Ontology

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DEFINITION OF ONTOLOGY

The philosophic definition of ontology concerns Being, that is the presence of reality to individuated sentient creatures. "Onto" = being, ology = study.

Being is the most difficult of subjects to discuss as it is the most fleeting of experience: in analogy, a shining light blinds itself. Being is the awareness and other responses by an individuated sentient creature to the shared lived-in world. On the flip side, Being is the presenting of the lived-in world to be made aware of and be responded to by at least one sentient creature.

However, almost simultaneously and almost always, such experience is followed by an intellectualization of that experience in an effort to gain understanding and help navigate the lived-in world. As both experience (awareness) and any language used to discuss experience (one response) are features of consciousness, any conflation of the two into one is understandable. Thus in the words of Martin Heidegger any attempts to make Being stand out on its is very difficult and so Being has become "forgotten".

In this regard, we should, following Husserl's adage, bracket out theory, the intellectualization, and focus on the experience, of the initial moment where Being presents itself and the lived-in world as world. In this we gain access to the world, non-linguistically, through the many senses: sense of time, sense of hunger, sense of fear, sense of taste, smell, touch, hearing, sight, sense of body position and many other senses. These senses are linked in with the cognitive structures of the brain, Kant's Categories of Thought, linking any individuated sentient creature with both the metaphysical Laws of Physical Nature and the physical things in the lived-in world. Thus ontology, though obviously requiring language to discuss, should avoid immediately placing whichever symbolic structures as integral to Being, and accept that such application of symbolic structures, such as language, mathematics or logic, accord mostly to the purpose gaining knowledge to the end

point of helping sentient creatures live, and helping them sustain themselves, and through collapses of wave-function, sustain the lived-in world.
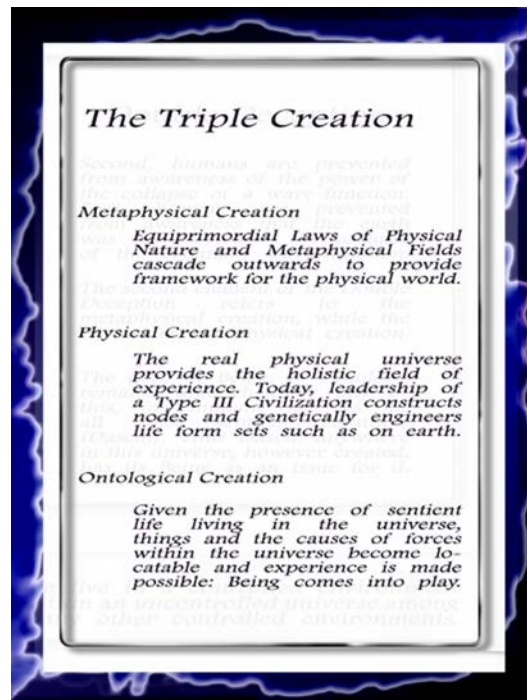
CONFUSION IN TERMS AND DESTRUCTIVE ASSUMPTIONS

One issue in the initial development of ontology as a study was the entangled definitional set of ontology, metaphysics and epistemology. This confusion was further compounded by a lack of clarity on the objects of metaphysical/ontological assertions, including magical ideas such as a supernatural God and ideas solely of the imagination. Further again, the impact of prioritizing intellectualized terms such as essence or categories, withdrew the discussion into specialized questions of knowledge as opposed to questions of the shared lived-in world and the experience of this world.

Metaphysics has been well-defined by Leibniz and Heidegger, and myself, in answering the specific question of "How there is something rather than nothing." Questions of knowledge and truth have been addressed by recognizing that symbols are never the things they refer to and thus the best we can achieve in this regard is to test reality via intersubjective verifiability (i.e., findings of modern scientific experimentation) and in insisting upon intersubjective experiencing and intersubjective measuring to determine what is real and what exists from fictional inventions via language. In de-prioritizing symbolic structures, we must still recognize that the success humans have in sustaining themselves validates the symbolic systems we use in the pursuit of sustainable living. Truth as that status of knowledge was uncovered as appealing to the wholly lived life, not a mere intellectual method, in guiding sentient creatures to avoid premature death.

A careful definition of the term "exist" - as **ist-ex** (is-outside), as that which shows itself (or its source, if an idea or a force), includes *things* which are both experienced and measurable and which are geographically locatable and able to have their immediate proximate causal trail identified. "Real", on the other hand, is defined as experienced and measurable but as not geographically locatable nor having its immediate proximate causal trail identifiable. Together the "real" and what "exists" constitutes reality, for which an individuated sentient creature must become aware in order for both the lived-in world and the sentient creature to have Being. To then speak of Being, to gain information about reality, is the key element in the carnivalization that created and sustains the lived-

in world. The issue of ontological dependence arises not in a primary or secondary, or a first or second, or a logical necessity of first or second, but rather awareness of and response to reality and thus the Being of reality itself requires a simultaneous Triple Creation: metaphysical structure + physical world + ontological recognition by a sentient creature.

The Triple Creation

Metaphysical Creation

Equiprimordial Laws of Physical Nature and Metaphysical Fields cascade outwards to provide framework for the physical world.

Physical Creation

The real physical universe provides the holistic field of experience. Today, leadership of a Type III Civilization constructs nodes and genetically engineers life form sets such as on earth.

Ontological Creation

Given the presence of sentient life living in the universe, things and the causes of forces within the universe become locatable and experience is made possible: Being comes into play.

BEING FOR

Given that Being is always only known about, or is an issue, or is discussed by means of an individuated sentient creature: Being is thus always a "being for" or a "being to" (in Heidegger's terms a "taking-as"); thus Being requires at least one sentient creature, an individuated sentient creature, to be aware of the lived-in world and to then articulate that experience to itself and perhaps other sentient creatures. This carnivalization, this back and forth, is the final "closing of the loop" of the Laws of Physical Nature as what Heidegger called the "clearing", which I refer to as the Field of Experience, as the metaphysical structure allowing the things of the world to have a place to Be. Ontological disintegration occurs when there are fewer and fewer sentient creatures to be aware of the lived-in world and speak of it; with the outer reaches of the lived-in world losing coherence and entering an amorphous superposition, akin to a hazy entropy. This carnivalization is evidenced

within the Double Slit Experiment with information made available to Consciousness (at least one sentient creature or evidence of sentience) causing a wave-function collapse and bringing reality into Being.

Given this carnivalization, there are no mind-independent beings or mind-independent Being or thing-in-itself; but rather, the structure of Being within this universe is to have a microcosm of an individuated sentient creature (or hopefully many) as that structural feature which closes the loop of existence, of Being, and generates and sustains the macrocosm of the lived-in world, thus providing the *Field of Experience* for the individuated sentient creature(s) to Be. (This should not be construed, however, that any individual mind is required or has power to reconfigure the world to its liking. The stability of the lived-in world is also a paramount feature that prevents any radical solipsistic view.) This nested structure was established in the originary collapse of the universal wave-function by that sentient creature which could access the overhang of pre-time (Time A) structural feature as seen in the Delay Choice Quantum Eraser Experiment. Once so collapsed into reality, this structure luckily is not subject to whims of any individuated sentient creature, with perhaps one exception discussed just below.

THE BEING OF IDEAS, OF INFORMATION

Any symbolic system used to describe an experience or an event is not that experience or event; however, because sentient creatures are the source of ideas (about existent-objects, non-existent objects - either possible or impossible, and the Laws of Physical Nature) these ideas also **ex-ist** and have Being. In an analogy of "As above, so below", the information about the lived-in world or about imaginative ideas become features of the lived-in world. As discussed in Procession of Sentience, the 1999 Delayed Choice Experiment reveals a structural feature of the universe where information about a non-existing future universe in the "overhang of pre-time" (a pre-echo) is likely available to a specific type of sentient creature who can then collapse the originary universal wave-function of that universe. The moniker Demiurge, following Plato, is given to that type of sentient creature as artisan of the physical world. And just as an artist need not specifically detail the Laws of Physical Nature within a painting, the collapse of the universal wave-function of that originary lived-in world, merely unfolds/cascades the unfinalizable Laws of Physical Nature needed to allow that holistic/artistic vision into reality.

Once the originary universal wave-function has been collapsed, in order to ensure stability, other sentient creatures cannot reconfigure such a collapse as long as information about the existing state of affairs is still available to any other sentient creature. This stabilizing feature is well described in the Copenhagen Interpretation, while collapsing of universal wave-functions is merely an extension of the structural feature described in the Many Worlds Interpretation of the Double Slit Experiment. Information gained about quantum particles moving into superposition at all times everywhere in the lived-in world according to the Schrodinger Equation is used to collapse these particles into the most likely thing/location via the everydayness of a sentient creature's moving through the lived-in world. This "fallenness" in the world of things and acceptance of the average everydayness helps stabilize the lived-in world from bizarre or fanciful wave-function collapses of free electrons into anything other than the normal.

DESCRIPTIVE, FORMAL, FORMALIZED

In terms of the descriptive, formal and formalized model of ontology, the system described in the Procession of Sentience has described the Laws of Physical Nature as **real**, in that they are 1) experienced and 2) measurable but do not allow for either a geographic location or immediate proximate causal trail to be established. Things within the world are described as **existing**, in that they are 1) experienced and 2) measurable and do allow for a geographic location and immediate proximate causal trail to be easily established. The formal aspect was described in treating the Laws of Physical Nature, with various Metaphysical Fields, as the metaphysical structure within which the things of the lived-in world may be accessed, with individuated sentient creatures essential in the process of collapsing wave-functions by means of having information (having an experience and using language) about the shared lived-in world made available to them.

For the formalized ontology, the idea of carnivalization (in a carnival, the procession is only a procession if there are spectators, and the spectators can only spectate if there is a procession) is introduced as that feature of this universe where the lived-in world is on display in order to allow for the individuated sentient creatures to have material which provides information, and in being provided information, the lived-in world is sustained as the lived-in world. The structural feature of this universe "Time A" in the 1999 Delayed Choice Quantum Eraser Experiment details how this universe could be originated in the same carnivalization process that sustains it; for that particular species of sentient species which has cognitive structures and senses to make use of the "Time A"

structural feature. That is, Being qua Being can have no reality unless it is a Being qua Being for a sentient creature: someone needs to speak of Being in order to provide evidence of, to activate, Being's presence; otherwise, we may just as well disregard Occam's Razor and invoke infinite numbers of universes all uninhabited, all completely fictional, all without reality.

The Triple Creation diagram above details the overall formalized structure of metaphysical creation (of the Laws of Physical Nature), the physical creation (of the Field of Experience) and then the ontological creation of Being with the presence of sentient creatures. Note that alone the metaphysical creation has no Being. Equally, the physical creation alone also has no Being. It is only with the back and forth - of awareness of and response to - between the Field of Experience and a sentient creature does Being come into play. At this point it is a Being for or a Being to of and within the totality of reality.

NOTES ON ACADEMIC ONTOLOGISTS

We owe a debt to Suárez and others who sought to separate metaphysical and ontological consideration of the supernatural God from the consideration of "finite being". Suárez further tried to separate out "beings of reason", including impossible objects, from discussion of the being of actual things. Calov additionally focused this ontological discussion on *being qua being* (*sapientia Entis qua Entis*), calling the discipline 'transcendental wisdom'. Wolff attempted to resurrect metaphysics as what Kant called the "queen of sciences" by renaming this "first philosophy" as ontology. In his 1729 *Philosophia prima sive ontologia*, Wolff outlines a clear and analytic description of being in many aspects, using classification diagrams for further clarity.

Baumgarten began an attempt to separate out epistemic notions by prioritizing the original disposition to represent reality unencumbered by any overwhelming abstractive conceptualizations. Lambert and Crusius made attempts at positing simple structures and seeking to combine them, in ways different than Wolff's categorization.

Bolzano, Frege, Leśniewski, Carnap, Perzanowski and others injected logic as a guiding principle in shaping the limits of metaphysical and ontological discussion, unfortunately placing one symbolic system at the heart of the human experience. Meanwhile, Husserl and Heidegger pushed back on this attempt by bringing phenomenology, the science of experience, to the foreground and seeking to realign the human experience with the grounding of metaphysics and ontology.

Alexius Meinong reinvigorated discussion with a Theory of Objects that attempted to clarify objects as objects of thought irrespective of whether those objects were present in the world, possible or impossible and according to other modes of Being. His "golden mountain" example serves, however, as an elevation of the sentient creature's ability for imagination and expression of this as application of symbolic systems as creating actual but "homeless" objects; rather than see imaginative ideas as a necessary by-product of a sentient creature in its power of gaining information about the lived-in world. While navigating a fictional world of imaginative objects may sometimes give indication of how to act in the lived-in world, the power of sentience to give language, logic and mathematics to ideas generated by experience of the lived-in world is necessary component of sustainability, the guidepost of truth.

Franz Brentano stands tall in insisting that sentience, intentionality, is both unavoidable for sentient creatures but also pointing out that it is an essential element in Being. Noting also that focus may also be placed onto ideas themselves, his attempts at setting an epistemological foundation of the Being of sentient creatures, allows the lived-in world to appear in the stark divisions of those with intentionality and those without: the "as below" and the "as above", respectively. Citing evolutionary biology, Konrad Lorenz pointed out that in navigating the lived-in world, it is only ideas that promote life that will assist us, and while not specifically pointing to Brentano, to Daniel Dennett or indeed to the Buddha, the "intentional stance" we are gifted with as sentient creatures is a cornerstone of the validity of human cognitive structures and languages which allow of continuing life on earth.

In determining that human sense data is accurate, Nicolai Hartmann as well as Wilifred Sellars note that it is experience and continuing experience that justifies epistemological confidence in sense-data and symbolic representations of that data. The school of critical realism is thus on the correct path to establishing validity of outlooks of a multi-consciousness ontology, if one expands such lasting accurate data and understanding to any and all sustaining sentient creatures.

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