

*An Ontology Series*

Issue 16

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



*God*

*Limits*

*Symbiotic Panentheism*

*and*

*Growth*  
**(Purpose)**



Daniel J. Shepard

***Ontology/Theology***

Issue 16

**God  
Limits  
Symbiotic Panentheism  
and  
Growth  
(Purpose)**

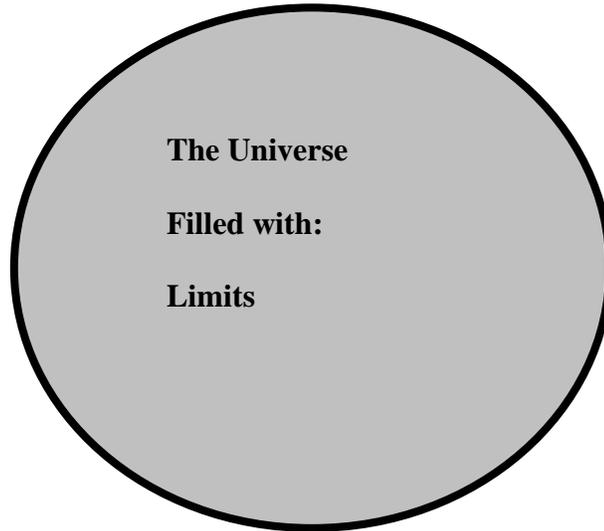


**Resolving the Paradox Regarding:**

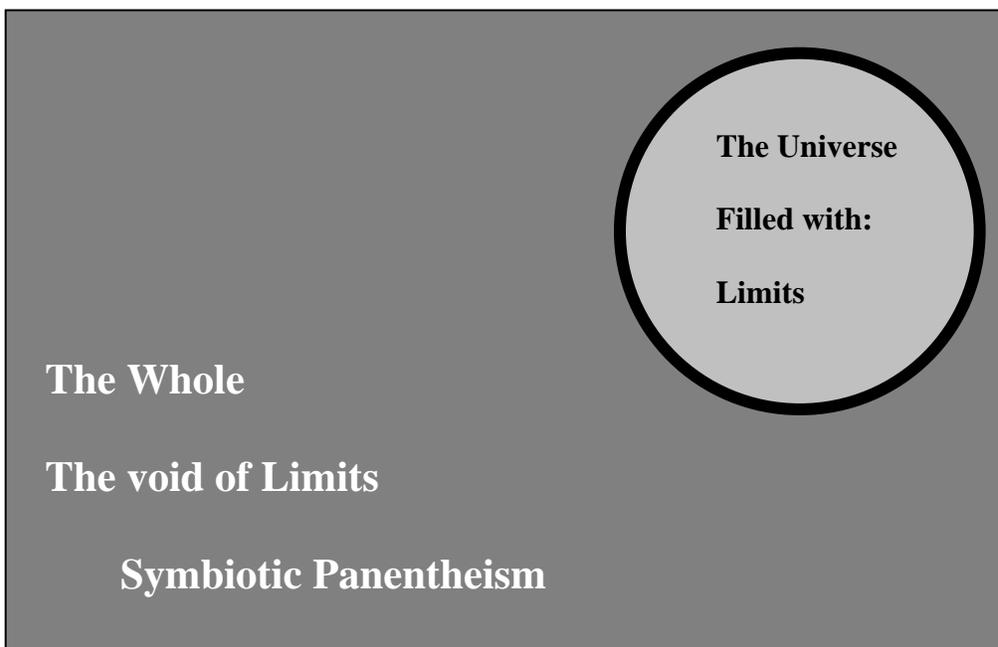
- **Refusing Responsibility**
- **Our responsibilities lie in fulfilling our purpose for existing**
- **Four verses Five Antinomies**

**Daniel J. Shepard**

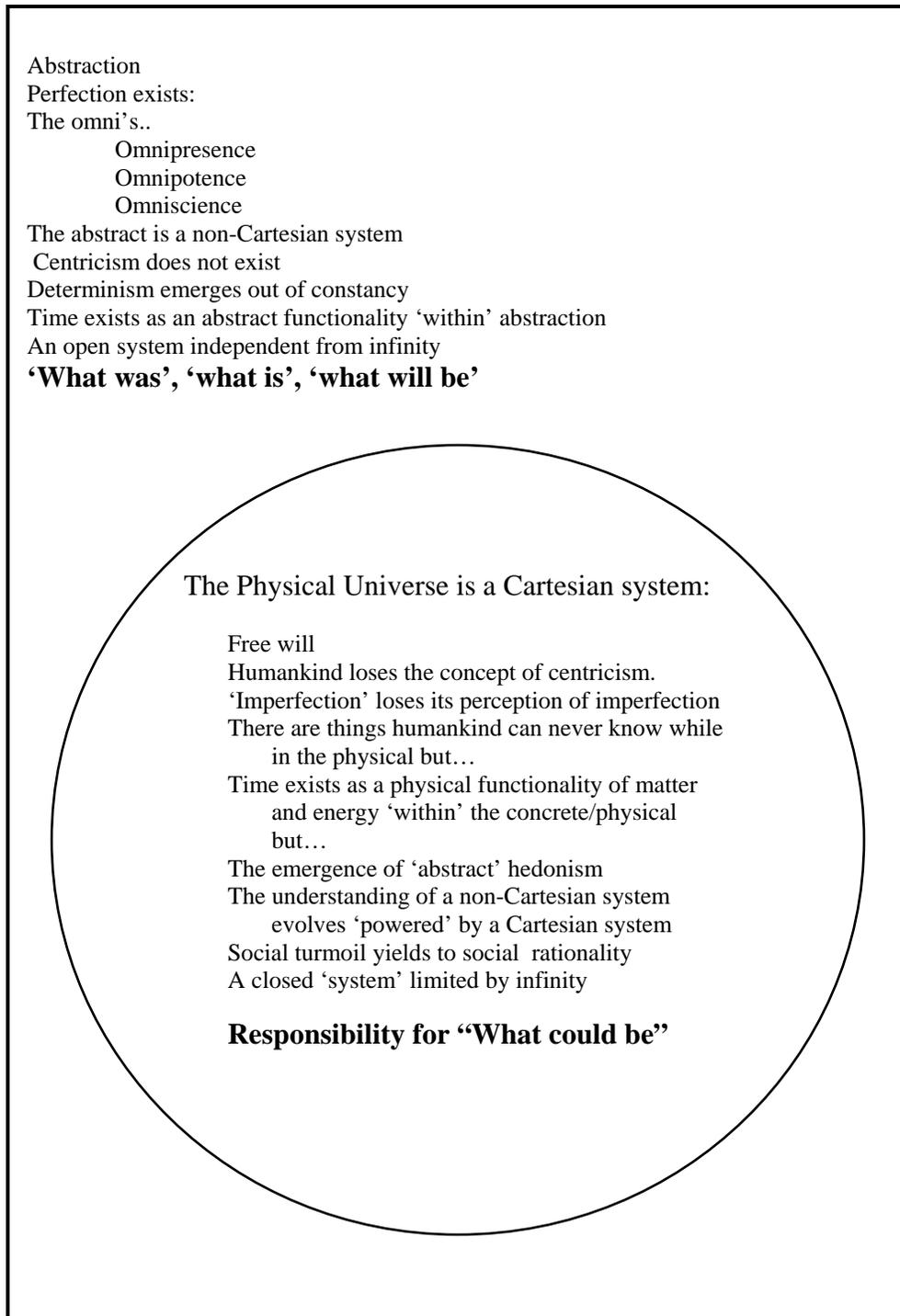
**Limits helps us understand**



**Symbiotic panentheism helps us understand how Limits could exist 'within' God without causing God to be Limited.**

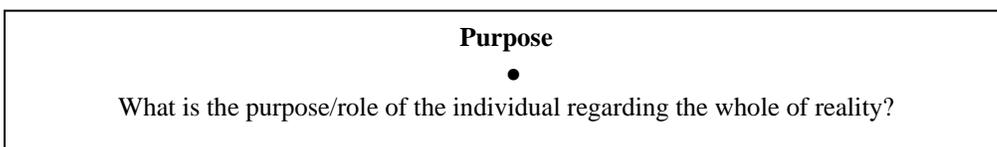
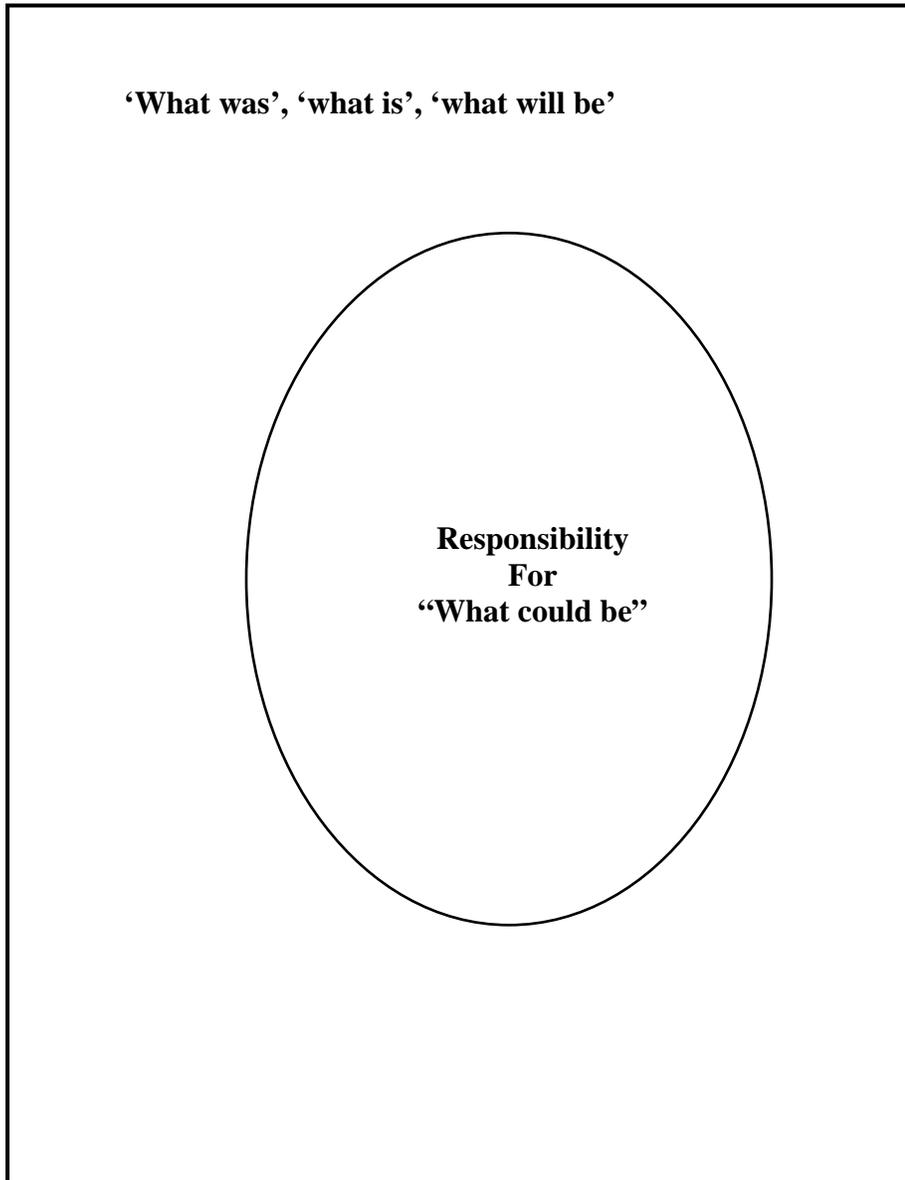


In Tractate 15 we observed:



**Contents:**

If we then apply Husserl's reductionism to the overview of Tractate 15, we obtain the overview of this tractate, Tractate 16. The process of applying Husserl's reductionism and Ockham's Razor causes us to remove the superfluous, remove what it is we cannot 'change', and thus leave in place that which we can impact/affect/change



**Contents:**

Introduction: Our responsibilities lie in fulfilling our purpose for existing  
The fifth antinomy  
What does it mean to be a piece of the whole/the individual/God?

**Terms/concepts:**

Purpose

## **Wrong Again**

### **Introduction: Our responsibilities lie in fulfilling our purpose for existing**

We exist. All existences have a purpose, a function for existing. One's responsibilities lie in fulfilling one's purpose for existing as opposed to one's purpose being to fulfill one's responsibilities. It is purpose that both precedes and supercedes responsibilities. It is not responsibilities that precedes or supercedes purpose.

If one cannot perceive of/cannot believe in/cannot rationalize a purpose for existing, a sense of despair and nihilism reigns.

•

If one cannot perceive of/cannot believe in/cannot rationalize a function for existing, irresponsibility and responsibility become impossible to differentiate.

•

If one cannot perceive of/cannot believe in/cannot rationalize one's responsibilities in existing, anarchy reigns.

On the other hand:

If one can perceive of/can believe in/can rationalize a purpose for existing, a sense of significance and hope reigns.

•

If one can perceive of/can believe in/can rationalize a function for existing, irresponsibility and responsibility become distinctly differentiated.

•

If one can perceive of/can believe in/can rationalize one's responsibilities in existing, order reigns.

The model of reality the new metaphysical perception of symbiotic panentheism rationalizes would suggest we are responsible not only for the type of physical environments we create but we are responsible for the type of abstractual existence we create into which we, all of us, eventually enter.

As such: Purpose, function, and responsibility become defined and with the definition, supported by observation/measurement/science, belief/faith/religion, and rationalization/reason/philosophy, comes a foundation of significance: purpose and responsibility.

The expanded model of reality generated by this work defines our purpose:

Our purpose is to create:

Ourselves as individuals within which we are immersed  
The physical within which we are immersed  
The abstractual within which we are immersed

Plato addressed the concept of the physical and the abstract in detail. Plato's system, however, was passive/stagnant in nature. Symbiotic panentheism also deals with the physical and the abstract but the system described by symbiotic panentheism is a dynamic/active system.

Within Plato's system if one 'develops' the concept of a new chair one has in essence latched upon the concept of what already exists as a part of the whole of abstractual existence. Symbiotic panentheism reverses, turns this understanding on its head. Within the system of symbiotic panentheism, if one 'develops' the concept of a new chair adds to the whole of abstraction that which had not existed before your development.

The new metaphysical perception, symbiotic panentheism/the individual acting within God, requires four groups of people to fulfill our purpose for existing. Plato identified three of these groups as:

1. The ones who govern
2. The ones who protect
3. The ones who maintain

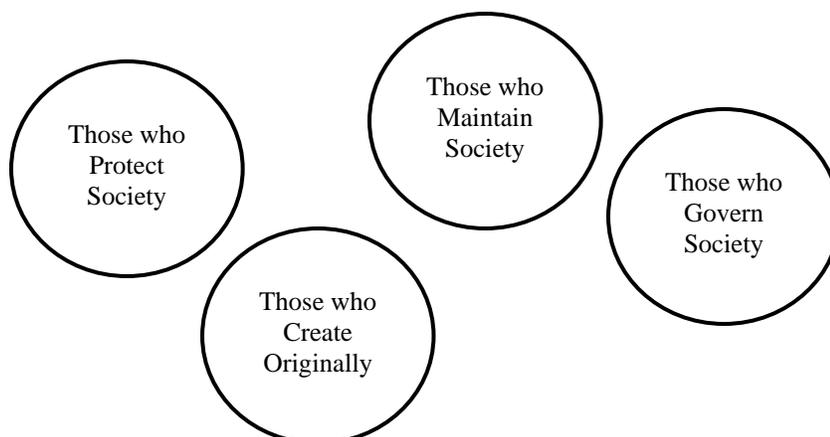
The new metaphysical perception of symbiotic panentheism suggests the three groups have no relativistic importance one to the other for none of the three could exist without the other two.

The fourth group is composed of the one's who create and since we all create a unique pattern of perception regarding life, we all belong to this group. In addition to our all belonging to the group of creators there is a sub-element of the group, which creates newness for our experiencing to experience.

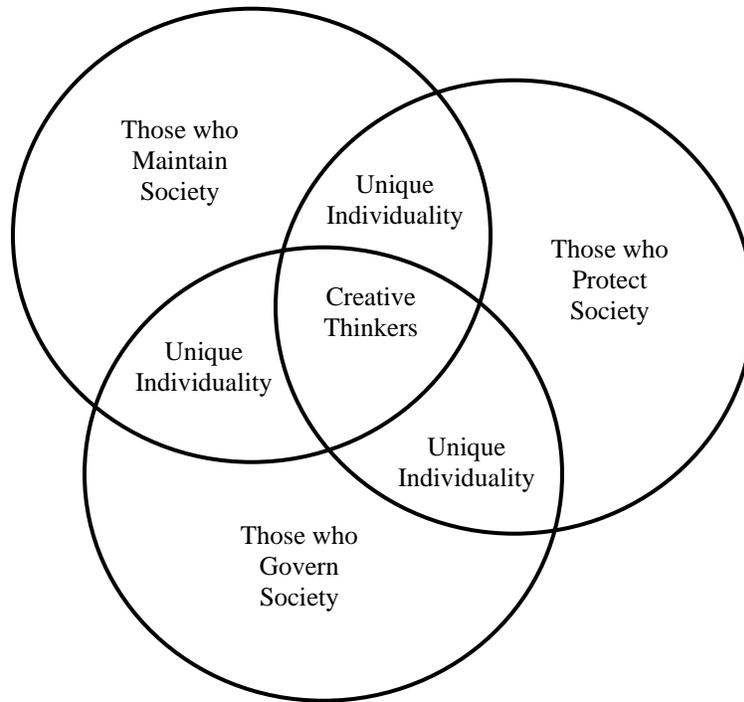
This fourth group is composed of 'creators' and is dependent upon the three groups named by Plato. This fourth group is composed of original thinkers and creative perceptualists. These original thinkers and creative perceptualists are the creative artists, theoretical mathematicians, creative composers, theoretical physicists, creative writers, theoretical metaphysicians, creative inventors, ... This fourth group becomes essential to fulfilling our purpose for existing both as a specie and as individuals. The three groups identified by Plato as being essential to existence now become four:

1. The ones who create
2. The ones who govern
3. The ones who protect
4. The ones who maintain

A list suggests relative order of value but relative order is nonexistent within the framework of symbiotic panentheism. As such it would be better to identify the four groups within the parameters of a model versus the processing of listing the four groups. At first thought the model would appear to be illustrated as:



In fact a more accurate depiction of the four groups and their interrelationship would be illustrated as:



Since society is one of the primary units within which present day individuals exist then what 'society' is it that should act as the organization within which the 'creators' create. Which society is it that the 'warriors' should protect? Which society is it that the 'workers' should maintain? Which society is it the 'governors' should govern? The Society, which best accomplishes the purpose defined by the metaphysical model of symbiotic pantheism, is a society, which the sub-elements – individuals comprising society – believe best assists them both assists them in accomplishing their purpose for existing and fulfilling their responsibilities for existing.

Such a society, like the individual, would be subject to the first two categorical imperatives, the first two responsibilities that emerge from the metaphysical model of symbiotic pantheism. These two universal responsibilities in order of priority are:

1. The first responsibility:

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

2. The second responsibility:

To journey unimpeded

A society, however, cannot be holistically structured until the purpose for existing is defined. No present metaphysical model of reality, other than the new metaphysical perception presented within this work, symbiotic panentheism/the individual acting within God, defines our purpose for existing without creating conflicting paradoxical counterarguments.

Tractates one through fifteen clearly demonstrate the ability of this new metaphysical perception, this new model of reality, to resolve long standing philosophical paradoxes, contradicting philosophical positions, philosophical antinomies.

### The fifth antinomy

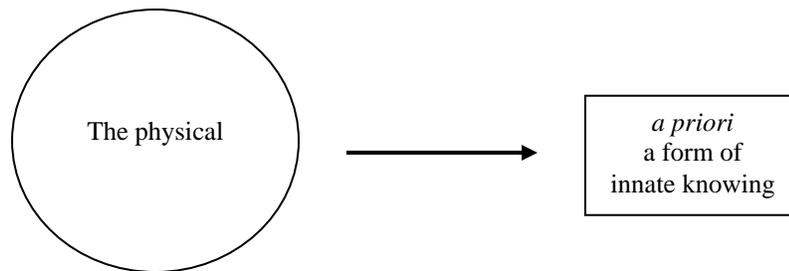
The fifth antinomy adds to Kant's four antinomies and addresses the concepts of '*a priori*' and '*posteriori*' Kant placed before philosophy.

*'a priori'* – prior to or independent of physical experience

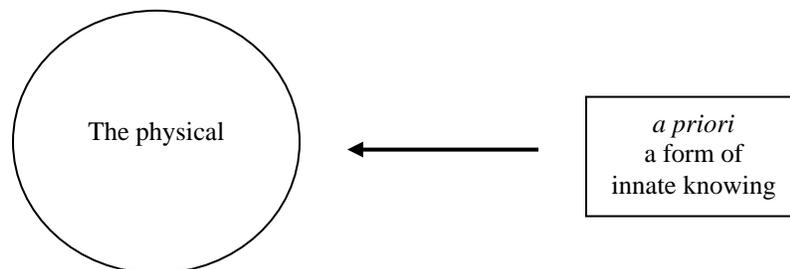
*'posteriori'* – after or depended on physical experience

Aristotle and Kant elucidated two opposite models of reality.

#### Aristotle elucidated a model of reality:



#### Kant elucidated a second option regarding reality. Kant reversed Aristotle's model.



Aristotle is correct in his perception that the physical creates the *a priori*, a form of innate knowing.

Kant is correct in his perception that the *a priori*, a form of innate knowing, creates the physical.

*The War & Peace of a New Ontological Perception*

The to say Kant and Aristotle are both correct is to create a paradox of position. The creation of a paradox of position is nothing short of creating a unique antinomy for if Kant is correct then it would appear Aristotle is wrong and if Aristotle is correct then it would appear Kant must be wrong.

The issue regarding the resolution of Kant's four antinomies was discussed in great detail within Tractate 6: The Error of Kant. The solution to Kant's antinomies applies here as well.

The solution:

The antinomy appears to be:

Either the physical creates the *a priori* or the *a priori* creates the physical.

As with Kant's four antinomies, this fifth antinomy is in fact not an antinomy for reality is not an 'either/or' scenario but an 'and' scenario. The statement should therefore read:

The physical creates the *a priori* and the *a priori* creates the physical

As such Kant and Aristotle are both correct but Kant and Aristotle are both wrong.

Kant is correct in that he had elucidated a portion of reality and Aristotle is correct in that he had elucidated a portion of reality.

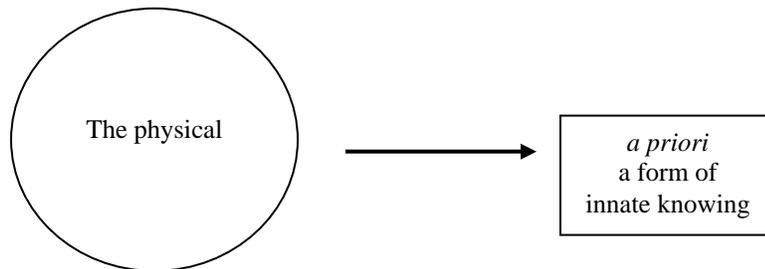
On the other hand Kant and Aristotle were both wrong because they each thought their model of reality was what reality in fact was when in fact they each had elucidated only a part of reality.

Three simple steps are involved with the process of solving what appears to be an Aristotelian/Kant antinomy.

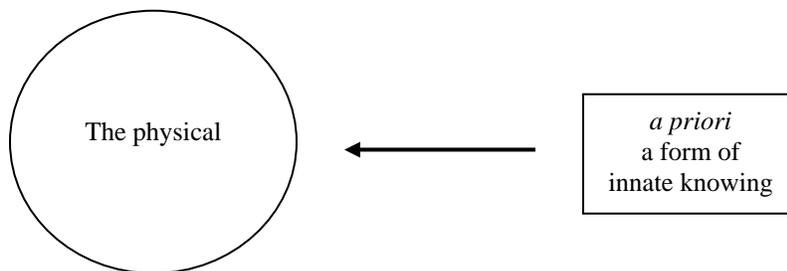
1. Aristotle develops a model of reality.
2. Kant reverses the model.
3. This work merges the two.

As such:

**Aristotle elucidated a model of reality:**

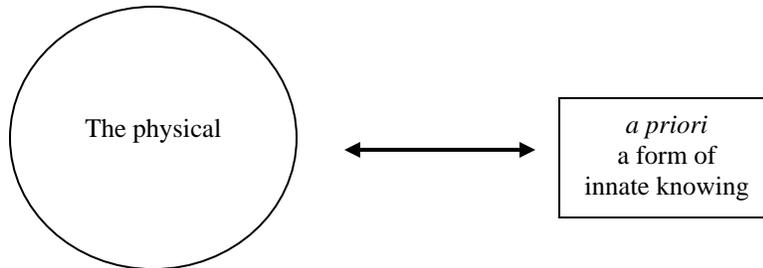


**Kant elucidated a second option regarding reality.  
Kant reversed Aristotle's model.**



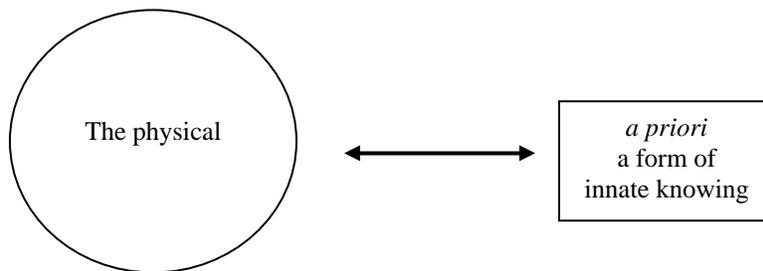
Now becomes:

**The merger**



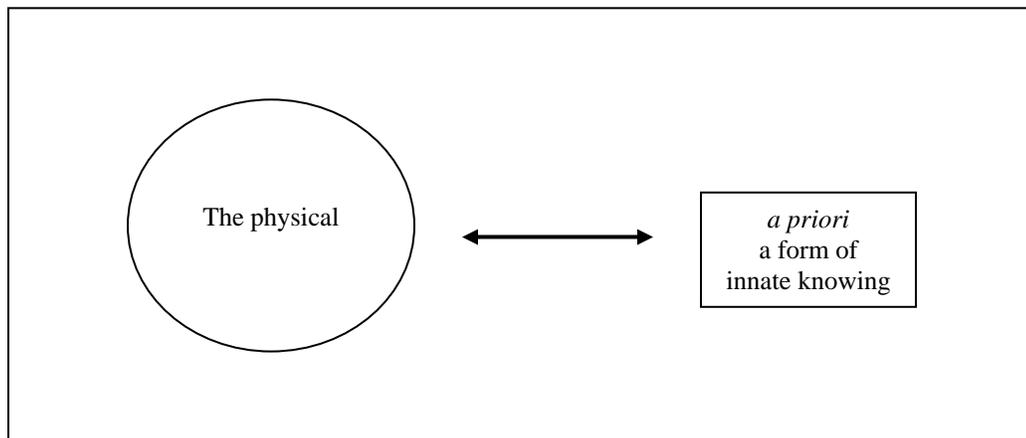
The dynamics appear simple but confusing. To understand the dynamics it will help to use graphics once again.

**The merger**

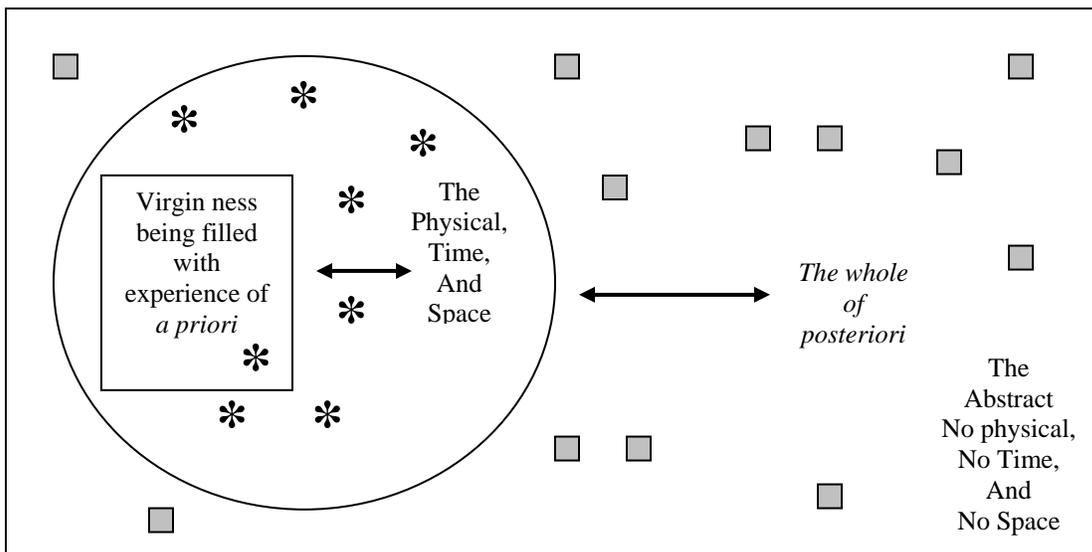
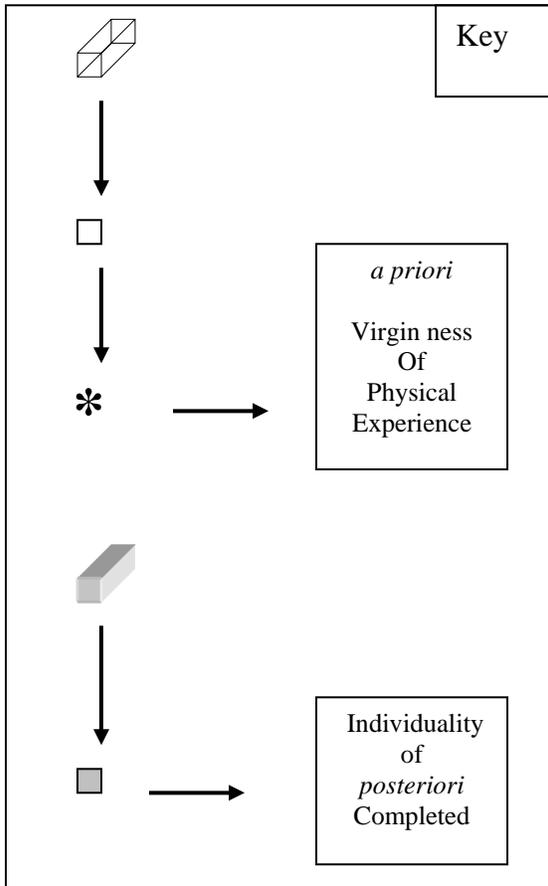


Becomes:

**The merger**



Which in turn becomes:

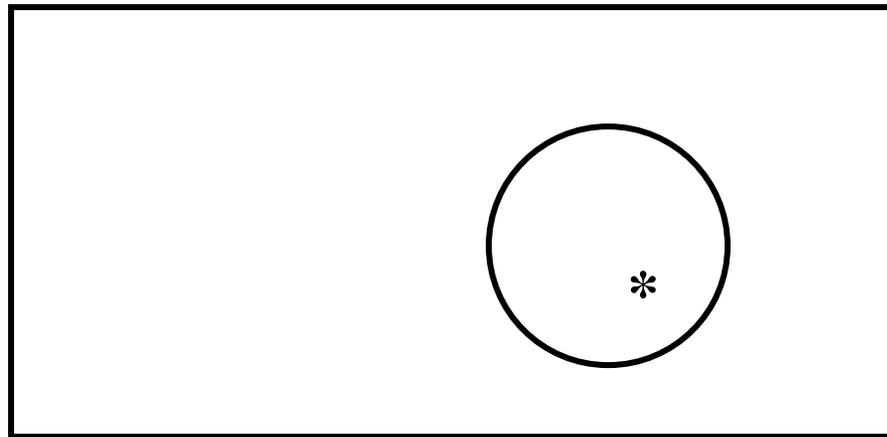


*The War & Peace of a New Ontological Perception*

The resultant model demonstrates:

1. The *a priori* exists within the whole
2. The *a priori* develops within the real/real illusion of the physical
3. The *a priori* begins as 'virgin ness' within the physical
4. The *a priori* is isolated from the whole of *a priori* in order to create itself as a unique entity of knowing/individuality/the individual/soul/essent/essence/consciousness of consciousness.
5. The physical exists and is seen as a real illusion by the viewer while standing 'outside' the physical
6. The abstractual exists and is seen as a real illusion by the viewer while standing 'inside' the physical.
7. The whole is the whole because individuality of *a priori* remains as individuality within the abstractual.
8. The whole would appear to exist, as a form of singularity, is a summation of *a priori* having experienced the physical as well as other types of realities/universes existing within itself.
9. Individuality of *a priori*, having been 'filled' with experiencing, averts eternal recurrence through the continual process of addition, creation of a priori of other individuals to the whole.
10. The whole averts eternal recurrence through the continual process of addition, creation of *a priori*, which in turn becomes its unique self through unique experiencing.
11. The whole becomes the sum total of all *posteriori* as well as the resultant product of such a summation.
12. The whole is greater than the sum of its parts for the whole is the sum while the parts remain intact.
13. The whole is all the parts plus itself.
14. Purpose exists: The individual is a creator of reality
15. Responsibility exists: We are responsible for what it is we create.

The model can be simplified as:



Within the model the concept of active action and passive action are implied and the concept of interaction of the elements to the whole are likewise implied through the establishment of the terms being – vb (the passive/the state of being), *being* - vb (action on the part of both the individual and the individual), the individual – n (multiplicity/individuality), and the individual – n (singularity/the whole).

The interrelationship of the parts and the dynamics of the model are summarized in the name of the system:

Philosophically speaking: the individual acting within God  
Scientifically speaking: **sybiotic** panentheism  
Religiously speaking: sybiotic **panentheism**  
Generically speaking: sybiotic panentheism

What does such a model mean when it comes to the understanding of reality?

1. The abstractual 'creates' the physical through the generation of nothingness.
2. In the case of our universe, the physical appears to operate within the parameters of symmetry.
3. Symmetry generates the physical over time through the 'creation' of the physical itself.
4. The developing physical provides both the 'location' where the *a priori* can become the *posteriori* and the means by which the *a priori* can 'create' newness.
5. Through the *a priori* becoming the *posteriori*, both the physical 'becomes' and the abstractual 'becomes'.
6. The expanding physical expands the region within which new *a priori*, found located with seeds of 'virgin' knowing can fill itself with knowing.
7. The expanding physical expands the region within which new *a priori*, found located with seeds of 'virgin' knowing can create.

Again if becomes clear: Philosophy is wrong again in perceiving the antinomies 'to be', to exist as a noun of permanency. Antinomies exist as a verb of direction. Antinomies simply point to the region of contradiction wherein our lack of understanding creates the antinomy itself. In the case of philosophy and in particular metaphysics, the lack of understanding lies not with truth but rather lies in our erroneous limited perception of reality.

### **What does it mean to be a piece of the whole/the individual/God?**

If we are a part of the whole and if the whole is defined as:

1. The 'all of knowing' and the 'all of knowledge'
2. The 'all of location' and the 'all of presence'
3. The 'all of power' and the 'all of the ability to use power'

then the whole is:

- a. By scientific definition as defined by the language of mathematics: the Universal Set/the whole (as opposed to an element of...)and
- b. By philosophical definition: the individual (as opposed to the individual/the individual within the whole)
- c. By religious definition: God (as opposed to 'a' soul)

The most actively progressing form of human perceptual development lies in the arena of observation dominated by the field of science as opposed to the more passive human perceptual developmental arenas of faith and reason dominated by the fields of religion and philosophy respectively. This is not to imply the most influential human perceptual field is science. What the statements says is that science is making more progress towards expanding 'new' understandings regarding reality.

Because science is today the more progressive field of the three means humanity has of developing an understanding regarding the totality of reality and because this work, *The War and Peace of a New*

*The War & Peace of a New Ontological Perception*

Metaphysical Perception, addresses philosophical paradoxes, we will use the term ‘the whole’ followed by the terms the individual and lastly God.

The linguistics thus becomes, for the purposes of this tractate: the whole/the individual God.

Being a part of the whole/the individual/God and having the ‘free will’ to affect the whole/the individual/God as well as affect parts of the whole/the individual/God our purpose for existing emerges. Our purpose for existing as ‘beings’/unique souls within the whole, existing as /elements of the whole is to fulfill what it is we are capable of doing within the whole of reality. Our being capable of ‘affecting’ the whole, ‘affecting the elements of the whole, ‘affecting’ what it is we and other ‘beings’ become, not only defines our purpose, to affect what it is we affect – to create what it is we create – but leads us to understanding both what our responsibilities are and where it is our responsibilities lie.

The questions then become: What are our responsibilities? Where do our responsibilities lie?

To understand what our responsibilities are and where it is our responsibilities lie we must first understand existence itself. The forms of existences being referred to here are not forms of the noun – existence but rather are the forms of the verb – existence.

There are four forms of the verb existence:

<b>Example # 1: Practically</b>	
<b>The Verb</b>	<b>Example</b>
1. What ‘was’	Humans enslaved* other humans since before the beginning of recorded history
2. What ‘is’	Humans today still enslave others.
3. What ‘will be’	Humans will continue to enslave others somewhere somehow
4. What ‘could be’	Physical human slavery could be eliminated**.

\* No one race has a claim on slavery.  
\*\* 1862 Lincoln signed the Emancipation Proclamation.  
1860 – 1865: 250,000 Americans die – the result: Slavery in The United States is banned.  
Physical human slavery is abolished in one region of the world.

**Example # 2: Altruistically**

<b>The Verb</b>	<b>Example</b>
5. What 'was'	Slavery**
6. What 'is'	Slavery
7. What 'will be'	Slavery
8. What 'could be'	Reduction of Slavery – if we change our perception of what reality is and thus define/redefine our function for existing within reality.

\* Slavery is not an issue of race. Slavery is an issue regarding the lack of choice when choice exists. Slavery is not determinism. Slavery embraces individuals within all human cultures, geographical regions, races, religions, and societies. Slavery need not be physically forced complete dependency on the individual. Slavery can be abstractual in nature as epitomized by various forms of financial enslavement, religious enslavement, governmental enslavement, enslavement to drugs, social ideological enslavement, emotional enslavement...

We are not responsible for 'what was', nor for 'what is' nor for 'what will be' but rather we are responsible for 'what could be'. We may 'have been' responsible for 'what was'. We may 'have been' responsible for what 'is'. We may 'have been' responsible for 'what will be'. We, however, are no longer responsible for any of these three forms of existence for all these three forms of existence are no longer within our influence of 'affective ness' for such actions are, by definition, determined.

Where then does one's responsibilities lie? The responsibility of an entity, governed by the laws of free will, lie with the development of the form of existence known as 'what could be'.

To better understand the concept of 'what could be' it may help to further examine where it is one's responsibility does not lie and then move on to examine where it is one's responsibility lies.

One cannot be responsible for what it is one cannot change. Responsibility lies in what it is one is capable, within the free will framework, of 'affecting'. Responsibility does not lie in what it is one cannot 'affect'.

One is not responsible for 'what will be' for the concept of future certainty as epitomized by the forces of nature uncontrollable through human technology is not one's responsibility.

One may 'have been' responsible for 'what is' and 'what was' and as such, one may be responsible for the past that is to impact the future. If such is the case, one has a responsibility to the future in the form of assisting or protecting the future from the affect generated by one's past actions.

There are, therefore, two forms of past action which initiate responsibility for the future. The concept of 'affecting' lies both in the form of active and passive action. One may 'act upon' the future through action

*The War & Peace of a New Ontological Perception*

but there is no denying that one can just as critically ‘affect’ the future through the passivity of action, through ‘inaction’.

Since perception generates actions and actions generate reactions and reactions generate social ambiance, one is responsible not only for one’s actions but one is also responsible for one’s perceptions. One’s perceptions initiate one’s actions, which in turn generates the thread from which the web of social ambiance is spun. The perceptions of reality one chooses to embrace, be it the Cartesian – reality is the physical (stars, galaxies, planets, human body, the brain, the heart, trees, ...), the non-Cartesian – reality is the abstract (souls, the whole/the individual/God, gods, ghosts, spirits, emotions, mathematics, ...), the Cartesian separate from the non-Cartesian (The whole/the individual/God is separate from the physical.) or the metaphysical perception this work initiates – the Cartesian exists within the non-Cartesian (the physical/universe exists within the abstract/the whole/the individual/God) is a choice one is given the free will to make. The choice is thus one’s responsibility to make and the affect such a choice has upon one’s actions is not somebody else’s responsibility. The choice is every individual’s responsibility.

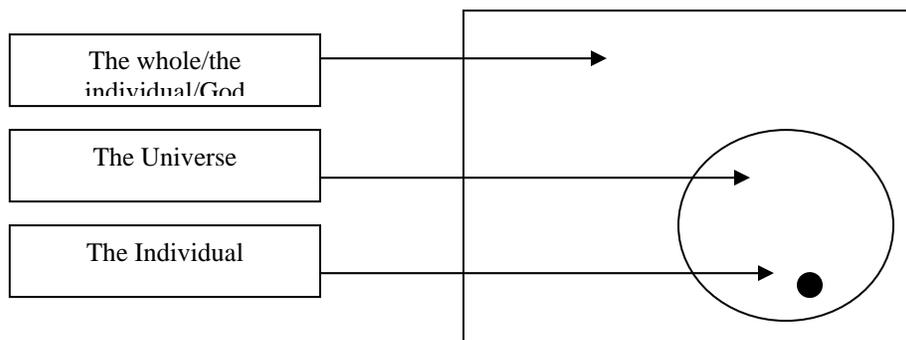
It is, in turn, the responsibility of philosophy to assist individuals in understanding the choices they are to make and understanding what the impact each potential choice generates. Philosophy is not responsible for the individual’s choice.

It is through reason that philosophy outlines the choices available to the individual regarding various models of reality. Philosophy illustrates the model and philosophy explains the impact, explains the ramification each model has upon ‘affective behavior’, ‘affective action’, be it passive or active action, which each model tends to generate.

Finally we can begin to understand the purpose of philosophy. What we often forget, however, is that philosophy is not a ‘knowing’ entity. Philosophy, as a subject area of study, has no responsibility. Philosophy is comprised of thinkers and as such it is the philosophers that are responsible for what it is the field of philosophy initiates. Philosophers cannot hide behind the anonymity of the word ‘philosophy’ Philosophy through philosophers makes a statement regarding man’s purpose for existing in reality. Philosophers, until the initiation of this work, have only offered two models of reality (the Cartesian or the non-Cartesian) to the individual.

Although philosophy may have taken two thousand five hundred years to develop a third thought regarding what the whole of reality might be, philosophy has, nevertheless, finally completed the thought. The philosophical thought regarding a new perception of reality has now been completed and appears as: the individual acting within God

With the completion of the thought comes the ability to model the thought:



The model demonstrates that the abstractual existence of the individuality is found within the physical body, which in turn is found within the physical universe, which in turn is found within the abstractual/the whole/the individual/God. The model goes several steps further however for the model demonstrates that individuality remains as individuality and thus the individual does not become an unidentifiable entity but remains as a unique entity of knowing timelessly existing within the whole and making the whole what it is, whole. The model demonstrates that the individual has a purpose for existing and thus the individual has a responsibility to fulfill regarding its purpose for existing.

In addition, zero, nothingness, the void now 'becomes' and as such is understood to be the verb and thus non-existent as a form of physical object or abstractual object but rather the void becomes the means by which existence itself becomes, became, moves from becoming to existing as something, not something as in the physical but something as in the abstractual, something independent of time and thus timeless, immortal.

Within the model of symbiotic panentheism, if the physical is dissolved and the abstract is then dissolved, is any 'thing' left? We do not 'know' nor do we understand what it is that may exist beyond abstraction. It took us tens of thousands of years to move from the concept of the physical, of the material, of matter to understanding the concept regarding energy, forces one cannot 'touch'.

It then took us thousands of years to move from the concept of energy forces to the concept of the abstract being what is, being the timeless means of existing. In fact the concept of abstractual existence is only now, with the writing of the first trilogy and the completion of these three volumes, in the early stages of perceptual understanding.

Until the concept regarding the interrelationship of matter/energy, abstraction, and the void is better understood, we will not be capable of gaining an in-depth understanding regarding the next level of metaphysical development.

This next level of metaphysical development 'could' bring us to the realization that, yes indeed, the abstract can be erased, destroyed. Is such a development likely? The concept of our being 'erased' as abstractually unique entities is highly unlikely. Such a development is contrary to every conceivable form of observation, faith, and reason to which we have been exposed within our history as a specie. There may emerge models of a greater reality, which temporarily imply the abstract can be erased but such perceptions will, with time, most surely be proven incorrect just as previously existing models are now, with this work, being demonstrated to be incorrect.

In the meantime, we must come to understand that we cannot change/affect 'what was'. We cannot change/affect 'what is'. We cannot change/affect 'what will be'. We can, however, create/develop/mold/build what 'could be' and thereby 'affect' ourselves, the universe, and the whole itself.