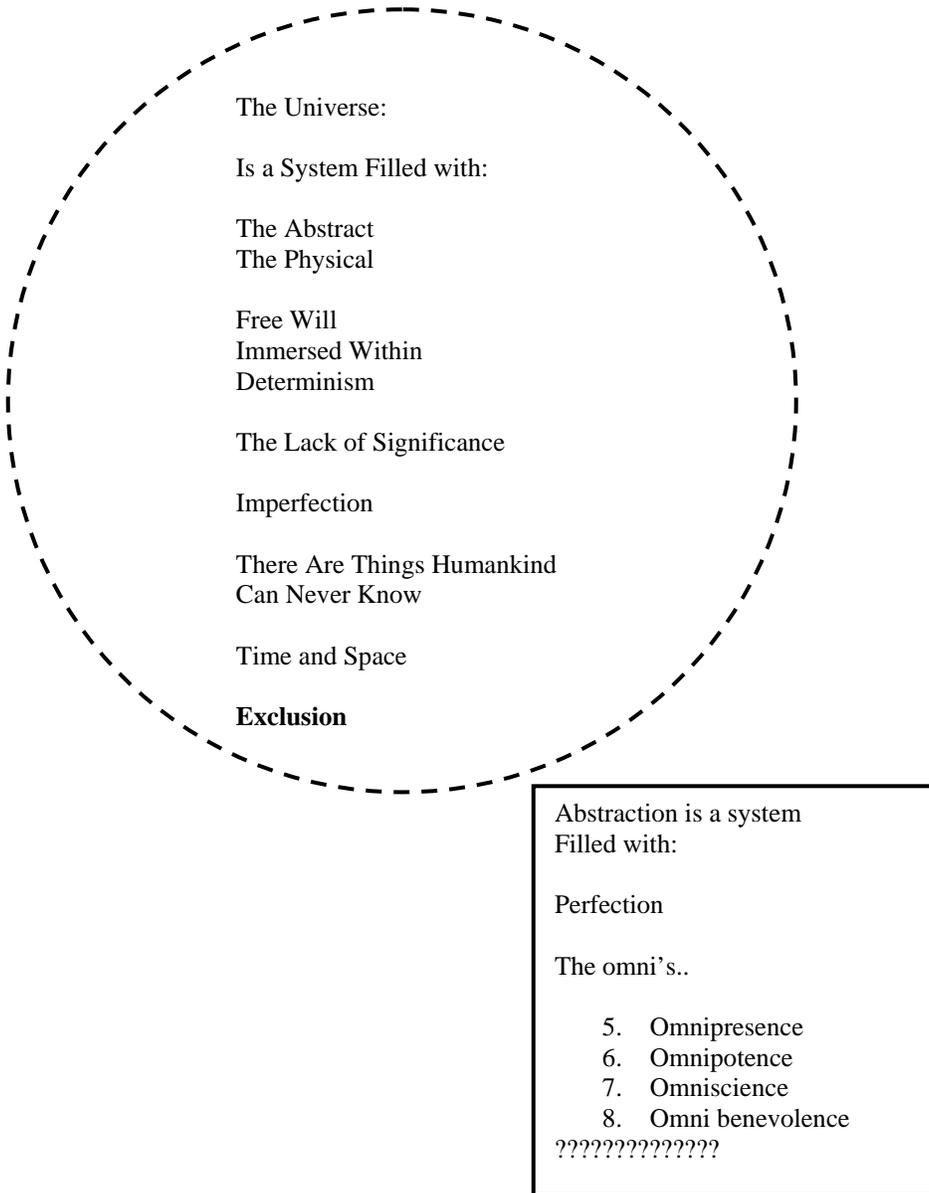**2000 AD**   **A new perception**   **Resolving the problem of the Void of a Void**

The new perception emerges with the emergence of the twenty-first century and humankind's stepping into the frontiers of space.

The divine exists
The abstract exists
Cartesianism exists
Determinism exists
Free will exists
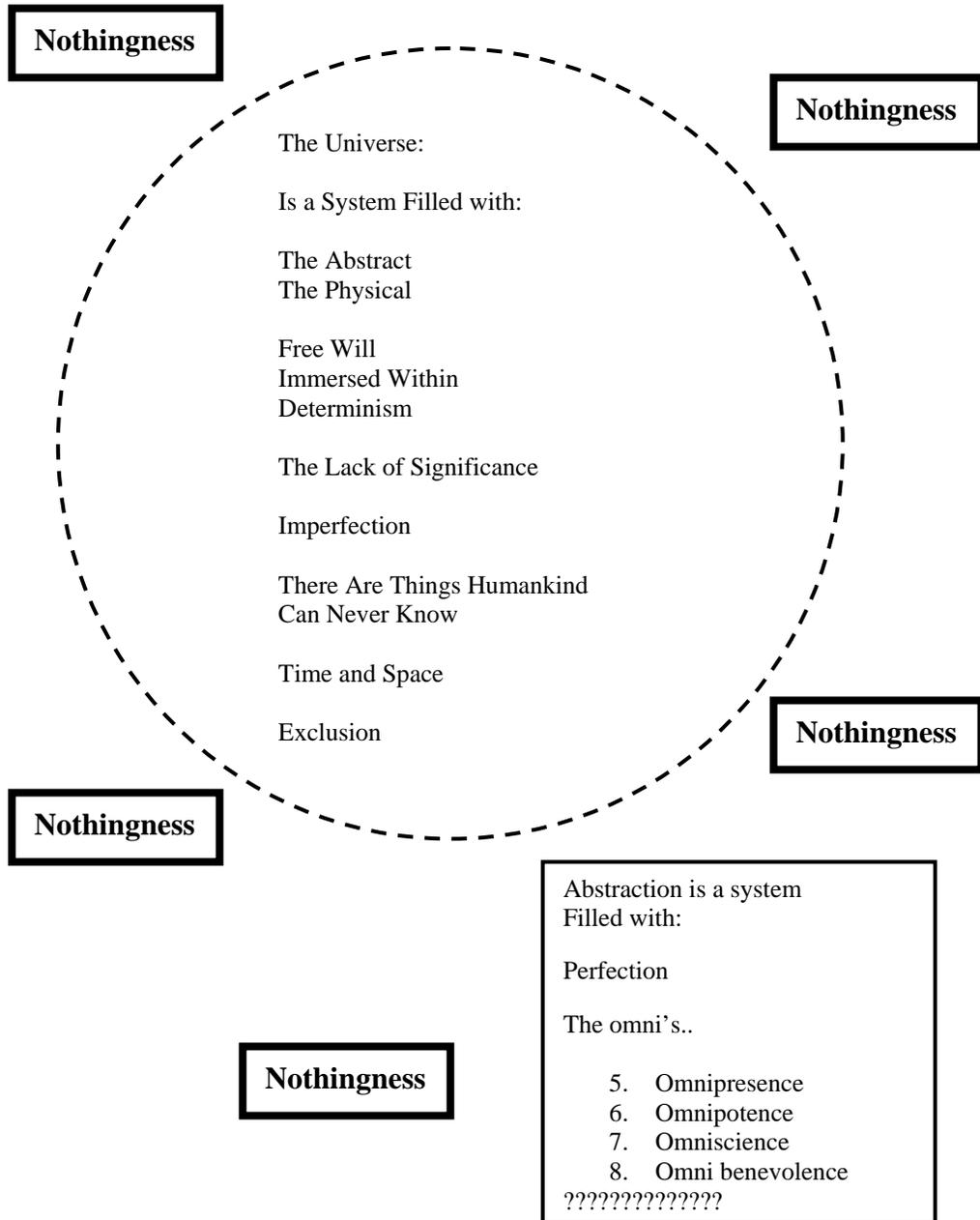Significance exists
Perfection exists
The unknowable exists
Non-Cartesianism exists
Timelessness exists
Spacelessness exists
Inclusion exists
Nothingness exists

The physical exists
Cartesianism exists
Determinism exists
Time and Space exist
Exclusion exist

The divine exists
The abstract exists
Cartesianism exists
Determinism exists
Free will exists
Significance exists
Perfection exists
The unknowable exists
Non-Cartesianism exists
Timelessness exists
Spacelessness exists
Inclusion exists

•

To Error is human, to forgive divine - Alexander Pope

1996   AD The Error of Philosophy: Resolving the problem of Either/Or

Nothingness

Nothingness

The Universe:

Is a System Filled with:

The Abstract
The Physical

Free Will
Immersed Within
Determinism

The Lack of Significance

Imperfection

There Are Things Humankind
Can Never Know

Time and Space

Exclusion

Nothingness

Innate Characteristics

Abstraction is a system
Filled with:

Perfection

The omni's..

9.   Omnipresence
10. Omnipotence
11. Omniscience
12. Omni benevolence
??????????????

Nothingness

Nothingness

The error: The paradox of Either/Or – the exclusion 'both'

Understanding the option of 'and' as opposed to either/or emerges.

The perception of reality is too limited.

As such, the simple becomes too complex to comprehend pragmatically.
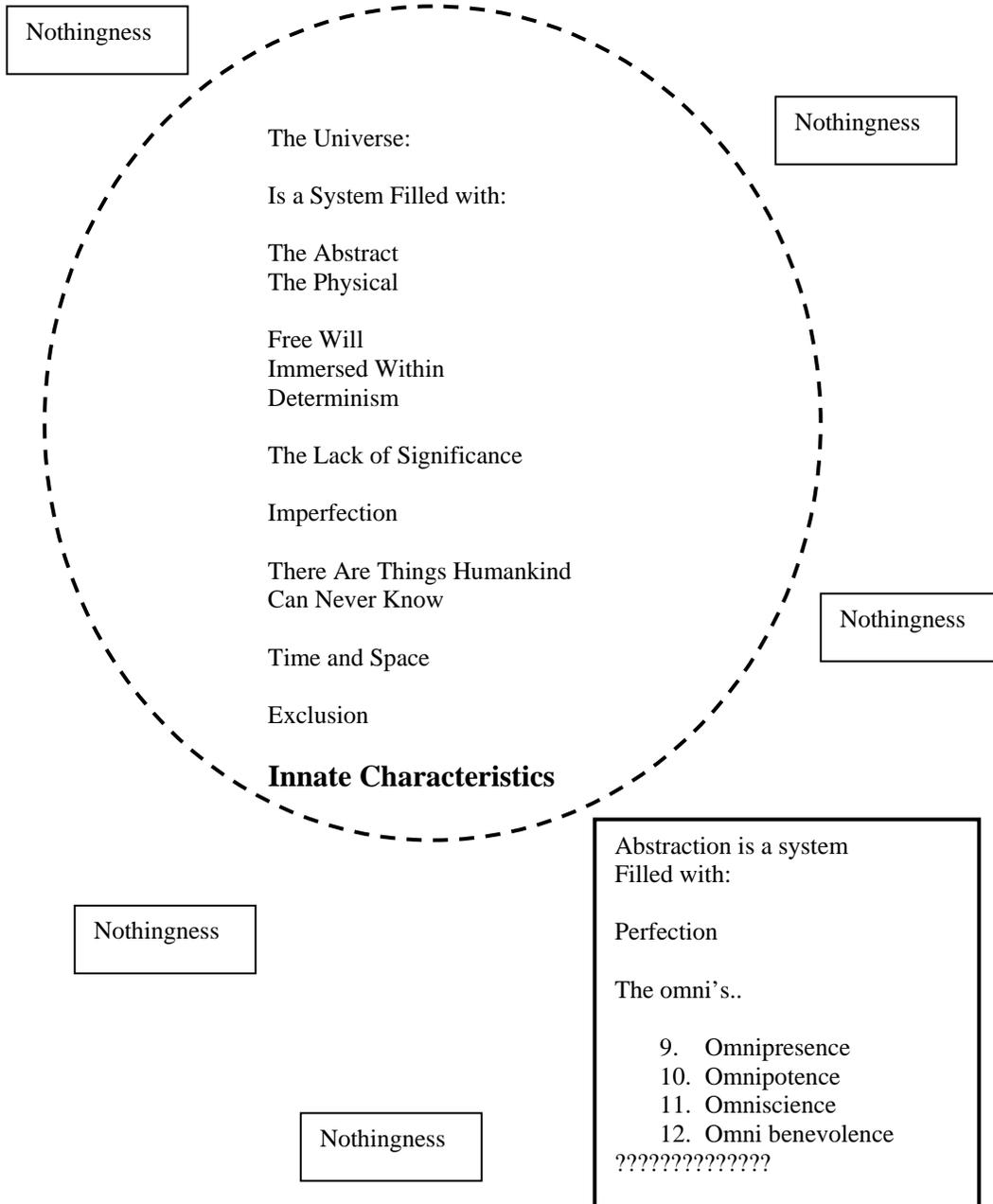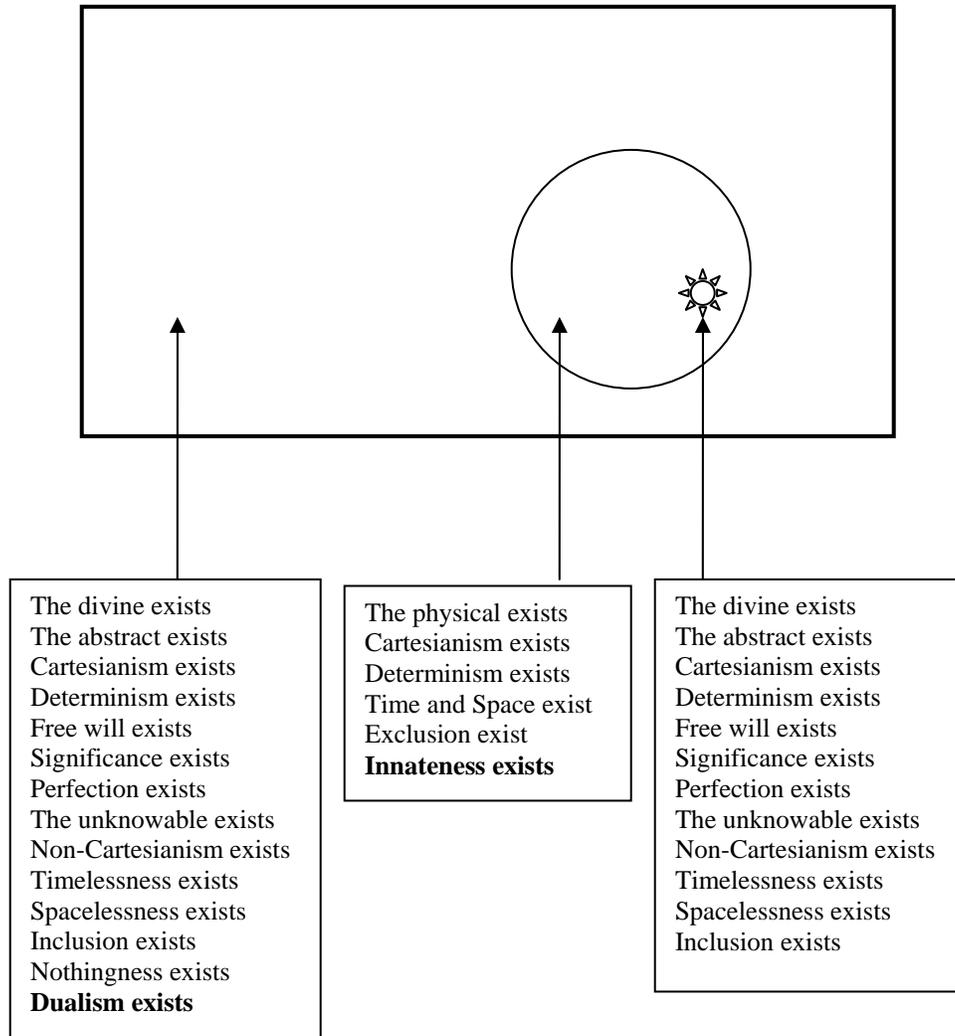
2000 AD   **A new perception**   **Resolving the problem of Either/Or**

The new perception emerges with the emergence of the twenty-first century and humankind's stepping into the frontiers of space.

The divine exists
The abstract exists
Cartesianism exists
Determinism exists
Free will exists
Significance exists
Perfection exists
The unknowable exists
Non-Cartesianism exists
Timelessness exists
Spacelessness exists
Inclusion exists
Nothingness exists
Dualism exists

The physical exists
Cartesianism exists
Determinism exists
Time and Space exist
Exclusion exist
Innateness exists

The divine exists
The abstract exists
Cartesianism exists
Determinism exists
Free will exists
Significance exists
Perfection exists
The unknowable exists
Non-Cartesianism exists
Timelessness exists
Spacelessness exists
Inclusion exists

•

To Error is human, to forgive divine - Alexander Pope

1998 AD Symbiotic Panentheism
A Perceptual Shift for Humankind – A New Perception 2000 AD

Abstraction Grows:

The Abstract is:
A non-Cartesian system filed with:
1. **Seamlessness**
2. **What 'is', 'was', 'will be'**
3. **Non-Centricism**
4. **'Perfection'**
5. **Things humankind can never know while in the abstract but…**
6. **Time existing 'within' the form of multiplicity**

'Potentiality'

'Potentiality'

'Nothingness'

The Universe is:
A Cartesian system filled with:
1. **Multiplicity**
2. **What 'could be'**
3. **Centricism**
4. **'Imperfection'**
5. **Things humankind can never know while in the physical but…**
6. **Time existing 'outside' the form of multiplicity**

Potentiality

'Nothingness'

'Nothingness'

> The resolution of past errors: the paradox of past paradoxes, paradoxically leading to self-resolution through self-generation of a new metaphysical perception:
> Nothingness is nothingness. It takes up no 'space'.
> Separation through inclusion once again emerges through the concept of 'nothingness'

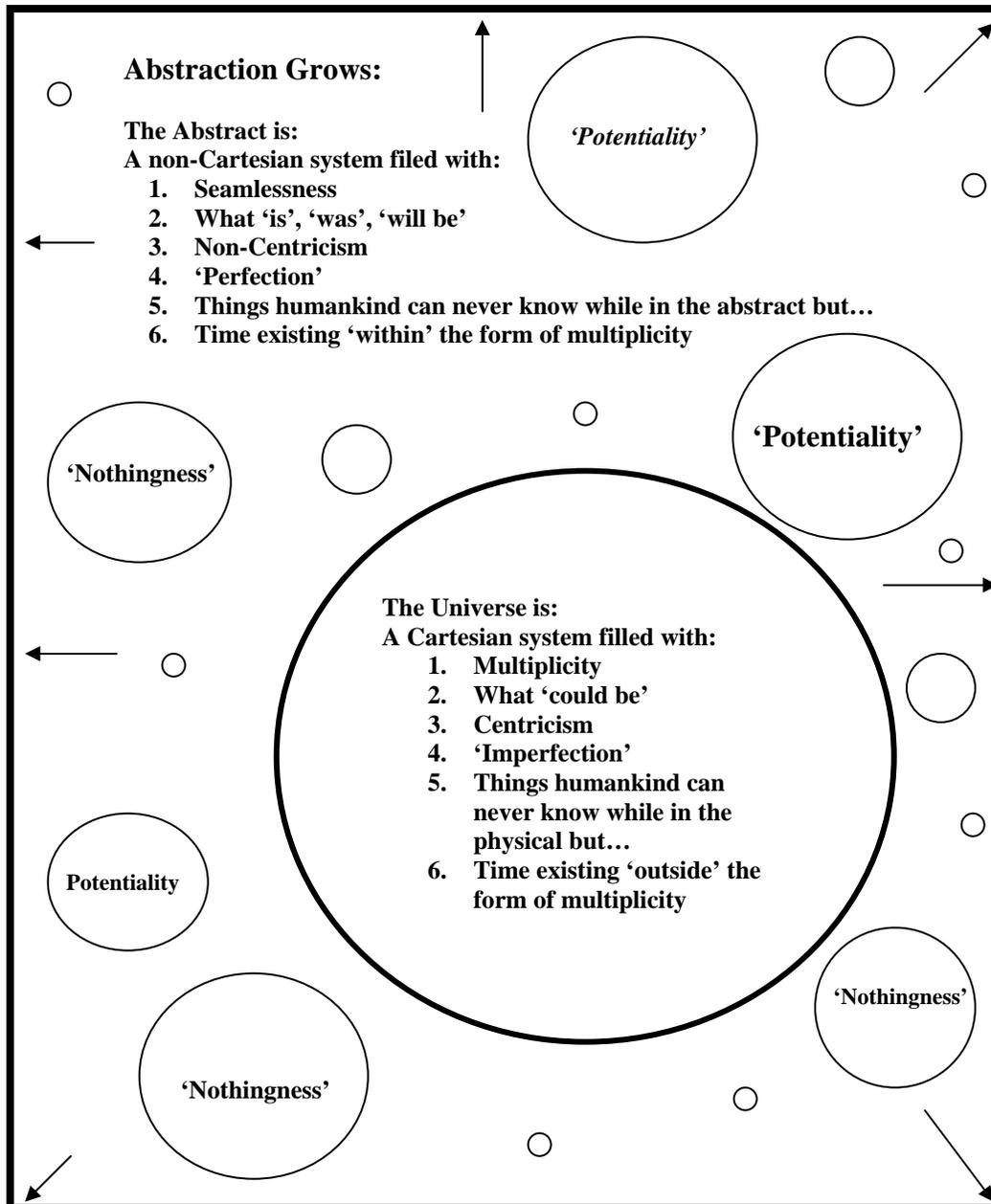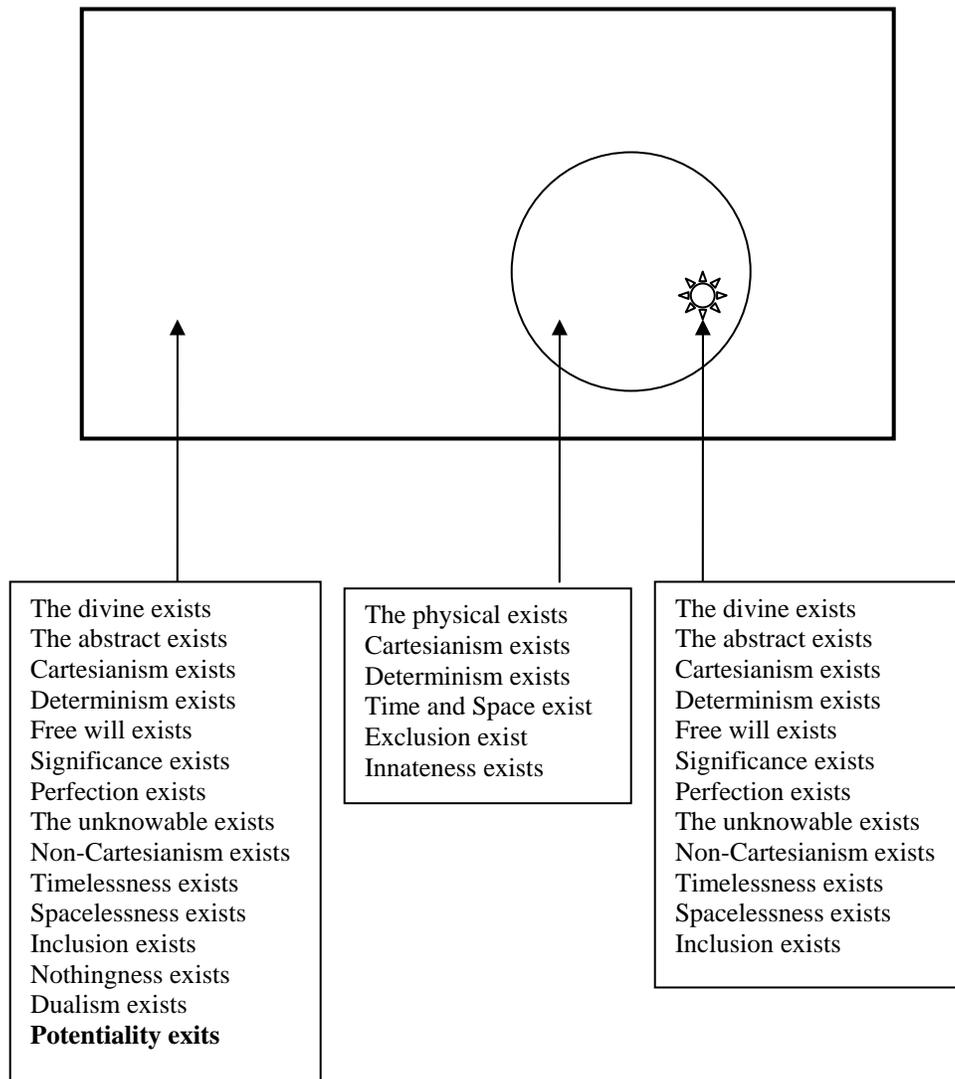**2000 AD**   **A new perception**   **Resolving the problem of the gods**
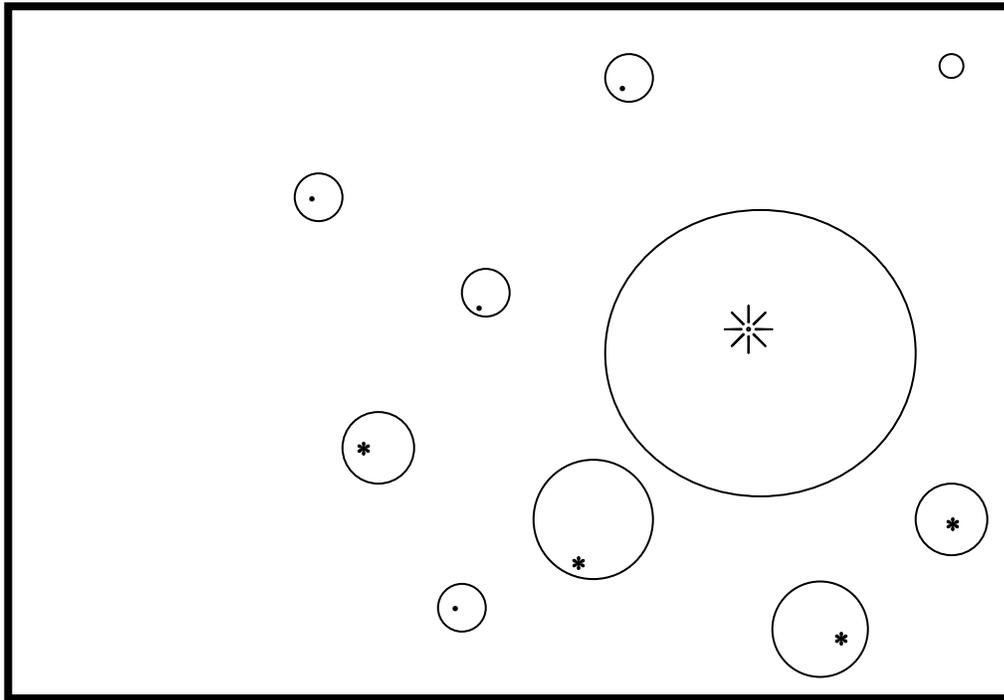
The new perception emerges with the emergence of the twenty-first century and humankind's stepping into the frontiers of space.

The divine exists	The physical exists	The divine exists
The abstract exists	Cartesianism exists	The abstract exists
Cartesianism exists	Determinism exists	Cartesianism exists
Determinism exists	Time and Space exist	Determinism exists
Free will exists	Exclusion exist	Free will exists
Significance exists	Innateness exists	Significance exists
Perfection exists		Perfection exists
The unknowable exists		The unknowable exists
Non-Cartesianism exists		Non-Cartesianism exists
Timelessness exists		Timelessness exists
Spacelessness exists		Spacelessness exists
Inclusion exists		Inclusion exists
Nothingness exists		
Dualism exists		
Potentiality exits		

[6]

Our firmest convictions are apt to be the most suspect; they mark our limitations and our bounds. Life is a petty thing unless it is moved by the indomitable urge to extend its boundaries.

Jose Ortega y Gasset
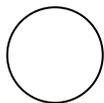Spanish philosopher (1883 – 1955)

Part II: Applying Ockham's Razor: **Reducing Understanding to Simplicity**

2002 AD   **Metaphysical Systems:**   **Introducing the problem of Metaphysical System #7 and Metaphysical System # 9**
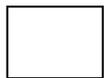

☀   **the individual:**   **Individuality**

○   *being* **:**   **Action - Process/reality, the universe**

▢   **'Being':**   **Totality, summation, the whole**

Applying Ockham's Razor: Reduction of complexity leads to simplicity

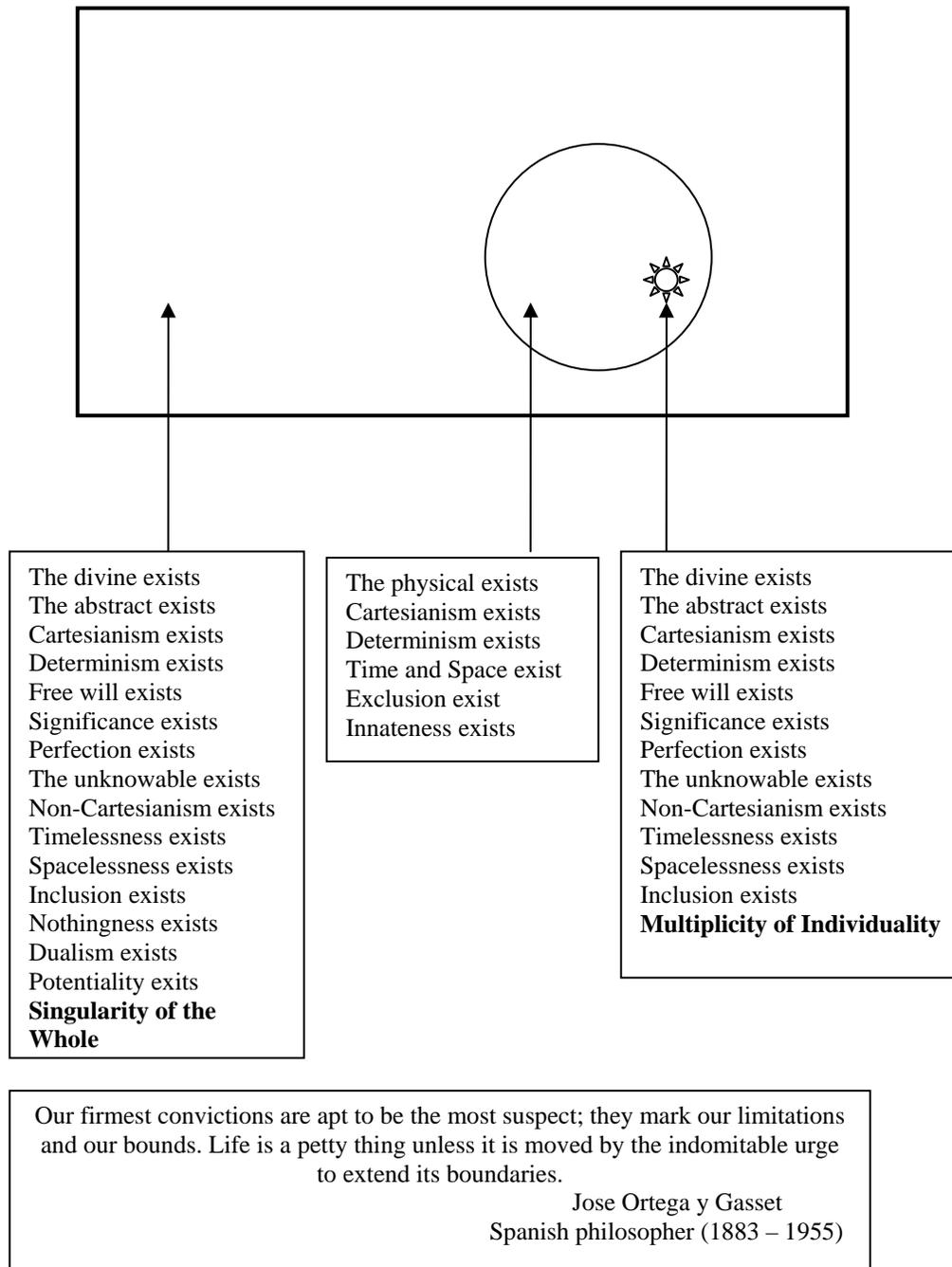Metaphysical systems of multiplicity to 'a' metaphysical system of singularity.

Ockham's razor becomes a potential tool of Theoretical Metaphysics itself.

2000 AD   **A new perception**   **Resolving the problem of the gods**

The new perception emerges with the emergence of the twenty-first century and humankind's stepping into the frontiers of space.

The divine exists
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Cartesianism exists
Determinism exists
Free will exists
Significance exists
Perfection exists
The unknowable exists
Non-Cartesianism exists
Timelessness exists
Spacelessness exists
Inclusion exists
Nothingness exists
Dualism exists
Potentiality exits
Singularity of the Whole

The physical exists
Cartesianism exists
Determinism exists
Time and Space exist
Exclusion exist
Innateness exists

The divine exists
The abstract exists
Cartesianism exists
Determinism exists
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Perfection exists
The unknowable exists
Non-Cartesianism exists
Timelessness exists
Spacelessness exists
Inclusion exists
Multiplicity of Individuality

Our firmest convictions are apt to be the most suspect; they mark our limitations and our bounds. Life is a petty thing unless it is moved by the indomitable urge to extend its boundaries.
Jose Ortega y Gasset
Spanish philosopher (1883 – 1955)

2002 AD   Principle Three   Introducing the problem of Principles One and Two

Applying Ockham's Razor:

> 1. Reduce it to its basic building material
> 2. Build a system
> **3.** Examine the Impact

⋇	the individual:	Individuality
◯	*being*:	Action – Process/reality, the universe
▢	'Being':	Totality, summation, the whole
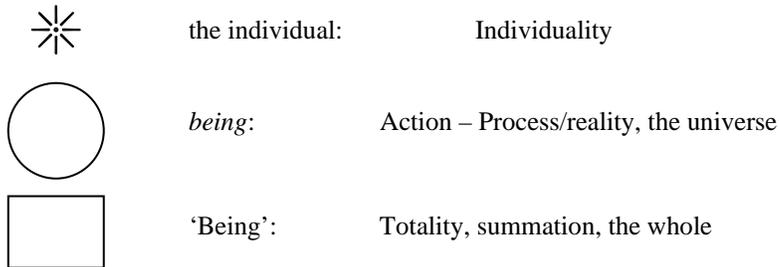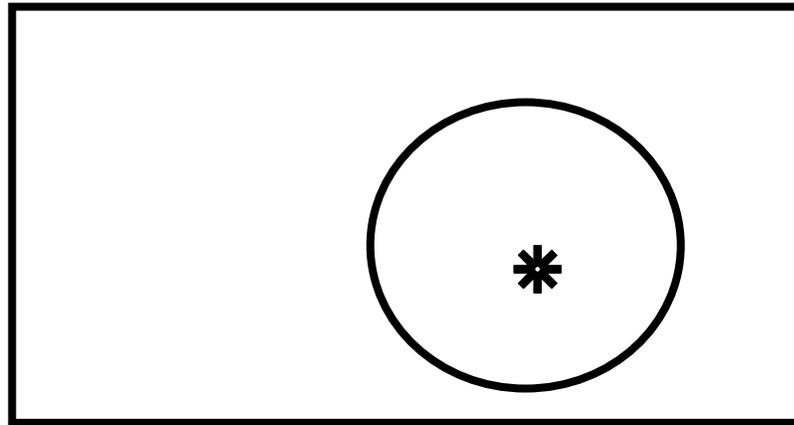
Reductionism through:

> Theoretical Metaphysics
> Metaphysical Engineering
> Practical Metaphysics

The ultimate goal attained: simplicity personified

> Truth One: You exist.
> Truth Two: The universe exists.
> Truth Three: Causation exists.

The resolution of past errors: the paradox of past paradoxes, paradoxically leading to the solution of multiple paradoxes through the generation of a new perception:
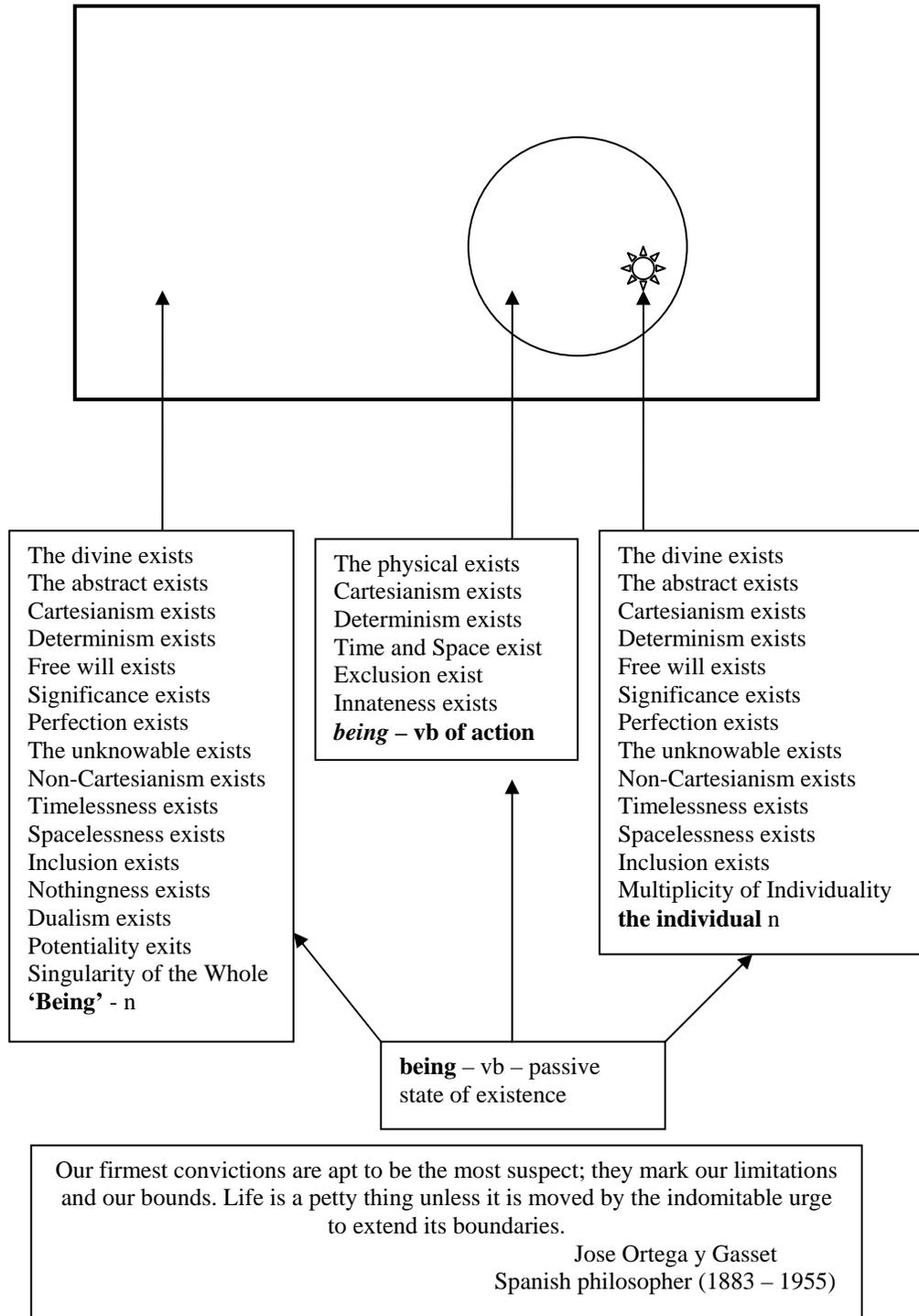
Nothingness is nothingness. It takes up no 'space'.
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2000 AD　　　　**A new perception**　　　　　　**Resolving the problem of the gods**

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Inclusion exists
Nothingness exists
Dualism exists
Potentiality exits
Singularity of the Whole
'Being' - n

The physical exists
Cartesianism exists
Determinism exists
Time and Space exist
Exclusion exist
Innateness exists
being **– vb of action**

The divine exists
The abstract exists
Cartesianism exists
Determinism exists
Free will exists
Significance exists
Perfection exists
The unknowable exists
Non-Cartesianism exists
Timelessness exists
Spacelessness exists
Inclusion exists
Multiplicity of Individuality
the individual n

being – vb – passive
state of existence

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Jose Ortega y Gasset
Spanish philosopher (1883 – 1955)

**2002   Ockham's Razor: Introducing the problem of Reductionism**

Solutions to paradoxes through the Metaphysical System of Symbiotic Panentheism – the individual acting within God

Ockham's razor applied to Paradoxes of Metaphysical Systems now provides us with a possible solution to age old philosophical paradoxes.

If we acknowledge the rationality of the metaphysical system of:
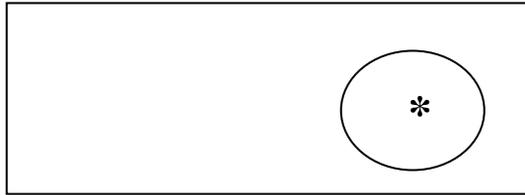
or more complexly illustrated as:
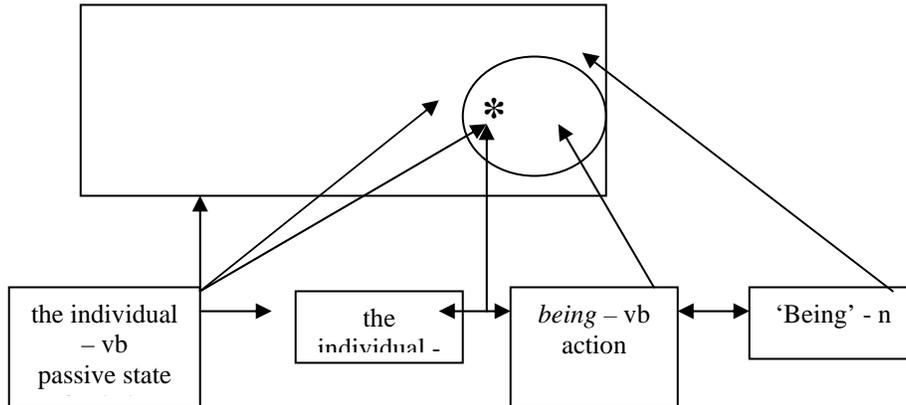
or more simply expressed as the individual acting within God being, symbiotic panentheism, as opposed to:

a.   the individual acting within God – passive panentheism
b.   *being* being – only the universe exists
c.   the individual being – only you exist
d.   'Being' being – only God exists
e.   etc. (the twenty seven alternative metaphysical systems defined in Tractate 13)

Then we now have an understanding of:

1.   The paradox of distance and motion and a resolution:
2.   The paradox of 'a' system and a resolution:

173

3. The paradox of Free will vs. determinism and a resolution.
4. The paradox of a centrist system and a resolution.
5. The paradox of 'omni benevolence' and a resolution.
6. The paradox of limits and a resolution.
7. The paradox of a non-Cartesian system and a resolution.
8. The paradox of the functionless 'nothingness' and a resolution.
9. The paradox of physical hedonism and a resolution:
10. The paradox of time and a resolution
11. The paradox of monism and dualism and a resolution
12. The paradox of relative value and a resolution.
13. The paradox of exclusionism/separation and a resolution.
14. The paradox of metaphysical multiplicity and a resolution:
15. The paradox of the individual *being* separated from 'Being' *being* and a resolution:

Several question then arise in terms of Symbiotic Panentheism or the existence, being, of the individual acting within God

a. What other Metaphysical System offers as much?
b. What other Metaphysical System offers as many resolutions to paradoxes?
c. What other Metaphysical System offers such simplicity?

The implications of Symbiotic Panentheism:

Establishing: responsibility for one's the individual
Establishing: responsibility for one's *being* – actions, process/reality:
Establishing: responsibility for one's 'Being':
-
Establishing: responsibility through accepting one's the individual acting within God:

now become not only intuitively obvious but demonstratively obvious.

Applying Ockham's Razor is now complete in terms of the old.

What next?

The questions now becomes: Why the summation at this particular point in the work? Why not wait for the end of the book to summarize what has been said?

In terms of the first question:

The summary is given before the end of the work because symbiotic panentheism represents the end of the metaphysical phase involving the action of choice. The choice confronting metaphysics historically was between reality being a Cartesian system – a system with a foundation or reality being a non-Cartesian system – a system with no foundation. Historically, the choice was to accept one which meant rejecting the other.

Symbiotic panentheism, however, rejects neither the Cartesian form of reality nor the non-Cartesian form of reality. Symbiotic panentheism argues the concept that reality is composed of both.

In terms of the second question:

This summary is presented in order to demonstrate how it is that the previous work of metaphysics, the need to choose, can now be concluded. The conclusion of the past chapter of metaphysics allows the next chapter of metaphysics to begin. The summary is given at this point in the work because not only is the work intended to close out the old, summarize the old chapter of metaphysics but the work also intends to open the new chapter for metaphysics. The new chapter's purpose is to expand the topic of metaphysics from one to three of many potentially new and exciting facets: Practical Metaphysics, Metaphysical Engineering, and Theoretical Metaphysics.

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Practical Metaphysics was addressed in the book: Stepping Up To The Creator.

Practical Metaphysics was further addressed in the technical form in Tractates One – Fifteen within this three-volume set: The War and Peace of a New Metaphysical Perception

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Metaphysical Engineering was addressed in the book: In the Image of God.

Practical Metaphysics will now be address addressed in the technical form in Tractate Eighteen and the Conclusion – The Peer Review of this three-volume set: The War and Peace of a New Metaphysical Perception

-

Theoretical Metaphysics was addressed in the exploratory form in the book: You and I Together.

Theoretical Metaphysics will be further addressed in Tractates Sixteen and Seventeen within this three-volume set: The War and Peace of a New Metaphysical Perception

a) being vb – the passive state of knowing – there is 'something' to know
b) *being* vb – the active state of existence – the ability to know
c) the individual n – individuality – various forms of perceiving what is knowable
d) 'Being' n – the totality – a total summation of knowing what is, what was, what will be, and what could be known

Being vb

exist, in other words if we accept the limitations of our physical universe and acknowledge there is 'something' 'beyond' the universe, accept the legitimacy of the field of metaphysics and if we acknowledge we as 'thinking' 'beings' are capable of understanding such an existence as a 'beyond' the physical, of understanding what lies 'beyond' the universe simply because we are capable of perceiving of such a 'region', then the question now becomes, theoretical metaphysics now becomes:

a) What lies beyond totality?
b) What lies beyond the whole?
c) What lies beyond 'Being'?
d) What lies beyond 'Knowing'
e) Is there even such a 'thing' as something which is not some form of physical or knowing?

If we embrace the rationale that here is an 'outside' to the universe, a 'beyond' the universe, and if we embrace the concept:

What we are capable of perceiving we are capable of understanding.

then the answer to the question:

What next?

becomes intuitively obvious. But intuition is not enough and that is why we will move what should be intuitively obvious to being demonstratively obvious through the exploration of tractates sixteen and seventeen.

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[1] Consider removing the phrase "haunting" with a more neutral word.

[2] The summation of Trilogy I – You and I Together Have a Purpose in Reality and Trilogy II The War and Peace of a New Metaphysical Perception. The complete works of each trilogy as well as additional relevant material may be viewed in the library at the web address: www.panentheism.com. All material on this web site can be reproduced for educational purposes free of all fees and royalties. The legal copyright has been obtained only to protect the source and integrity of the work and guarantee your access and authorization to freely use and reproduce the work.

[3] A visual presentation consisting of approximately one thousand slides can accessed in the library at the web address: www.panentheism.com. All material on this web site can be reproduced for educational purposes free of all fees and royalties. The legal copyright has been obtained only to protect the source and integrity of the work and guarantee your access and authorization to freely use and reproduce the work.

[4] You will use this phrase two more times in the same paragraph. Rewrite the other two to avoid repetition

[5] See last footnote

[6] **Q:** Why do use this same footnote throughout the tractate?