Panentheism

Addressing

Philosophy’s Responsibility

Daniel J. Shepard
The responsibility facing all metaphysicists

- Identify the building materials needed to build a model of reality
- Build the model of reality
- Examine the impact the model of reality being advocated would have upon the individual, our species, our home (the earth) and other galactic life forms
Panentheism
Addressing Philosophy’s Responsibility

A gift

From me to you

From one soul to another

Peace

The Gift

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Note to the reader:

- The intent of the more than 20+ books is to provide enough material to prove the validity of panentheism not beyond ‘all’ doubt but to prove the validity of panentheism beyond ‘all reasonable’ doubt. The point being to elevate the individual’s and our species’ perception of themselves in order to elevate human behavior on both an individual level and on a species level before we begin to step into the heavens.

- The series of books, Panentheism, emerged from earlier metaphysical editions and have been edited and retitled to more accurately reflect the true nature of their contents.

- I understand there are numerous stylistic, grammatical and spelling errors within all my work. I hope you as a reader can overlook such issues and focus upon the ideas being presented. I do not like to make excuses but most the material is, after all, free (see panentheism.com) to the public and therefore producing no revenue stream.

- Having spent more than a quarter of a million dollars on the web site: panentheism.com, 20+ books, presentations, videos, attempts to place the material in the hands of academics and the public, … I found my resources insufficient for formal editing. It is perhaps best to consider the products of my work more as a personal log in the rough of what it is I have been entrusted, with the condition that I pass this material on to you.
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Books by Daniel J. Shepard

Panentheism

Vol. 1: Panentheism addressing Humanity’s Purpose
Vol. 2: Panentheism addressing Man made in the Image of God
Vol. 3: Panentheism addressing Sci./Rel./Phil./and Prophecy
Vol. 4: Panentheism addressing Volumes 1 – 3 Guide
Vol. 5: Panentheism addressing The Physical and the non-Physical
Vol. 6: Panentheism addressing Humanity Confined to a Universe
Vol. 7: Panentheism addressing Free Will and Determinism
Vol. 8: Panentheism addressing Anthropocentricism
Vol. 9: Panentheism addressing Theodicy
Vol. 10: Panentheism addressing Universal Ethics
Vol. 11: Panentheism addressing the Lack of 1st Cause
Vol. 12: Panentheism addressing $E = mc^2$
Vol. 13: Panentheism addressing The Mathematics of non-Members
Vol. 14: Panentheism addressing Creation from the Void
Vol. 15: Panentheism addressing Monism/Dualism
Vol. 16: Panentheism addressing Nihilism
Vol. 17: Panentheism addressing Language
Vol. 18: Panentheism addressing Philosophy’s Responsibility
Vol. 19: Panentheism addressing Ockham’s Razor
Vol. 20: Panentheism addressing Panentheism
Vol. 21: Panentheism addressing being ‘the’ Summit
Vol. 22: Panentheism addressing Do we need to change? Can we change?
Vol. 23: Panentheism addressing Western Philosophy
Vol. 24: Panentheism addressing Chaos/Complexity
Vol. 25: Panentheism addressing Abbreviated Thoughts
Vol. 26: Panentheism addressing The Whole of Reality
Vol. 27: Panentheism addressing The Soul
Vol. 28: Panentheism addressing God/Brahma

... More information can be found at my web site

www.panentheism.com
Panentheism, a small seed planted into the social fabric of our species. An idea which only takes one Greek word to express, ‘panentheism’ and three English words to explain, ‘pan’ all, ‘en’ in, ‘theism’ God. ‘All in God’ and with that simple phrase our species has the potential to change forever.

djs

Project Overview

1995 - 1996 Final draft of "You and I Together: Have a purpose in reality" completed. This was a process of coalescing forty years of thoughts regarding a Universal Holistic System. From these notes, a model was constructed. The impact was then examined regarding this particular model and the effect it would have upon humanity in terms of the most cherished concepts embraced by the individual as well as those embraced by our species.

1996 - 1997 Final draft of "In the Image of God" completed. This step involved testing the practicality of a Universal Holistic System. The work examines the ability of the System to resolve twenty futuristic socially-divisive issues and ten current socially-divisive issues.

1997 - 1998 Final draft of "Stepping up to the Creator" completed. Once the system had been developed, the impact examined, and the practicality tested, the Universal System needed to be formalized, expanded, and validated against what it is we believe - religion, what it is we observe - science, what is we reason - philosophy, and what it is we've been told about change - prophecy. The work takes on a three-dimensional matrix format. The matrix format was used to help the reader move in and out of the 900 various topics and levels of difficulty.

1998 - 1999 Final draft of the Cross Reference Guide and Index" completed. Because of the expansiveness of the project, the need arose to find a means of cross-referencing the intricacies of the project. This was accomplished through the development of a cross-reference sectioned into five categories: Questions Addressed, Flowcharts, Thematic Index, Index, and Glossary.
1999 First draft of CD completed: The project was converted into Adobe Acrobat format. This was done to make the project user-friendly. The CD assists the exploration of the project through the power of the search engine called Adobe Acrobat. The CD will be updated as the project progresses.

1999 First draft presently unfolding on site of "On 'being' being 'Being'" This is a technical work intended for deep thinkers. Its intent is, through constructive criticism, to examine the error of humanity's perceptual journey generated by philosophers over the last twenty-five hundred years. The Universal Holistic System of Panentheism acts as the foundation of the constructive criticism.

1999 First draft of CD completed: Multimedia presentation of the www.wehope.com project as well as other misc. lectures. This series of lectures/presentations is made in person. Even philosophers must strive to apply practical applications to their work. The W.E. Hope Foundation is a nonprofit organization established by this philosopher in an attempt to apply the fundamental principles he espouses.

1999 CD - Part I. Audio readings of articles. The CD's are custom made. Please link to www.wehope.com for additional information.

1999 CD - Part II. Audio readings of articles. The CD's are custom made. Please link to www.wehope.com for additional information.

2000 Multimedia Presentation - A Universal Philosophy. This is a 981-slide presentation, in Adobe Acrobat format, that explores the means by which we could attain a universal philosophy. This presentation will be available for online viewing later this year.

2000 In the articles section of the Library page, a number of articles are available for viewing. These are works-in-progress and are intended to be incorporated into a new trilogy to be completed later this year.

2000 A new page "Reflections" has been added to the site. These are an account of my thoughts and reflections on a variety of philosophical issues and questions.

2000 A new page "Aphorisms" has been added to the site.

2000 A new page "Definitions" has been added to the site.
2000 - 2003  The final tractate of the third volume of a new trilogy was placed online. The complete trilogy - The War & Peace of a New Metaphysical Perception - introduces a new perceptual model of reality. The work is intent upon establishing the understanding of a new metaphysical system, which combines the Aristotelian metaphysical system of Cartesianism and the Hegelian metaphysical system of non-Cartesianism into one system. The three volumes of the new trilogy are as follows:

2001: Volume I - On 'being'
2001: Volume II - On 'being' being
2001: Volume III - On 'being' being 'Being'


2004  Convert and place on line: The War and Peace of a New Metaphysical Perception to an Ontological Version.

2004 – 2005  Convert complete site from HTML to CSS / DHTML to stabilize site for the long term and to facilitate removing and reinstalling site if it becomes corrupted through use or hacking.

2005  New Site Appearance, Complete All Sections of the site except ‘Latest Additions’, Add additional sections to the site, and Complete Final Appearance of Site.

2005 - 2008  Move the project to the more advanced interactive www tool of blogging: Adding reason to faith URL: http://panentheism.blogharbor.com/

2009  Development of a new series: Understanding …

2010  Understanding Reality: The four absolute truths secularists are intent upon eradicating are: 1. A Creator of the physical universe exists. 2. The true essence of the individual is made in the image of this Creator and is thus, by definition, divine in nature 3. The individual and our species exist temporarily in the physical for a reason. We have a purpose. 4. The void, ex-nihilo, creation from non-existence did occur. These four fundamental, absolute truths will be addressed in great detail within this book and will, beyond all reasonable doubt, be shown to exist as absolute truths. The theists need more than faith to establish their positions in this day and age and this work gives them what they need to rationalize their positions.
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2012 Understanding Reality
2013 Understanding the Soul
2014 Understanding God/Brahma
Panentheism

And

The Responsibility of Philosophy

Daniel J. Shepard
... in the nineteenth and twentieth centuries, science became too technical and mathematical for the philosopher, or anyone else except a few specialists. Philosophers reduced the scope of their inquiries so much that Wittgenstein, the most famous philosopher of this century, said, “The sole remaining task for philosophers is the analysis of language.” What a comedown, from the great tradition of philosophy from Aristotle to Kant!

Steven Hawking
A Brief History of Time
A Boston Book
1988, p. 174

With the acceptance of a basic premise of science, namely:

As with all knowledge, we may not be able to know ‘beyond all doubt’ but we can know ‘beyond a reasonable doubt’.

... philosophy can now, at the beginning of a new millennium (2000 CE) move beyond the sole task of analyzing language and once again devote itself to its true purpose, namely: Examining the dynamics of reality, the whole of reality.
A Panentheistic Series

Volume 18

Panentheism
Leading To the Rebirth of Metaphysics
Which in Turn Leads To
A New Beginning for Philosophy
At the dawn of
A New Millennium
2000 CE

Husserl, Hawking and I
The Third Principle of Philosophy

Responsibility
Examine the Impact
Panentheism

Daniel J. Shepard
Preface: a moment for introspection

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

I. Husserl: Find the materials for a universal philosophy
   Truth One: You exist
   Truth Two: The universe exists
   Truth Three: Causation exists

II. Hawking: Build the model
   Where are we? Placement
   What are we? Placement generating definition
   Why do we exist? Definition generating purpose

III. Shepard: Examine the Impact
   Examining the Impact in terms of the past
   In terms of the individual
   In terms of our species
   In terms of our home, the environment
   Examining the Impact in terms of the present
   In terms of the individual
   In terms of our species
   In terms of our home, the environment
   In terms of other galactic life forms
   Examining the Impact in terms of the future
   In terms of the individual
   In terms of our species
   In terms of our home, the environment
   In terms of other galactic life forms
   In terms of the whole itself

Conclusion: Free will versus determinism
Appendix: ‘Examine the Impact’ expanded
A Special Note: Secularism vs Theism
In Closing
Preview: Panentheism addressing Western Philosophy
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 species 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 species 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 species 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.
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For we ‘new 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 is 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 if 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 then 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 a part of 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 ones ‘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 cullly 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 God, 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 God. The less constraining the model, the more universal it will be.

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.
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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, lets 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.
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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 God 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 God. Therefore, we need a philosophy capable of allowing God to understand the answer to the three questions. Carl Sagan would say that ‘we’ means God within a species.
Therefore, we need a philosophy capable of allowing God 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 God within the species within the universe.

Therefore, we need a philosophy capable of allowing God as an entity, as well as our species as an entity and other intelligent species in the universe, to understanding the answer to the three questions.

But I would say, ‘we’ means God 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 God 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.
Panentheism
Addressing Philosophy’s Responsibility

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 mindset than that which we have historically been oriented.

The truths we use to build a ‘universal philosophy’ must themselves be ‘universal’, even inter-galactic, 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, God. 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 supports 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 God 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 intentionalty, 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 a part of the whole. We are a part of 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 exits.

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, lets 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 lead 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 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 a part of 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, a piece of 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.
Panentheism
Addressing Philosophy’s Responsibility

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 ‘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 God, 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 a part of the ‘whole’. Reason would suggest the ‘whole’ couldn’t be ‘whole’ without you or without me.

Reason would suggest we are a part of what it is we are a part of. 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 a part of 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 a part of the ‘whole’.

We conclude through reason, philosophy that the whole, Totality, is what it is because we are a part of 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.
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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.

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 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 a part of what we are a part of. We are a part of the ‘whole’, a part of 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 a part of the Whole, a piece of 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 a part of this whole, a piece of this Totality.

Religions would have to concur with philosophy and conclude that we are a part of the Whole regardless of what words you use to name the Whole. The concept of our being a part of what it is we are a part, our being a part of 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 representing 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 a part of 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 a part of the greater whole – Total abstraction
Religion: we are a part of the greater whole – Original causation
Science: we are a part of 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 a part of the whole, a piece of 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; 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 let’s do the same:

*Symbiosis: An interaction between individuals of different species (symbiants). 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.’*  

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.

**What are we?**

We are a part of the ‘whole’.

We are a piece of the ‘whole’, a piece of causation, a piece of abstraction, a piece of the all presence, a piece of the all knowing. We might as well say it at this point; the model would say we are a piece of 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 ‘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 a piece of the ‘whole’ is removed, the ‘whole’ changes.
But science reinforces the concept of the ‘whole’ not being the same if a part of 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 a part of the ‘Whole’.

**Why do we exist?**

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, God living portions, or we can study the smaller portions, God 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

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 a part of, a piece of the whole, we interact with the whole. Science suggests that we have a function.

We do not just exist; we are not just a part of the universe. We affect the greater Reality that lies beyond our universe. We impact the whole of whatever we and our universe lie within.
Panentheism
Addressing Philosophy’s Responsibility

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 a piece of 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 a part of the ‘whole’. We are a part of 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 ‘panentheism’.

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

A universal philosophy must be easy to understand.

In addition, it must provide the type of impact upon God, society, the environment, and the universe itself which we as a species find agreeable.

As we have seen, the concept of 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, ‘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 ‘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.

‘Panentheism’ is considered to be a ‘first try’ at developing a universal philosophy, a form of universal ethics.

‘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 a part of 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 God, 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
‘panentheism’ 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 ‘panentheism’ 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 panentheism 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.
Panentheism
Addressing Philosophy’s Responsibility

We must consider the impact in terms of God, 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 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 panentheism in place …

We would never have allowed the individual to be tortured by religious organizations during the years of the inquisition, for God would have been perceived as a piece of the ‘whole’, a piece of ‘causation’ a piece of ‘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 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 a piece of 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.

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**In terms of our home, the environment:**

With 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.
Panentheism
Addressing Philosophy’s Responsibility

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 panentheism 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 panentheism would have shouldered them.

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

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 effects of the Bolshevik Revolution, the after effects of the French Revolution, the invasion of the Mongol hoards, 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, panentheism, 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 / ethereal in nature.

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, panentheism, it is the soul that is timeless, it is the soul that is a part of the ‘whole’, it is the soul that is abstract, it is the soul that is a piece of God.

As such, under the model of panentheism, the soul can never be destroyed. Under the model of panentheism, it is the soul, which travels using the vehicle of the body and mind. Under panentheism, it is the soul that is the awareness of our existence and journey within this reality.

As such, under panentheism, it is the soul that is abused when the body and mind are abused.

And because of all this, under panentheism it is understood that the soul, traveling within the framework of God, 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 has 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 give us the strength to believe through faith that there is a ‘Whole’, a summation, and that we are a part of 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 ‘panentheism’ 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 panentheism 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 panentheism would say if we considered the essence, the soul of God, to be a piece of God.

**In terms of the individual:**

With panentheism 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, a piece of God Itself to these heinous acts.
Panentheism
Addressing Philosophy’s Responsibility

Who would ever consider being the one to initiate the process that would cause the body of a piece of 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 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 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 panentheism in place.

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

**In terms of other galactic life forms:**

With 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 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’ panentheism would generate.
Panentheism
Addressing Philosophy’s Responsibility

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 panentheism 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 a piece of God to journey unhindered by others.

With a universal philosophy such as panentheism in place would we ever attempt to keep one soul, a piece of 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 ‘panentheism’, 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 panentheism 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 panentheism 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 God:**

With panentheism 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 panentheism in place …

We would never accept the killing of doctors who perform partial birth abortions. With the universal philosophy of panentheism in place, we would understand the concept that to kill is to end a journey of a piece of God. Under panentheism, God 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, a piece of 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 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 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.
Panentheism
Addressing Philosophy’s Responsibility

In terms of the ‘whole’ itself:

With 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?

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?

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 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 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 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 God 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?) 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, 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 ‘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 species.

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 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 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 species, 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: ‘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 panentheism, God being 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.
Put more simply:

All questions are put directly to the new metaphysical system of panentheism, God being God
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Questions addressed and reference source where the impact of the system upon the concept in question can be found:

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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?

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?

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

What are the consequences of hedonism?
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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?
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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?

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?
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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?

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?

Why is it important to study the past?

Why should we maintain and encourage religious traditions and beliefs?
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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?
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?

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?

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

Does panentheism undermine established religions?

If the basic tenets of 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 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?

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**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?

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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 panentheism resolve the problem?

What is the nature of reality? How do theism and panentheism differ in their approaches to the question?
How would panentheism resolve Humankind’s greatest challenges?

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

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

If Humankind adopted 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 panentheism alter our relationship to God?
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How would a universal philosophy alter Humankind’s self-perception?

Who would benefit from the adoption of 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?

• 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?

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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 panentheism alter Humankind’s perception of itself?

In adopting panentheism, 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 panentheism 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 panentheism 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 panentheism 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?
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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?

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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 panentheism?

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?

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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 panentheism address the issue of Humankind’s purpose within the Universe?

How does panentheism elevate Humankind to an equal status with God?

Why is Humankind so important to God?

In adopting panentheism, 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 panentheism address the issue of Humankind’s negative self-perception?

Does panentheism wish to eliminate religion?
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How is panentheism important in addressing Humankind’s uniqueness and value?

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

What does panentheism 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 panentheism change Humankind’s self-perception, and ultimately, its future?

In adopting 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 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 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 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?

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

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

What does 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 panentheism free us from our limited self-perception?

If 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 panentheism? What are the immediate and long-term dangers of continuing to choose theism, rather than panentheism, 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?

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

How would panentheism help to maintain Humankind’s dignity and purpose in reality?

What would be the universal benefits of Humankind’s adoption of panentheism? 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?

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

In which ways does 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?

What does 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 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?

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?
How would 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?

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?

What does 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?

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 does theistic beliefs lead to a self-perception of inferiority and subjugation to God?

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

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What are the subtle, but extremely important, differences between theism and 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 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 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?
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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 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 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?
What does panentheism tell us about Humankind’s status with God? Why is the soul so important to Humankind and to God?

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

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

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

How would 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 panentheism facilitate it?

In which ways does 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 panentheism?

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

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

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

How could embracing 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 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 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?
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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 panentheism set the foundation for resolving our social problems and dilemmas?

Why is Humankind of phenomenal value and significance to God?

What does 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 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?
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?

What does 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 God, 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?

What does panentheism 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 panentheism say about the importance of every soul?

How are the soul and God interrelated?

What does panentheism 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?

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?
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?

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 panentheism offer us in terms of a universal philosophy?

Why does 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?

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?

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

What does panentheism say about Humankind’s relationship to God?
In which way would panentheism 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 panentheism 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?

Why is Humankind, and the soul, important to God?
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 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 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?
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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 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 a part of 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 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 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?
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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 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 a part of the Causative Force?

Why is modern science important to the concept of 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 panentheism?

Religion: Classical/Traditional Theism # 180-189

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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?
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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?

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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?

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 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?
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How does panentheism relate to the concept of symmetry?

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How would Humankind benefit from a universal philosophy?

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**Science: Topology # 230-239**

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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?

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Why is attaining a universal philosophy important for Humankind?

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A special note: Secularism versus Theism
Subject: A New path for the 3rd Millennium
From: The author

Humanity is a species, which is losing its way

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I –
I took the one less traveled by,
And that has made all the difference

The Road Not Taken
Robert Frost

2011, the beginning of a new millennium and as a species we are standing at a fork in the road, where ‘two roads diverged in a wood’. We are standing at the crossroads of humanity’s journey into the third millennium and the beginning of our becoming space travelers, and we as a species have yet to make a decision as to which road to take. Are we spiritual beings or are we physical beings?

One road lies straight ahead and beckons. This road is comfortable, clearly visible, brightly lit and filled with ‘friends’ and ‘supporters’. This road says we are physical beings located in a physical universe. If present day individuals, however, look far out into the distance, they will clearly see their present path leads to the oblivion of individual rights, the oblivion of human values and human freedom. Relative truth is gradually replacing the concept of absolute truth as humanity bends to the pressures of secularism (a system of doctrines and practices that disregards or rejects any form of religious faith and worship - – Webster New World Dictionary 3rd College Edition)

The other path emerging from the fork in the road, diverges from humanity’s present trend and involves change, involves refocusing upon the primary message of universal teachings and as such this road is full of apprehension of the unknown, fear of what is to come after death, dread of being responsible for things we’ve done and things we should have done but didn’t do, …
This road says we are spiritual beings located within a physical universe which in turn is located within a non-physical ‘location’, located within a larger spiritual reality. Down this road, in the far distance lies potential, huge potential for the individual, huge potential for the human species and huge potential for other life forms we may encounter as we journey through space.

Present day individuals have never understood the basic fundamentals theism has kept locked in its vast libraries of esoteric (hidden) knowledge.

The esoteric knowledge which remains hidden is found universally within ancient wisdom and diverse religious teachings passed down to humanity from generation to generation over thousands of years. The esoteric knowledge is clearly supported in the fundamental teachings of Eastern meditation and by the subtle inferences of Western science and mathematics.

The greatest philosophical minds throughout the East and the West have over the last two thousand years debated the validity of this esoteric knowledge within the arena of metaphysics (the branch of philosophy that deals with first principles and seeks to explain the nature of being or reality and the origin and structure of the universe – Webster New World Dictionary 3rd College Edition). As the debate began to unfold within the eyes of the public, secularists, recognized the potential threat of metaphysics to their positions, found the means, for all intents and purposes, to banish metaphysics to the far fringes of philosophy.

So it is four basic fundamentals of metaphysics became passé and with the relegating of metaphysics to the reputation of being ‘behind the times’, any non-religious scholar seriously examining the four fundamentals found themselves basically ostracized from the select group of academic cronyism.

The four fundamentals are absolute truths.

Secularists would have individuals believe there is no such thing as absolute truths. Secularists have worked long and hard to replace absolute truths with the concept of relative truths.
The four absolute truths secularists are intent upon eradicating are:

1. A Creator of the physical universe exists.
2. The true essence of the individual is made in the image of this Creator and is thus, by definition, divine in nature.
3. The individual and our species exist temporarily in the physical for a reason. We have a purpose.
4. The void, ex-nihilo, creation from non-existence did occur.

These four fundamental, absolute truths will be addressed in great detail within this book and will, beyond all reasonable doubt, shown to exist as absolute truths.

The theists need more than faith to establish their positions in this day and age and this work gives them what they need to rationalize their positions.

The concept of there being a Creator of the physical universe is not what ancient metaphysical thinkers felt needed to be ‘hidden’ in order to prevent these truth seekers from being ostracized, not to mention facing torture and even death, for exploring such ideas.

The concept these metaphysical thinkers had been hiding is the second fundamental: Man’s true essence is divine in nature. The divinity of man is the message, which needs to be disclosed publicly. The spiritual essence of man as opposed to the material essence of man is clearly supported by science/observation, religion/ancient wisdom, mathematics/the universal language and philosophy/rational dialectics.

The divinity of man is the message metaphysics is obligated to divulge at this point in time. The arguments supporting the true nature of man need to be disclosed now.

Why Now?

What is different regarding humanity’s present point in history, which clearly cries out for a new understanding of man’s true nature?

There are many answers to the question: Why now? But three answers immediately come to mind.
First: Today humanity stands on ‘the cusp of the third millennium’, stands at the gates of the Age of Aquarius.

Second: At this point in the history of the human species, we stand on the verge of stepping off our planet and dispersing throughout the near and potentially far reaches of the universe.

Third: Osho’s words give us some insight regarding the question: Why now?

‘When a Buddha moves the wheel of dharma, it takes two thousand five hundred years for it to stop completely. The wheel that Buddha \[500 BCE\] moved has stopped. The wheel has to be moved again. And that is going to be my and your life’s - work - that wheel has to be moved again. Once it starts revolving it will again have twenty-five centuries' \[of\] life.’

The Diamond Sutra, Osho. IDF317, 2004
Tao Publishing, p289

From the four absolutes truths examined through metaphysics emerges the rational dialectics supporting the concept of ‘you are your brother’s keeper’.

What rationale leads this metaphysicist to understand it is possible to develop an advanced model of reality capable of validating the concept of a Universal Brotherhood of Humanity without distinction of race, color, creed or gender’?

A universal brotherhood based upon the physical form of man leads inevitable to splintered groups of humanity based upon physical characteristics such as race, color, creed, gender, age, culture, geography, DNA, …

The only form of brotherhood which can possible become ‘universal’ lies in a ‘universal commonality’.

The precept, man is divine in nature, provides this ‘universal commonality’.

We are all ‘brothers’ and ‘sisters’ via our commonality of divinity.
In order to validate what ‘universal teachings’ all purport ‘man is divine in nature’, we have no choice but to examine all teachings universally, examine what it is universal teachings tell us. If we do not examine all major teachings our findings would not be ‘universal’ in nature rather our findings would be regional, cultural in nature.

It is not just …

Western teachings …

"God created man in his own image, in the image of God created he him; male and female created he them"

Genesis 1:27

… but Eastern teachings as well …

‘For you are God, and you will only what God wills; but you must dig deep down into yourself to find the God within you, and listen to that voice, which is your voice. Do not mistake your bodies for yourself – neither the physical body, nor the astral, nor the mental.

Each one of them will pretend to be the Self, in order to gain what it wants. But you must know them all, and know yourself as their master.

At the Feet of the Master and Towards Discipleship
Jiddu Krishnamurti, Quest Books, 2001, p 30-31’

… which either imply or literally state, man is divine in nature.

As such seeking the means of validating universal truths requires the study of both Western and Eastern teachings

Without the understanding that man is divine in nature, without the understanding that the true essence and substance of man is not the physical but rather is the spiritual, there is no way to rationalize the concepts of universal brotherhood there is no way to rationalize the endowment of inalienable rights by The Creator.

A model of the whole of reality has the potential to unite religions, sects and nations under a common system of ethics by providing the rationale regarding the ‘divinity of man’ since the ‘divinity of man’ transcends all forms of physical diversity found within a physical universe.
And what of a common system of ethics if it is not applied to all? Without ethics emerging from a higher order than the physical, ethics is incapable of withstanding the constant onslaught of human emotions and desires to dominate, rule, subjugate and dictate.

‘We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.’

The unanimous declaration of the thirteen united states of America, 7/4/1776

It is time to open the hidden treasure chest of metaphysics and convert the esoteric piece of knowledge found within the treasure troves of metaphysics to a piece of exoteric (public) knowledge.

Knowledge is power and there is no greater power to be given the individual than the rational understanding that they, you, all individuals, are divine in nature and deserve to be treated as such regardless of their race, color, creed, gender, intelligence level, height, abnormalities, economic status, …

There is no greater power to be given the individual than a simple model clearly demonstrating the rationality that you are literally a child of God/Jehovah/Brahma and nobody, I mean nobody, better mess with you for God/Jehovah/Brahma is the creator of both your true essence and the physical universe.
In Closing:

It is time we as a society examine our true purpose for existing in earnest.

Q. Is establishing ‘a rational understanding of reality different from what society has previously done?

A. Establishing an understanding of reality and simply stating a belief, the belief that inalienable rights were endowed by the Creator, are two entirely different things.

Q. How is ‘laying the foundation for the rational understanding of reality different from what we as a society have always been attempting to do?

A. What is different is the approach. For hundreds of years, perhaps thousands of years, isolated pockets of humanity have professed the altruistic belief that individual rights are endowed by our Creator.

The idea was always based upon an intuitive sense.

The esoteric means by which a few select individual could understand the rationale for such an altruistic belief was little understood by the masses. As a species we have never focused upon building a rational model supporting the idea.

Q. Assuming that is so, why have we not focused upon the universal means of establishing the model of reality demonstrating the rational supporting an understanding demonstrating the endowment of inalienable rights by The Creator?

A. Society has not recognized what the means of establishing the rationale for such rights are.

Q. What is the means of accomplishing this goal?

A. One might argue there is more than one possible means by which a rationale demonstrating the concept of individual rights being endowed by The Creator as opposed to being the individual’s rights being endowed by individuals. it is difficult, however, to conceive of a more potent tool than a rational model of reality demonstrating the fact.
Q. Historically hasn’t such a goal, the building of a model of the whole of reality, proved to be an elusive goal?

A. Yes, but it needn’t continue to be elusive. The task of accomplishing the goal is in fact simple in nature.

Q. If the goal of establishing a model of the whole of reality is so simple why hasn’t it been accomplished already?

A. The path to establishing a rationale for a model of the whole of reality requires the establishment of a paradigm shift and we as humans find it difficult to embrace most changes let alone embrace a paradigm shift.

Q. So where do we begin?

A. We begin by building a simple model of reality, building a cross sectional two-dimensional drawing of the whole of reality and see where such an endeavor leads.

Q. Why build a model of reality?

A. We, humans, are visual creatures and as such a drawing, a picture, of reality helps us understand the composition of reality, understand reality itself. As they say: A picture is worth a thousand words.

Q. What would such a model do for humankind?

A. A model of reality would give us a picture of where we as individuals stand in reality which in turn would lead us to understand what our true essence and substance is. It is the understanding of our true nature which then leads us to understand why we exist which leads to the rational understanding regarding the significance of individual and leads to the true understanding regarding who or what granted us our individual rights.

If our rights were endowed to us by other physical beings, be they human or otherwise, then said rights can rationally be ungifted by those that gifted them. If, however, the individual rights were endowed by The Creator, then only the Creator can rationally remove them.

So it is the war between the secularists and the theists rages and the secularists, at this point in time, are winning.
Q. Why do we need to understand why we exist?

A. Understanding why we exist leads us to a rational understanding as to why our rights were bestowed upon us in the first place.

Q. Is the paradigm shift verbalized simply through the process of developing a model of the whole of reality?

A. Yes, the paradigm shift is visualized through the establishment of a simple model of the whole of reality.

A picture is worth a thousand words.

Q. So how do we begin?

A. We begin by drawing together independent thinkers found within our societies and forming a working group of these individuals with the specific intent of building a model of reality, building a model of the whole of reality.

Q. Why select a few individuals to do the work? Aren’t all members of society independent deep thinkers?

A. Not all members of society are thinkers. Fewer still are deep thinkers and even fewer still are independent deep thinkers.

Q. But haven’t you already developed the model of the whole of reality?

A. So it seems. The task, however, is much too important for us as individuals and for our species to rely upon the thinking of one individual.

The process and model demonstrated could act as an outline for the process but should not be fully embraced without the thorough examination of other thinkers.

Q. How do we recognize the independent thinkers found within the society?

A. The true independent thinkers have the ability to throw out everything in which they believe and begin reconstructing reality from scratch. The true independent thinkers question everything and then use the tools of the metaphysicist to establish the answers to the basic questions:
Where are we?

What are we?

Why do we exist?

Q. What are the tools of the metaphysicist?

A. The metaphysicist has four tools they use to understand reality.

1. Observation/measurement epitomized by science
2. Universal teachings/Traditional wisdom epitomized by religion
3. Rational dialectics/reason epitomized by philosophy
4. Symbols/logic epitomized by mathematics

Q. Aren’t there an almost infinite number of questions which stand in the way of our understanding the Whole of reality and doesn’t everyone think their answers are as good as anyone else’s answers?

A. Building a simplistic two dimensional model of reality by asking pointed questions provides us with a form of blueprint which gives the individual asking the questions clear, lucid, simplistic, rational answers to their questions.

Q. How do we decide which answers are to be used in building a model of reality?

A. The answers to questions regarding reality which are validated by the greatest number of the four tools metaphysicists use are the ones to be accepted as being the most viable truths for the metaphysicist.

Q. Once a model is developed by the independent deep thinkers, how is the model of reality tested?

A. The model is tested, validated, through two means:

First the model must stand up to the scrutiny of the four metaphysical tools previously mentioned.
Second the model must prove itself through its ability to solve present day social dilemmas.

Q. There are so many social dilemmas present today. Is there one social dilemma, which would prove to be a true test for the model?

A. The best way to test the model is to apply the model to one of today’s most perplexing dilemmas, namely: How can society unify religions?

Q. Why should society take on such a task?

A. We are a global society and as such it is independent thinkers from both the East and the West who must participate in the development of just such an endeavor.

Q. How do we, as a species begin the project?

A. As previously stated, humanity has within its midst a small group of independent thinkers. We must pull these independent thinkers together and begin the project in earnest.

These independent thinkers must come from the basic fields of science, mathematics, philosophy and religion.

In addition we must embrace the aid of all members of our society in the global task of entrenching just such a concept into the social fabric of our diverse cultures.

The initial task of the independent thinkers then becomes: Build the model of reality which would lay the foundation necessary to unify religions while allowing religions to maintain their unique individuality.

There are two operative phrases within this statement: ‘unifying religions’ and ‘providing religions the means to maintain their unique individualism’.

The first - ‘unifying religions’ - cannot happen without the second – ‘providing religions the means to maintain their unique individualism’.

The first cannot happen without the second for religions like individuals have a naturally built in survival instinct to stay alive.
Q. Now what?

A. Now we must take the first step on the journey.

Q. And that first step is?

A. Individuals universally must step up and use their influence to disseminate the concept and initiate the project capable of validating the rational arguments supporting the concept that all of us have a commonality not in terms of our physical selves but rather our commonality lies in our spiritual nature.

Q. Talk is cheap. Why don’t you begin the project?

A. I have begun the project, but I recognize my limits. Time and effort have clearly demonstrated to me that I do not have the ability or time remaining in this life to accomplish this altruistic goal on my own.

The initiation of the project began with a web presence: www.panentheism.com.

Now the concept, you are divine in nature and as such your rights as an individual were endowed by The Creator of the physical universe not by any physical being needs to be placed in the hands of those who actually own the concept, namely: the individuals and you in particular.

It is now your responsibility.
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15. Saint Augustine / Augustine of Hippo
16. Boethius / Anicius Manlius Severinus
17. Saint Anselm / Anselm of Canterbury
18. Saint Thomas Aquinas
19. William Ockham
20. The Collapse of Scholasticism
21. The Renaissance
22. Political Philosophy
23. Niccoló Machiavelli
24. Thomas Hobbes
25. René Descartes
26. Rationalism
27. Baruch Spinoza
28. Gottfried Wilhelm Leibniz
29. Isaac Newton
30. John Locke
31. George Berkeley
32. David Hume
33. George Wilhelm Hegel
34. Soren Kierkegaard
35. The American & British Idealists
37. Fredrich Nietzsche
38. Logic and Mathematical Foundations: Logical Positivism
39. Karl Popper
40. Ludwig Wittgenstein
41. Panentheism
42. Appendix: Western Philosophical Development by Stephen Moore
43. Preview Volume 14: Theoretical Metaphysics: A solution to the concept of Chaos and Complexity
Prologue

A new metaphysical system in light of Western Philosophy

Passive observation elucidated by the Aristotelian Cartesian System of Cause and Effect was examined in some detail within Tractates 1-6 of this work. The Cartesian system emerged as a means of answering question regarding ‘reality’ as we perceived it to be.

As to be expected when examining the progress of humanity’s philosophical development, the philosophical development emerging from the foray of the initial questions led to the system of reality being elucidated as Cartesianism. Cartesianism, the concept of 1st truth generated by the understanding of a ‘cause and effect’ reality, in turn initiated its own unique set of questions which remained unanswered in terms of the limitations a Cartesian system presented regarding the whole of reality. Such unanswered questions riddle the description regarding the historical development of Western Philosophy as presented within Stephen Moor’s synopsis.

The direct and indirect questions expressed within the synopsis are addressed in the conclusion, The Peer Review, of Volume III. The directly and/or indirectly posed questions elucidated within the synopsis are addressed in the Peer Review following this tractate. The process of answering the questions within a separate tractate, rather than intermittently throughout this particular synopsis, is utilized to prevent interrupting the flow of the synopsis itself. The historical synopsis lays the necessary foundation by which the reader can better understand the historical influence underlying the questions submitted by the philosophers participating in the simulated peer review found within part two of the conclusion of this work.

One must keep in mind that it is not just the Aristotelian Cartesian System of Cause and Effect which we find emerges from questions being asked and which leaves its own unique questions in place.

We also find the Kant/Hegelian non-Cartesian system, a system lacking ‘a’ first truth, a system lacking ‘cause and effect’, a foundationless system emerging from
the questions being asked. The development of a non-Cartesian system in turn leaves its own unique set of questions. It is the questions left by both the Cartesian and the non-Cartesian systems, which initiate the question: Why now? Why does the new system, Cartesianism existing with non-Cartesianism, Cartesianism, Cartesianism acting as the ‘power’ source for non-Cartesianism, ‘a’ first truth found within the lack of ‘a’ first truth, multiplicity found within singularity, ‘being’ being ‘Being, panentheism emerge now at this point in time.

The non-Cartesian system emerged as a result of the questions the emergence of the Cartesian system put into play.

The reason the New Metaphysical Perception of the individual acting within God emerges now is that the unique questions left in place through the independent development of both the Cartesian system and non-Cartesian systems describing ‘reality’ beg to be answered. Neither the Cartesian nor the non-Cartesian systems are capable, on their own, of answering all the unique questions each system generates.

It is the development of this new Metaphysical model; it is the development of a third metaphysical system which provides ‘a’ and perhaps ‘the only’, means of answering such questions based upon reason/philosophy.
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Key:

1 – 41 See page 7 for legend details

42: Shepard, Daniel J.

Source: Volume III, Tractate 18: Why Now from:
The War and Peace of a New Metaphysical Perception
Peer Review – Historical Development

The following one page summations emerge directly from the issues discussed in Tractate 18: Why Now: A Short Introduction to Western Philosophy. The numbering system is left intact to facilitate the reader’s ability to quickly cross check the context from which the questions are extracted. Both the numbered table of contents and the panel orientation are provided.

The questions are at times expressed as addressing issues regarding a particular philosopher and at other times the questions appear to be addressing issues regarding a subject area of philosophy as opposed to originating from an individual. The reason subject areas of philosophy are included as focal points is due to the understanding that subject areas represent the perceptions of groups composed of individuals as opposed to being a single individual. As such a group of individuals have as much impact upon philosophy as do individuals themselves.

As the questions and answers progress, one will begin to understand how it is that the forty philosophers/philosophies each represent a piece of the jigsaw puzzle which when fully assembled created a picture of a complete model of reality. The problem up to the time of this work was that neither the Cartesian nor the non-Cartesian models explained reality in a manner eliminating contradictions as opposed to creating contradictions. None of the philosophers/philosophies had put the puzzle pieces together as a complete picture, a complete system. As such, each philosopher/philosophy fought to preserve their personal piece of the puzzle.

Assembling the forty puzzle pieces generates the concept of the individual acting within God being in addition to the concept of the individual acting within God being. In short assembling the forty puzzle pieces generates item # 41 of Tractate 18.

This work: The War and Peace of a New Metaphysical Perception deals specifically with the aspect of the individual acting within God, understanding individuality, as it pertains to metaphysics and leaves the aspect of the individual acting within God to a field yet to be named.

The question becomes: Why does the new metaphysical understanding being introduced emerge now? The new metaphysical perception emerges now because we have reached the limits as to what it is the Cartesianism metaphysical system
Panentheism
Addressing Philosophy’s Responsibility

and the non-Cartesianism metaphysical system have to offer us intellectually both as individuals and as a specie.

We as individuals and as a species have progressed beyond the confining limits Cartesianism and non-Cartesianism impose upon us as intelligent explorers of the vast expanses of our physical universe. In fact: We as individuals and as a specie have progressed beyond the confining limits Cartesianism and non-Cartesianism impose upon us as intelligent explorers of the vast expanses of future universes we begin to discover.

Having explained the limits of Cartesianism and non-Cartesianism as opposed to the expansiveness a non-Cartesian system powered by a Cartesian system, the individual acting within God creates, we can now begin a detailed examination of the system through a short summation format where the forty isolated pieces of the puzzle, as listed in Tractate 18, are exposed to the new Metaphysical system’s examination.

The first short summation outlines twelve major questions and themes, which define the essence of humankind’s search for its identity, its purpose, its meaning, for the very meaning of existence itself. In fact the twelve questions and themes strike at the heart of the most fundamental of human inquiry: Is there such a ‘thing’ as existence itself.

1. Introduction - Q1: What are the major themes and questions of philosophy?

There are many, but the most persistent of these would include the following:

What is existence?
Do we exist, and why?
What is reality?
What can we know?
What is knowledge?
What is truth?
What is the purpose and meaning of life?
Why is the individual important?
What is our function within society?
Is there a difference between “appearance” and “reality”?
Do we possess free will, or are our actions determined?
What is morality?
S: This work introduces a new metaphysical perception, which presents specific answers to these twelve questions. All of the questions are addressed in great detail throughout the work, The War and Peace of a New Metaphysical Perception. In fact the very purpose of the work is to explain the shortcomings generated by the Aristotelian Cartesian system and the Hegelian non-Cartesian system in regards to their developing conflicting answers to these twelve questions.

But the work does more than simply point out the shortcomings of the two metaphysical systems.

This work provides a solution, builds a model, which answers our questions regarding the whole of reality itself. This work provides reasonable/rational/non-paradoxical answers to all twelve questions simultaneously. The means to finding the answers to the twelve questions simultaneously lies in expanding our perception of reality. The single model, which answers the twelve questions, inserts the Cartesian within the non-Cartesian. Such a process can occur only with the development of a metaphysical model, which is original but not original. Such a system merges the Cartesian system and the non-Cartesian system into one system, a Cartesian system within a non-Cartesian system. When taking into account the active existence of the verb being, symbiosis, as well as the passive form of the verb being, panentheism, one obtains the simple description of the system, panentheism.

Philosophically a description of the new metaphysical system might better be described as the individual acting within God. The reason the system is not titled the individual acting within God is because we in philosophy are concerned with our, ‘beings’ role in reality. We are concerned with what it is we/‘beings’ are to accomplish in reality. We are concerned with the individual’s/‘being’s role in terms of existence. We are concerned with the answers to the twelve questions listed in terms of our/‘beings’ function.

The point: The twelve questions and themes as well as questions and themes similar to those listed, are relevant to the public and those controlling the arena of philosophy have no right to exile discussion of such questions from the field of philosophy just because they/the leaders in the field of philosophy religions, and science consider such questions to be irresolvable. The leaders in the fields of philosophy, religion, and science may believe the questions cannot be answered while their separate fields remain isolated one from the other but that does not
mean we as a specie cannot answer such questions if we bring philosophy, religion, and science together to tackle the problem as opposed to our present approach of keeping these fields of study isolated one from the other. And who would benefit from such a cooperative action? You and I would benefit. Our specie would benefit. Future ‘being’s we encounter on our travels throughout the universe would benefit. The whole itself would benefit.

1. Introduction - Q2: Can you provide a brief simplistic explanation regarding answers to the twelve questions?

   What is existence?
   Do we exist, and why?
   What is reality?
   What can we know?
   What is knowledge?
   What is truth?
   What is the purpose and meaning of life?
   Why is the individual important?
   What is our function within society?
   Is there a difference between “appearance” and “reality”?
   Do we possess free will, or are our actions determined?
   What is morality?

S: A brief answer to these twelve questions is provided as a one-page synopsis preceding each Volume of this three-volume work. A slightly longer answer is provided as Tractate 12: Resolving the Problem of Nihilism.